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Bulletin

National Catholic Educational Association

Proceedings and Addresses

Forty-fifth Annual Meeting

MEMBERSHIP IN THE ASSOCIATION

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America.

Support: It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work. Membership dues, effective January 1, 1949, are as follows:

Sustaining Membership: Anyone desiring to give special aid to the Association may become a sustaining member. The annual fee for such membership is $10.00.

Seminary Dues: Each Seminary in the Seminary Department pays an annual fee of $25.00.

Minor Seminary Dues: Each Minor Seminary in the Minor Seminary Section pays an annual fee of $25.00.

College and University Dues: *Constituent Membership*—Each College and University with an enrollment of more than 1,500 pays an annual fee of $50.00; those institutions with enrollment between 500 and 1,500 pay $40.00 annually; institutions with enrollments of less than 500 pay $30.00 annually. *Associate Membership*—Institutions holding Associate Membership pay $20.00 per year.

Secondary School Dues: Each High School and Academy with an enrollment over 250 pays an annual fee of $10.00; each with enrollment under 250 pays an annual fee of $5.00.

School Superintendents' Dues: Each Superintendent in the School Superintendents' Department pays an annual fee of $5.00.

Elementary School Dues: Each Elementary School with an enrollment in excess of 500 pays $10.00 annually; schools with an enrollment of from 200 to 500 pay $5.00 annually; schools with an enrollment of from 100 to 200 pay $4.00 annually; schools with an enrollment of below 100 pay $3.00 annually. Priests, teachers, and laymen may become members of this Department. The annual fee for individual membership is $3.00.

Catholic Deaf Education Dues: Each member in the Catholic Deaf Education Section pays an annual fee of $3.00.

Catholic Blind Education Dues: An institutional member in the Catholic Blind Education Section pays an annual fee of $5.00. Individual members pay $3.00.

General Membership: Anyone interested in the work of Catholic education may become a member of the Association. The annual fee is $3.00.

Publications: The Association issues a quarterly Bulletin published in February, May, August, and November of each year. The August Bulletin includes the Proceedings of the Annual Meeting. These Bulletins and special publications are sent to all members.

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CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice Presidents General to cor-

respond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice President General shall perform his duties. In the absence of the President General and First Vice President General, the duties of the President General shall be performed by the Second Vice President General; and in the absence of all these, the Third Vice President General shall perform the duties. In the absence of the President General and all Vice Presidents General, a *pro-tempore* Chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by

the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association

treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Anyone who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meet-

ing, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-Laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no By-Law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

This issue of the Proceedings presents to educators a summary of what took place in San Francisco during the forty-fifth annual meeting of the National Catholic Educational Association. Thirty years had passed since the Association convened at the Golden Gate. This reason—as well as the famed hospitality of the Archdiocese—brought to the West Coast delegates from practically every state in the Union. Under the patronage of His Excellency, the Most Rev. John J. Mitty, the local committee extended a most cordial welcome and set a pattern for conventions that can well serve as a model of excellence in succeeding years.

The convention centered its discussions around the theme, "Catholic Education and the Problem of Collectivism." The keynote was sounded by the Rev. Gerald Walsh, S.J., who challenged the delegates to produce citizen-scholar-saints who would do credit to the Church and to the philosophy of education of which they were the products. Father Walsh noted with satisfaction the broad program to be presented in ensuing days and commented favorably on the catholicity and range of subject matter. He urged the educators to rise to the challenge of the times and to make the presence of truth felt everywhere in their daily lives.

Strong support was given to Father Walsh's words in the magnificent sermon of Archbishop Mitty at the opening Mass, and in the timely address of Senator James E. Murray of Montana, speaking at the public meeting in the Opera House. The Archbishop reminded his listeners that Christian education does not consist simply in a process whereby teachers exert their energy so that students will possess a broad and deep fund of knowledge. The duty of the Christian teacher goes much further—each teacher must persuade the young to act upon their Christian knowledge everywhere and everyday. Senator Murray's remarks were a logical continuation of this theme. He pointed out

that democracy demands from each of us the highest possible degree of self-discipline and self-sacrifice; it demands from each of us integrity of personal character plus an almost instinctive tendency to cooperate with others in the never ending application of the principles of Christ in the temporal order. In concluding, the Senator pointed up the struggle between democracy and totalitarianism by stressing that Catholic education faces the challenge of balancing the scales in favor of democracy; if it succeeds, and it must succeed, then everyone will be indebted to it for its contribution to the cause of human freedom and human welfare.

An analysis of the program as a whole should show that Catholic education is making a tremendous effort to keep pace with the times. Papers and addresses ranged from an analysis of the new Encyclical on Liturgy to a panel discussion on the Report of the President's Commission on Higher Education. The panel in the Secondary School Department on the Life Adjustment Education for Youth occasioned a spirited discussion of the Catholic stake in educational progress, while the panel in the Elementary School Department on the Social Studies Program in Catholic and Public Secondary Schools underlined the idea of partnership between public and private educators in promoting sound progress in areas of mutual responsibility. This concept was carried to a logical conclusion in the panel discussion on the Responsibility of the Catholic School to Participate in the Life of the Community.

One of the most agreeable bits of news to stem from the convention was the knowledge that the Catholic Blind Education Section renewed its activities in several lively sessions under the chairmanship of the Rev. John H. Klocke, S.J.

At the concluding session of the convention a message from Archbishop McNicholas, President General of the Association, underlined some of the dangers that threaten the security of Catholic education. Archbishop McNicholas reviewed the efforts of some educators and legislators to demonstrate that private schools are needlessly duplicating

the work of the public, tax-supported schools. This, the distinguished prelate pointed out, would place a strange and arbitrary limitation on American freedom of education. We must always remember that American freedom guarantees to parents the right to select the schools of their choice. Informed parents should repudiate secularism in education, as well as any national association that attempts to speak as only parents can speak for their educable children. The Archbishop concluded his message with words of praise and encouragement for the excellent work done by self-sacrificing teachers and religious in our school system.

The San Francisco Convention is a happy memory. All delegates will recall with affection "the Golden Gate in '48." Our work begins again in preparation for the Philadelphia meeting in 1949. Father Charles Mahoney, superintendent of schools in Rochester, New York, was named chairman of a special planning committee that met in Rochester late in June in order to insure the success of the next meeting.

The Executive Board extends its sincere thanks to Archbishop Mitty, to Monsignor O'Dowd, and to the diocesan committee for all they have done to make the Association welcome to San Francisco and to insure the success of the 1948 meeting.

MEETINGS OF THE EXECUTIVE BOARD

Hotel Gibson, Cincinnati, Ohio

January 12, 1948

This meeting of the Executive Board convened at 2:00 P. M. Present were: Most Rev. John T. McNicholas, O.P., S.T.M., Cincinnati, Ohio; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Rev. John B. Casey, Indianapolis, Ind.; Very Rev. John J. Clifford, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Msgr. William T. Dillon, J.D., LL.D., Brooklyn, N. Y.; Rev. Clarence E. Elwell, Ph.D., Cleveland, Ohio; Brother Emilian James, F.S.C., Ammendale, Md.; Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R.I.; Right Rev. Edward M. Lyons, A.M., Rochester, N. Y.; Rev. Charles J. Mahoney, Ph.D., Rochester, N. Y.; Rev. Julian L. Maline, S.J., Ph.D., West Baden Springs, Ind.; Right Rev. Msgr. Edward G. Murray, D.D., Boston, Mass.; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Rev. Felix Newton Pitt, Ph.D., Louisville, Ky.; Rev. Thomas J. Quigley, Ph.D., Pittsburgh, Pa.; Right Rev. Msgr. Richard J. Quinlan, A.M., S.T.L., Winthrop, Mass.; Right Rev. Msgr. Frederick G. Hochwalt, Ph.D., Washington, D.C.

The minutes of the previous meeting were adopted as printed in the Annual Proceedings for 1947.

The Secretary General presented a progress report on plans for the annual meeting to be held in San Francisco, March 31-April 2, 1948. The report included an analysis of the tentative program, including the theme of the convention, the names of prospective speakers, and a report on the size of the educational exhibits.

In opening a discussion of the finances of the Association, the Treasurer General reviewed the financial status of the Association. A committee, consisting of Monsignor Mur-

ray, Father Elwell, and Brother Emilian, was appointed to audit the accounts. The committee reported that the Treasurer General's statement was satisfactory, and it was accepted by the Executive Board.

There followed a long discussion on the financial situation and the budget of the Association. Among the items discussed was the increase in membership fees. It was agreed that the new fees would be in effect on January 1, 1949. The fee for individual membership was advanced to $3.00. A prorated scale was accepted for the College and University Department in which institutions with more than 1,500 enrollment are to be billed $50.00 annually; those institutions between 500 and 1,500, $40.00 annually; and institutions with enrollments of less than 500 are to pay $30.00. Institutions holding associate membership would continue at the old rate of $20.00 per year.

A new scale was adopted for the Elementary School Department: schools with enrollments of below 100, $3.00; enrollment, 100 to 200, $4.00; enrollment, 200 to 500, $5.00; enrollment above 500, $10.00.

A revised scale for secondary schools was to form the discussion of the next meeting of their Executive Committee.

In commenting on the financial condition of the Association, the Secretary General noted the need for more institutional members. He pointed out that the national office must improve and expand if the Association is to perform its functions adequately.

During a discussion on public relations for the Association it was decided to retain the services of Mr. J. Walter Kennedy for one year on a trial basis. A special grant of $1,000 from the President General made this experiment possible.

The question of a retirement plan for new employees was discussed. It was voted to put into effect a plan to cooperate with the National Health and Welfare Retirement Association, Inc. According to the agreement with this firm the

employees pay five per cent of their salaries and the Association assumes responsibility for paying five per cent. The question of a retirement grant for former employees was tabled.

It was voted to appoint a committee of five members of the Executive Board to study the present constitution of the Association and to make recommendations for possible changes if they are deemed desirable after thorough study. This committee was to be appointed by the President General and would take into consideration the by-laws of the various departments.

The Secretary General reported on the increased activities of the College and University Department, especially the new Washington Committee and the Committee to Analyze the Report of the President's Commission on Higher Education. In addition the Secretary General reviewed a proposed scholarship program for German and Austrian students. At this time also a report was made on the Student Relief Campaign being carried on by the National Federation of Catholic College Students.

The meeting adjourned at 6:00 P. M.

FREDERICK G. HOCHWALT,
Secretary.

Office of the Superintendent of Schools
Archdiocese of San Francisco
1000 Fulton St., San Francisco, Calif.

March 30, 1948

The meeting convened at 8:00 P. M. Present were: Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Rev. John B. Casey, Indianapolis, Ind.; Very Rev. John J. Clifford, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Msgr. William T. Dillon, J.D., LL.D., Brooklyn, N. Y.; Rev. Clarence E. Elwell, Ph.D., Cleveland, Ohio; Brother Emilian

James, F.S.C., Ammendale, Md.; Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Rev. Charles J. Mahoney, Ph.D., Rochester, N. Y.; Rev. Julian L. Maline, S.J., Ph.D., West Baden Springs, Ind.; Right Rev. Msgr. Edward G. Murray, D.D., Boston, Mass.; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Rev. Felix Newton Pitt, Ph.D., Louisville, Ky.; Right Rev. Msgr. Richard J. Quinlan, A.M., S.T.L., Winthrop, Mass.; Right Rev. Msgr. Frederick G. Hochwalt, Ph.D., Washington, D. C.

The minutes of the previous meeting were adopted as read by the Secretary General.

The Secretary General presented his report on membership in the various Departments and Sections of the Association.

January 1, 1947, to December 31, 1947

Sustaining Membership	19
Seminary Department	110
Minor Seminary Section	120
College and University Department	402
Secondary School Department	1,140
School Superintendents' Department	110
Elementary School Department	1,892
Deaf Education Section	31
Blind Education Section	2
Unclassified	420
Total	4,246

A discussion then took place on procedures to be followed in dealing with members who were delinquent in the payment of dues.

Monsignor Quinlan, the Treasurer General, made an interim report on the financial status of the Association.

The Secretary General reported on the convention preparations for the current meeting in San Francisco. It was pointed out, too, that a change in plans had been necessary

in regard to 1949 and that the convention site had been moved from Buffalo to Philadelphia. New Orleans was determined upon as the site of the 1950 meeting. The Secretary General was encouraged to approach a number of dioceses to arrange for the 1951 convention; among dioceses mentioned as strong possibilities were Cleveland, St. Paul, Milwaukee, Rochester, and Providence.

At this point the Secretary General reviewed briefly some of the administrative details with which the national office has been concerned; these included topics ranging from the distribution of old Bulletins, the improved format of the Bulletin, and the reprint of the Liberal Arts Report, to a discussion of the retirement policy for the employees of the Association.

Brother Emilian James, President of the College and University Department, reported on the work of the special committee of that department with reference to an analysis of the Report of the President's Commission on Higher Education. In the discussion that followed interest centered chiefly on the recommendation of the special N.C.E.A. committee that a nation-wide survey of Catholic higher education be made in the very near future. This survey, conducted by professional persons, would study the physical and academic facilities now available and in particular consider how an expansion of these facilities fits in with the educational recommendations of the President's Report. A committee of five was to be appointed to consider the advisibility and feasibility of such an undertaking.

The problem of a reorganization of the departments of the Association in order to provide for wider interests was given a temporary solution in the suggestion that a special planning committee, under the chairmanship of the Rev. Charles J. Mahoney, be appointed to consider the program of the annual meeting for 1949. The special planning committee would seek, among other things, to provide smaller and more numerous sectional meetings built around specialized subject matter areas. The expression of interest in

these special meetings might serve as a measure of the kind and type of additional sections that might be started to serve the Association most effectively. Father Mahoney's committee was to consist of the presidents of the departments and was to meet in Rochester late in June. A meeting of the Executive Board would follow by one day this special planning meeting in Rochester.

It was voted to continue the Reorganization Committee as a standing committee of five persons to be named by the President General.

It was voted to invite consultants to attend meetings of the Executive Board at the discretion of the presiding chairman.

It was voted to join the Inter-American Confederation of Catholic Education and to send a delegate to the meetings of that group, with the proviso that the delegate would be willing to supply from his own or other resources one-half the cost entailed.

It was decided not to appoint a special committee of the Executive Board to deal with UNESCO problems.

The meeting adjourned at 11:15 P. M.

FREDERICK G. HOCHWALT,
Secretary.

REPORTS

REPORT OF THE SECRETARY GENERAL

The annual meeting of the National Catholic Educational Association affords the Secretary General an excellent opportunity to describe some of the more important activities in which the Association has been engaged and to evaluate the ways in which the Association has been strengthened to do the important work assigned to it.

Through the Quarterly Bulletin, through special bulletins and publications, as well as through regional meetings, most of you have a substantial acquaintance with the activities of the Association.

Administrative Developments

Membership

During the year (January 1 to December 31, 1947) the Association increased from 4,194 institutions and individuals to 4,246, an increase of 52. This appears to be a very small increase; actually, however, many new members have been added, while persons and institutions not heard from in more than five years have been dropped from the rolls. The Association is grateful to those school administrators who have given much of their time and energy toward helping realize the goal of enlisting every Catholic school in membership.

Finances

The financial report for 1947 has been mailed to all members. This year it appears in a simplified form and can be more readily analyzed and understood. The modest funds that are available to the national office continue to make it difficult to expand to what present requirements would indicate. There are only two ways of increasing the budget, namely, to increase membership and to raise the fees. Both expedients are part of our program of expansion. During

the summer and late fall of 1948 a direct mail campaign will be conducted to enlist Catholic schools and Catholic persons as members. The fees were raised effective January 1, 1949, by action of the Executive Board at a meeting held in Cincinnati on January 12, 1947. The new scale of fees will be brought to your attention in the May, 1948, Bulletin of the Association.

Special Gifts

The President General most generously presented $1,000.00 to the Association to finance in part the retaining of a special person to care for the public relations of the Association.

The Bishops of the United States were most generous in personal contributions to the Association which amounted to more than $6,000.00.

Staff

The staff of the Association has been expanded since my last report. Miss Mary Ryan is now the executive assistant to the Secretary General; Miss Patricia Dalton is bookkeeper, Miss Betty Macdonald, secretary; Mr. Cummings continues as convention manager, and Mr. J. Walter Kennedy is in charge of public relations. As the budget permits, further additions will be made.

Publications

Publications activities during 1947 and 1948 have been continued at past levels, with one or two notable exceptions. In addition to the Quarterly Bulletin, the College Newsletter, the N.C.E.A. News Letter, and the Catholic High School Quarterly Bulletin, a limited number of copies of the study on Liberal Arts was issued. A special committee of the College and University Department prepared an analysis of the Report of the President's Commission on Higher Education which was made available to member colleges. For the first time the Association has compiled a complete directory of its members which was a recent mailing.

The Association continues to provide an annual directory of Catholic school superintendents. An inventory of Bulletins from 1904 to 1948 was issued to members. As a result of this catalogue more than one hundred orders for past issues were received and filled. The Committee on School House Planning has completed the major portion of its work and expects to publish the results in 1948. During the past year the staff at the national office has been bringing up to date the index of publications of the Association. It is expected that the completed index from 1934 to 1948 will come from the press shortly.

THE ANNUAL MEETING

The members of the Executive Board continue to study the problem of the annual meeting. In June, 1947, a special meeting of department presidents, together with the national officers, met in Cincinnati to plan for the San Francisco meeting. This planning procedure will again be followed in 1948. Father Charles Mahoney, Superintendent of Schools in Rochester, New York, has been named chairman of a special committee that will meet in Rochester late in June to consider ways and means of improving the annual meeting, including the securing of good speakers, selection of panel topics, and the breakdown of meetings into smaller discussion groups.

RELATIONS WITH OTHER AGENCIES

Members of the Association continue to serve on numerour committees of learned societies and professional organizations. The Secretary General serves on the Problems and Policies Commission of the American Council on Education, as well as on the Council's special committee on Religion and Education. The Rev. Edward B. Rooney, S.J., is a member of the Executive Committee of the American Council on Education.

The Secretary General has membership on several committees of the Association of American Colleges.

The Rev. Edward V. Stanford, O.S.A., represents the N.C.E.A. on the United States National Commission for UNESCO, and Father Rooney was the observer for the N.C.E.A. at UNESCO's second conference at Mexico City. The Secretary General was a member of the United States delegation to the Mexico City Conference and in addition served as one of the United States delegates to the Regional Conference on Fundamental Education which preceded the UNESCO Conference at Mexico City. Dr. Raymond McCoy of Xavier University, Cincinnati, represented the N.C.E.A. as one of the six American representatives at the seminar on international understanding held at Sévres in the summer of 1947.

The Secretary General continues to furnish liaison between the N.C.E.A. and the Catholic Commission on Intellectual and Cultural Affairs, acting as an ex officio member of the Problems and Policies Committee and of the Executive Committee.

At its meeting in San Francisco the Executive Board of the Association voted to accept membership in the Inter-American Confederation of Catholic Education. At the previous conference of this new organization the N.C.E.A. was represented by an observer. Father Rooney's report of this meeting appeared in the August Bulletin, 1947. In the future reports on this meeting will be carried by the Bulletin.

The Report of the President's Commission on Higher Education appeared early in 1948. The Association was represented on the President's Commission by Dr. Martin McGuire of the Catholic University and by the Secretary General. When the report of the Commission, *Higher Education for American Democracy,* came from the press, the N.C.E.A. called together a special committee of distinguished educators to analyze the report and comment on the implications for Catholic education. This committee included the following members: Dr. Francis M. Crowley; Rev. John A. Elbert, S.M.; Brother Emilian, F.S.C.; Rev.

Allan P. Farrell, S.J.; Sister Mary Frederick, C.S.C.; Msgr. Frederick G. Hochwalt; Rev. Wilfrid M. Mallon, S.J.; Dr. Martin R. P. McGuire; Rev. William E. McManus; Rev. Cyril F. Meyer, C.M.; Mother Eleanor M. O'Byrne, R.S.C.J.; Sister Mary Peter, O.P.; and Rev. Paul C. Reinert, S.J.

At the conclusion of a three-day session, February 13-15, a report was completed which later was made available to Catholic colleges to promote additional discussion and consideration. The members of the original Commission, with other members of the Association, have participated in panel discussions and radio broadcasts concerned with the impact and recommendations of the report.

The National Catholic Educational Association, together with the Department of Education, National Catholic Welfare Conference, the National Federation of Catholic College Students, the Department of the Army, and the institute of International Education, has inaugurated a program to provide scholarships in Catholic colleges to worthy German and Austrian students. Catholic colleges and universities have generously donated more than fifty full scholarships to this worthy cause. The National Federation of Catholic College Students made an initial grant of $5,000.00, and War Relief Services, N.C.W.C., gave an additional $20,000.00 to defray traveling expenses for the visiting students. Other organizations have indicated a willingness to cooperate and assist. There is every reason to believe that this program is slated for even greater success.

PROGRESS OF THE ASSOCIATION

In making my report last year I indicated that an eight-point program should be given serious consideration during the coming year. That program included these recommendations:

1. To enlarge the membership as well as scope of interest of the Association.
2. To increase the staff in the national office.

3. To improve present publications and to increase their effectiveness.
4. To add new studies and reports as finances permit.
5. To consider an increase in membership fees.
6. To encourage better regional meetings and activities.
7. To improve the annual meeting by special planning.
8. To encourage the work of our committees so that their studies would receive wide recognition.

In reviewing these recommendations I am pleased to note that all of them have been realized either in whole or in part. There is room for improvement and with the help of God, your prayers and your cooperation, we shall continue our program of improvement throughout this year. During 1948 and 1949 we shall concentrate our attention on two points in particular:

1. An increase in membership.
2. An improvement in the planning for the annual meeting.

In the name of the Executive Board and of the national staff I wish to thank all of you for your generous cooperation which has made possible all that the Association was able to accomplish during the past year.

CATHOLIC COMMISSION ON INTELLECTUAL AND CULTURAL AFFAIRS

WHAT IS C. C. I. C. A?

The Catholic Commission on Intellectual and Cultural Affairs is the spearhead of a current movement which is attempting to marshal Catholic intellectual and cultural forces of the United States of America into some semblance of unity and effectiveness. As its name implies, it is a group of Catholic intellectual and cultural leaders. It is, moreover, a selected group that expects to become, more and more, a representative cross section of lay leadership in the Catholic intellectual and cultural life of America. It has, at least, four distinctive aspects: (1) it is intended to be predominantly a lay group, although it does not exclude the clergy or religious from membership; (2) it is intended to deal with both general and specific problems that are, primarily, of Catholic intellectual and cultural interest; (3) it is not intended to be a self-sufficient group or an operating agency. It is intended to act as a cooperating and coordinating agency with existing Catholic agencies and will operate only in areas where no other agency is willing or competent to undertake the task; (4) it is intended to work on the international level with similar Catholic groups in other lands.

HOW AND WHEN DID C. C. I. C. A. ORIGINATE?

No single source can be pointed to as the "brain-parent" of this movement. The claim has been made that such a movement was proposed as far back as twenty-five years ago. Proximately, however, the Bishops at their spring meeting in 1945 went on record in favor of some such activity. Later, and quite independently, both Fordham and Georgetown Universities held exploratory meetings to bring together some of the Catholic intellectual and cultural leaders in their respective areas. Finally the College and

University Department of N.C.E.A. was indirectly a cause, and the General Executive Board of N.C.E.A. was directly responsible for getting the present Commission under way. It came about in this way. At the Cleveland meeting of the Executive Committee of the Department on January 9, 1946, a committee on International Educational Relations was appointed to cooperate with Monsignor Hochwalt in an advisory capacity. The committee was comprised of Brother Emilian, F.S.C., Father Hunter Guthrie, S.J., and Father Edward V. Stanford, O.S.A., as chairman.

Monsignor Hochwalt immediately proposed to the committee the problem as to how Catholic interests could best be organized to cooperate on the international level, and specifically with the United Nations and the National Commission for UNESCO which was then being proposed. The result of the committee's deliberations on this problem was embodied in the report which was submitted to this Department at the St. Louis meeting in April, 1946. In brief, the committee recommended the initiation of a "Catholic Commission on International Educational, Scientific, and Cultural Interests." Subsequently this suggestion was passed on to the General Executive Board of N.C.E.A. which approved the suggestion, appointed a "steering committee," made a modest grant of funds to this committee and gave it the task of organizing a "Commission." The committee appointed for this purpose consisted of Dr. Martin R. P. McGuire, Brother Emilian, and Father Stanford as Chairman. As a result of the activity of this last named committee, the Catholic Commission on Intellectual and Cultural Affairs (CCICA) held an organizational meeting in Washington, D. C., on June 23, 1946, adopted a constitution and elected officers. Father Stanford who presided at this meeting was later requested by the first Executive Committee of the new Commission to act as unsalaried Executive Director until the Commission could engage a full time Director. Almost two years have now gone by and the temporary Executive Director now finds that he has prac-

tically a full-time job on his hands with no permanent Director as yet in sight.

WHAT IS THE RELATIONSHIP OF C.C.I.C.A. WITH N.C.E.A?

There is no direct relationship whatever. However, the constitution of the Commission provides for a permanent liaison, inasmuch as the Secretary General of N.C.E.A. is an ex officio member of the Executive Committee of the Commission and also a member of its Problems and Policies Committee.

WHAT IS THE RELATIONSHIP OF C.C.I.C.A. WITH N.C.W.C?

There is no direct relationship whatever. However, there is liaison with N.C.W.C. inasmuch as the Secretary General of N.C.E.A. is also the Director of the Department of Education of N.C.W.C. Such liaison was intentional and in the event that the two offices (which have always been held by one man) should be separated some other provision for liaison would undoubtedly be worked out.

The Commission does have the approval of the Bishops and references to its founding and to its activities appear in the reports of the Annual Meetings of the Bishops. The Commission was designated officially by the Administrative Board of the Bishops to represent Catholics in the United States at the founding and first International Congress of the International Catholic Movement for Intellectual and Cultural Affairs held in Rome last April. The Commission has also been accorded the courtesy of a mailing address at N.C.W.C. headquarters although for all practical purposes the present headquarters of the Commission are at 3900 Harewood Road, N.E., Washington 17, D. C.

WHAT IS THE PRESENT MEMBERSHIP OF THE COMMISSION?

At the present time the Commission has 120 members drawn from eighteen states and from fifty intellectual and cultural institutions, representing some thirty-six learned fields. It is intended that the membership of the Commission shall be further extended so as to be representative

of all sections of the country and all cultural and intellectual fields of activity.

How is the Commission Financed?

The Commission is financed solely through voluntary contributions. A beginning has been made on an endowment fund and it is hoped that this will grow. In addition to the members of the Commission who pay nominal dues of $5.00 yearly, provision has been made for Associates, Sponsors, and Benefactors who contribute yearly from $5.00 to $100.00 and for Founders who contribute $1,000.00. Since January of 1947 more than $12,000.00 has been contributed in this way, about $10,000.00 having come from 79 Catholic colleges and universities. $7,000.00 of this amount, the contributions of Founding Colleges, has been set up as the nucleus of an endowment fund.

The response of Catholic colleges to the one formal appeal which was made in 1947 and to the second appeal which is now being sent out has been most noteworthy. Last year their generous contributions of over $8,000.00 constituted a real act of faith in the possibilities of this new undertaking. This year there are some tangible results to justify the Commission's appeal for funds.

It is estimated that, for effective operation, the Commission will require a minimum annual budget of $15,000.00.

What Has the Commission Accomplished to Date?

The Commission has uncovered and is continuing to uncover latent and unused Catholic talent in both Catholic and secular institutions. It has become one of the founders and charter members of the International Catholic Movement for Intellectual and Cultural Affairs. This movement has the fullest encouragement of our Holy Father who has appointed His Eminence, Cardinal Pizardo, as Cardinal Protector. Pope Pius XII has also made a generous contribution of 15,000 Swiss francs to the headquarters at Fribourg. The Commission, in cooperation with War Relief

Services, has initiated the project to assist Catholic intellectuals in the displaced persons' camps of Europe. The Commission made formal reply to the Julian Huxley pamphlet, *UNESCO, Its Purpose and Its Philosophy.* The Commission is in constant contact with similar Catholic organizations in Europe, particularly in Italy, France, Belgium and England and has represented some of these groups at the United Nations meetings at Lake Success.

WHAT OF THE FUTURE OF THE COMMISSION?

There seems to be general agreement that the Commission meets a definite need and has great inherent possibilities for good. It has many hurdles to overcome. The work of organization must be continued, interest must be maintained, additional financial support must be found, and adequate personnel for effective operation must be recruited.

EDWARD V. STANFORD, O.S.A.
Augustinian College
Washingon, D. C.

GENERAL MEETINGS

PROCEEDINGS

SAN FRANCISCO, CALIF., March 31, April 1-2, 1948

Under the auspices of the Most Rev. John J. Mitty, Archbishop of San Francisco, the forty-fifth annual meeting of the National Catholic Educational Association was held in the Civic Auditorium, March 31, April 1 and 2, 1948.

The Right Rev. Msgr. James T. O'Dowd served as General Chairman of the San Francisco Committee. Monsignor O'Dowd and his associates provided excellent arrangements and insured the success of the annual meeting. The Association extends a vote of sincere thanks to the committee on arrangements which included the following members:

Honorary General Chairman: Most Rev. John J. Mitty, D.D.; General Chairman: Right Rev. Msgr. James T. O'Dowd; Executive Committee: Right Rev. Msgr. Patrick L. Ryan (Chairman), Right Rev. Msgr. Charles A. Ramm, Right Rev. Msgr. John McGarr, Very Rev. Thomas Mulligan, S.S., Rev. Ralph Hunt, Rev. James Long, Rev. Victor Bucher, O.F.M., Rev. Hugh Duce, S.J., Brother U. Alfred, F.S.C. Committee Chairmen: Reception: Right Rev. Msgr. Harold E. Collins; Transportation: Rev. Vincent I. Breen; Hospitality: Rev. John P. Tierney; Sightseeing: Rev. George E. Moss; Registration and Information: Rev. Mark Hurley; Housing: Rev. James N. Brown; Luncheon for Delegates: Rev. James Maher; Publicity: Rev. Walter Tappe; Music: Rev. Joseph S. Martinelli; Public Meeting: Rev. John T. Foudy; Opening Mass: Rev. Leo Maher; College and University Department: Rev. John Martin, S.J.; Secondary School Department: Brother John Perko, S.M.; Elementary School Department: Rev. John Dwyer; Seminary Department: Rev. John Quinn, S.S.; Minor Seminary Department: Rev. James Walsh; Blind Education Section:

Rev. William Reilly; Daily Mass Arrangements: Right Rev. Msgr. Richard Collins, Rev. Leo Powleson, Rev. Lawrence Mutter, O.F.M., Rev. Claude Collins, C.S.P., Rev. Louis Le Bihan, S.M.

There were three general meetings during the course of the convention; in addition active and informative sessions were held by the Major and Minor Seminary groups, the College and University Department, the Secondary and Elementary School Departments, and the Catholic Blind Section. The Department of School Superintendents held one special meeting and also met at the Archdiocesan school office for their annual dinner. The Deaf Education Section met in Cincinnati, Ohio, March 31, April 1 and 2, 1948.

Headquarters for the San Francisco Convention were established at the Civic Auditorium where committee meetings were held on Tuesday, March 30. The General Executive Board meeting was held at the Diocesan Superintendent's Office, 1000 Fulton St.

With the exception of the sessions of the College and University Department which were conducted at California Hall and a joint meeting of the Major and Minor Seminary groups held at St. Patrick's Seminary, Menlo Park, all sessions of the departments and sections were held at the Civic Auditorium. The Civic Reception and the Public Meeting were held at the Civic Center War Memorial Opera House.

The Commercial Exhibit was located on the first floor of the Civic Auditorium and was the largest display ever sponsored by the Association. A total of 106 educational and commercial exhibits kept the delegates informed about current developments in their fields of interest.

THE OPENING MASS

The convention was formally opened on Wednesday, March 31, with a Solemn Pontifical High Mass celebrated by the Most Rev. Hugh A. Donohoe, Auxiliary Bishop of San Francisco, at St. Mary's Cathedral. The sermon was

delivered by His Excellency, the Most Rev. John J. Mitty, Archbishop of San Francisco.

The musical program for the Mass was under the direction of the Rev. Joseph S. Martinelli, who conducted the combined choirs of Sacred Heart and St. Vincent's High School for Girls.

THE CIVIC RECEPTION

WEDNESDAY, March 31, 1948

The forty-fifth annual meeting of the National Catholic Educational Association was called to order by Monsignor James T. O'Dowd and opened with prayer by the Most Rev. John J. Mitty.

Monsignor O'Dowd announced that the Association was honored by a message from His Holiness, Pope Pius XII, addressed to the President General and to Archbishop Mitty. The cablegram, signed by Monsignor Montini, read as follows:

> "Our Holy Father is deeply grateful for the message of loyal devotion sent by the National Catholic Educational Association. His Holiness cordially felicitates the officers and the members of the Association on their devoted labors and selfless attachment to the program of Catholic education now increasingly important in combating the perilous indifference and secularism of our times. His Holiness imparts to Your Excellencies and to all participating in this noble mission his paternal Apostolic Blessing."

Monsignor O'Dowd then read the following message from Mr. Harry S. Truman, President of the United States:

> "Dear Archbishop McNicholas:
>
> "In our present search for peace and unity and order in the world we are aware of the prime need of good men to bring about our desired purposes. All of us must be increasingly aware of our part in the task of building these better men, in the conviction that the future of our nation and of the whole world is in the

hands of our children. One of the essential means of perfecting the present as well as the next generation is found in those forces which, taken together, we call education.

"The important questions ever before us are: What kind of education will produce better men? What kind of education will shape a better world? To answer these important questions I believe we can start with the principle that human improvement is total improvement; our physical health, our economic well-being, our social and civic relations, our cultural development, all are bound up in the most intimate manner with our moral and spiritual progress. To educate means to promote growth in all these areas.

"The promotion of sound education under religious auspices is one of the heritages of American freedom. Your Association, meeting now for the forty-fifth year, has long been a strong proponent of sound educational practice. As you review your progress and evaluate your future plans, I am sure you will keep in mind the needs of our great nation. We need good men, good leaders whose sound citizenship will be a continuing protection for all the blessings we have so long enjoyed.

"May your meeting in San Francisco prosper. Please extend my cordial greetings to all the participants."

The chairman, Monsignor O'Dowd, then presented the greetings of Archbishop McNicholas, President General of the Association. The telegram was addressed to Archbishop Mitty and read as follows:

"I offer Your Grace, as the host of the forty-fifth convention of the National Catholic Educational Association, the grateful appreciation of all its delegates and members throughout the United States. The Association is happy to meet in San Francisco under your gracious auspices. I trust that the delegates of the convention will be enlightened by the Holy Spirit and take measures calculated to advance the best interests of Christian education and spiritual discipline in our schools. I sincerely regret that I cannot be personally present."

The Mayor of San Francisco, the Honorable Elmer Robin-

son, was then introduced by the chairman. In eloquent words he summarized the notable achievements of Catholic education and welcomed the representatives of the N.C.E.A. to San Francisco, expressing the hope that the hospitality of the city of San Francisco would inspire the organization to newer and greater successes.

The Mayor was followed by Mr. Herbert Clish, Superintendent of Public Schools. Mr. Clish agreed with Monsignor O'Dowd's introductory words that the public and parochial schools were partners in American education. He called upon each element in that partnership to promote the common interests and in concluding wished the Association a most fruitful and beneficial session during its stay in San Francisco.

Governor Earl Warren sent greetings to the meeting which were read by Monsignor O'Dowd:

> "Will you be kind enough to express to the National Catholic Educational Association my cordial greetings and my sincere hope that its meeting in San Francisco will be a most successful one. I regret that my schedule has made it impossible for me personally to be present to extend California's welcome."

The keynote address was delivered by the Rev. Gerald G. Walsh, S.J., Professor of Medieval History at Fordham University, New York City. Father Walsh's eloquent remarks were a fitting introduction to the program of the annual meeting; his challenge to the educators to produce citizen-scholar-saints will long be remembered by those who heard him.

Committees on Resolutions and Nominations were then appointed. The following names were announced:

On Resolutions: Rev. Felix N. Pitt, Chairman; Brother Eugene Paulin, S.M.; Rev. Julian L. Maline, S.J.; Rev. William F. Cunningham, C.S.C.; Brother Austin, F.S.C.

On Nominations: Rev. Daniel Galliher, O.P., Chairman; Right Rev. Msgr. William T. Dillon; Sister Mary Peter, O.P.; Dr. Martin R. P. McGuire; Rev. Gerald G. Walsh, S.J.

Archbishop Mitty offered the closing prayer. The meeting adjourned at 12:15 P. M.

PUBLIC MEETING

WEDNESDAY, March 31, 1948

In Civic Center War Memorial Opera House at 8:00 P. M., a general meeting was held with Mr. Harold R. McKinnon as chairman. Among the distinguished visitors on this occasion were Bishop Brown of Galway, Ireland, and Bishop Armstrong of Sacramento.

The speaker for this occasion was the Honorable James E. Murray, United States Senator from Montana.

The music for this evening meeting was furnished by the orchestra of the College of the Holy Names, Oakland, Calif., Mr. Herman Trutner conducting.

CLOSING MEETING

FRIDAY, April 2, 1948

The concluding session of the forty-fifth annual meeting was held at 12:00 Noon in Polk Hall, Civic Auditorium, with Archbishop Mitty presiding. The Secretary General acted as chairman for the occasion and presented Archbishop McNicholas' address in the absence of the President General.

Father Julian Maline, acting for Father Pitt, presented the following resolutions to the Association:

RESOLUTIONS

I

The National Catholic Educational Association is deeply indebted to His Holiness, Pope Pius XII, for his solicitous regard for Catholic teachers and schools in our country. Noting his warning of the danger of secularism and indifference to religion, Catholic educators renew their resolve to perfect a program of education and action which will produce in their students a spirit of constant dedication to the will of God

in meeting every situation of life. We are aware of the heavy responsibilities that burden the Vicar of Christ at this critical hour and, with Catholics everywhere, we join in a crusade of prayer for the special intentions of Our Holy Father.

II

To the President of the United States we extend our sincere thanks for his cordial greeting on the occasion of our annual meeting. We note with approval his observation that sound education under religious auspices is one of the heritages of American freedom. We pledge ourselves anew to the task of arousing in our students a zeal for Christian democracy. American ideals are religious ideals. Religious education will be their strongest bulwark. In a spirit of Christian patriotism we assure the President that we shall keep constantly in mind the national and international responsibilities of our nation.

III

Aware that courage, sacrifice, and sympathy are called for as never before to aid the suffering brothers of Christ, we are resolved to accept the grave responsibility of caring for the homeless and helpless victims of the recent war. Of particular concern to Catholic educators are the lost educational leaders of an upset Europe whose great gifts may well be dedicated to our needs here at home and eventually to those needs of a unified world. We accept the responsibility of finding teaching assignments for these talented people. Moreover, we will support sound legislation to solve the whole problem of displaced persons.

IV

The Association recommends to its members careful study of the Report of the President's Commission on Higher Education, *Higher Education for American Democracy*. It is quite clear that the Report's recommendations, however educators may regard them, are likely to play a major role in shaping educational policy. Catholic educators are grateful to the Special Committee of the N.C.E.A. College and University Department for its timely evaluation of the Report.

V

The National Catholic Educational Association felicitates the Institute of the Brothers of the Christian Schools on the commemoration, this year, of their Centenary in the United States. This group of Christian teachers, founded in 1681 by St. John Baptist de la Salle, has contributed mightily during the past century to the cause of education in America, where more than 1,626 Brothers are now laboring in 103 schools and institutions. It is a source of gratification to the Association that on all school levels the Brothers have vindicated the judgment of Pope Pius X who honored them with the title, "Apostles of the Catechism." It is the hope of the Association that the occasion of their Centenary, rendered the more auspicious by the presence in this country of the Most Honored Brother Athanase Emile, Superior General, and Brother E. Victor, his American Assistant, will mark an era of continued progress by the Brothers on the American educational scene.

VI

We wish to express our sincere thanks to His Excellency, the Most Reverend John J. Mitty, Archbishop of San Francisco, and to His Excellency, the Most Reverend Hugh A. Donohoe, Auxiliary Bishop, for their gracious hospitality to the members of the convention. We are particularly appreciative of the stirring and stimulating words of the Archbishop in his eloquent sermon at the opening Mass. To the members of the local committee, under the chairmanship of the Right Rev. Msgr. James T. O'Dowd, we express our gratitude for efficient preparation and solicitous care for our comfort and convenience during the time of our stay in the beautiful city beside the Golden Gate. We also wish to assure the executive officers of the city of San Francisco, the Mayor and Superintendent of Public Schools, and the Governor of California, the Honorable Earl Warren, of our deep appreciation of their kindly and hospitable words of welcome to this city and state of the great West. To one and all of our hosts the Association gives a fervent thank you.

The resolutions were adopted as read.

Brother Eugene Paulin, acting for Father Daniel Galliher, O.P., presented the report of the Committee on Nominations as follows:

President General: Most Rev. John T. McNicholas, O.P., S.T.M., Cincinnati, Ohio.

Vice Presidents General: Very Rev. John J. Clifford, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Treasurer General: Right Rev. Msgr. Richard J. Quinlan, A.M., S.T.L., Winthrop, Mass.

The report of the committee was adopted unanimously.

The Secretary General read the following invitation from the Archdiocese of Philadelphia:

> "Dear Delegates:
>
> "In the name of His Eminence, Dennis Cardinal Dougherty, we wish to extend a cordial invitation to the National Catholic Educational Association to hold its forty-sixth annual meeting in Philadelphia. We shall endeavor to make the best possible arrangements for the comfort and convenience of all who journey to the City of Brotherly Love. To all members of the N.C.E.A. we would say 'Liberty Shrine in Forty-Nine.'"
>
> (Signed)
> EDWARD M. REILLY,
> *Superintendent of Schools*
> *Archdiocese of Philadelphia*

After a few concluding remarks Archbishop Mitty offered the closing prayer and the meeting adjourned at 12:45 P. M.

FREDERICK G. HOCHWALT,
Secretary.

SERMON

MOST REV. JOHN J. MITTY, D.D.
ARCHBISHOP OF SAN FRANCISCO

The Archdiocese of San Francisco feels privileged to bid a heartfelt welcome to the delegates of the National Catholic Educational Association. Our California priests, religious, and lay people join with me in begging God to bless your deliberations and to make your stay among us both fruitful and enjoyable. As we begin the forty-fifth annual meeting of your Association with this Solemn Pontifical Mass, I find that it is my pleasant office to speak to you both as your host and as your fellow teacher.

As your host I greet you in the name of the successors of the Catholic pioneers who laid the educational foundations of this state. With legitimate pride we recall that the beginnings of education in this western country were made by men who shared the heritage which you educators are using so nobly today. From the first days of the Mission of San Diego in 1769 until the beginning of the American period in 1846, zealous Franciscan friars had been intimately connected with the educational history of our state. Father Junipero Serra and his priestly companions were the first educators in California. At the feet of these consecrated men, rude savages were taught the way of a happy life, here and hereafter. The ideals of these educational pioneers have not perished with passing of the Missions. They have been carried on steadily by the teaching communities which have entered our state during the past one hundred years. We trust that the visitors among you may have the opportunity to see at first hand the educational monuments erected in California by generations of Catholic teachers with the help of a generous and devoted laity.

On this occasion I am also proud to emphasize the firm bond which has ever linked the National Catholic Educa-

tional Association with the dioceses of this state. History reminds us that the College Department, the Parish School Department, and the Seminary Department were the original groups of this Association. Each of these units was instituted upon the initiative of Monsignor Thomas J. Conaty, Rector of the Catholic University of America. It was he, too, who urged in 1901 that the three separate educational groups be organized into one national association. But just before his plan could be realized, Monsignor Conaty was appointed bishop of Monterey and Los Angeles, which at that time was a suffragan see of the Archdiocese of San Francisco. The first President General of the Catholic Educational Association, established in July, 1904, was Bishop Conaty's successor as Rector of the Catholic University, Monsignor Denis J. O'Connell. Monsignor O'Connell continued as President of the Association during the first four years of its existence, until appointed Auxiliary Bishop of San Francisco in December, 1908. With Bishop O'Connell and Bishop Conaty, the co-founders of the National Catholic Educational Association, residing in California, we know that educators here were ever conscious of their link with schools the country over. Because of that bond it was indeed fitting that the fifteenth annual meeting of this body was held in San Francisco. That meeting took place in 1918. Here in this Cathedral Church there gathered such giants of our educational history as the late Bishop Howard, Monsignor Pace, Dr. Peter C. York, Dr. Patrick Healy, Father Price, co-founder of Maryknoll, Father Ayrinkac, and Father Zephyrin Englehardt. These men and their worthy contemporaries gathered to build for a solid peace at a time when the nations were caught in the grip of a world war. That the dreams of that day have not been realized was not due in any part to the insufficiency of those large-minded educators of our past. We pray that their memory may serve to guide you in the days of your present meeting here.

Yet, I speak to you today not only as your host, but also as your fellow teacher. A Bishop has a special affinity with all

those who have dedicated themselves to the work of instruction. For, as a successor of the Apostles, he has received from Christ Himself a threefold command. He must teach, he must be a lawgiver, and he must bring the means of holiness to his flock. Of these three duties certainly that of instruction holds a prominent place. Before a man can will to accept the law of Christ and His Church or open his heart to divine grace, he must first know about Christ and His divine help. The problems entailed in bringing that instruction to men are not essentially different from those which any teacher faces in the classroom. Each of us is engaged in that high vocation which prompted St. John Chrysostom to cry out, "What greater work is there than training the mind and forming the habits of the young?" As a fellow teacher with a teacher's problems I address you this morning.

In the discussion of our great task it gives us inspiration to know that educators from every part of our land have come here to make their contribution. They have also come to seek the solution of problems as diverse as the various departments which make up this great Catholic teachers' group. But in the midst of such diversity of interests, there are certain fundamental considerations which affect each and every one of us who has the responsibility of instruction. This morning I wish to stress briefly two of these basic considerations that all of us may have firmly in our minds certain necessary principles before we apply ourselves to the solution of specialized problems.

First of all, we must remember the scope of true education. The scope of education includes more than a mere enumeration of the arts and sciences. We do not form a completely educated man simply by providing him with proper portions of religion and philosophy, the social sciences, the natural sciences, literature and language, and the fine arts. It is true that a complete education must include each of these fields. Indeed one looks with deep misgiving upon the ominous trend in much modern education

which tends to relegate religion to the limbo of a forgotten moral science. One must also deplore the attitude that a double portion of social science will more than supply for a complete lack of religious knowledge. Such lack of balance does not restore harmony to the body of education. A man born with only one arm does not become a model of symmetry when that single arm is twice the length of a normal limb. That simply serves to emphasize the want of balance. However, I do not feel that it is necessary to labor this point concerning the number of subject fields which are to be covered in a truly Christian education. You know them well, and we rejoice that our schoolmen have the freedom under God to give instruction in all of them. Yet the scope of education consists of more than a collection of study fields. The fields are simply the raw material, nothing more. What is done with that raw material will determine the true scope of education. The answer to that question may well cause all of us to pause for serious reflection.

If religion and the study of Christian principles are just watertight areas in the curriculum, then we have been seriously remiss in our work of Christian education. Such a program is strangely like that of secularism which has been defined as a way of belief which does not deny God's existence but denies His importance in large areas of human living. Christian education does not simply consist in a process whereby teachers exert their energy so that students will come to possess a broad and deep fund of knowledge. That is but part of the task. A truly Christian school must go further. It must also give attention to the problem of persuading the young to act upon their Christian knowledge everywhere and every day. That problem is truly a serious one which will challenge the resources of everyone here. But upon the solution of that problem depends the real success of our Catholic schools and colleges. Our presently unhappy world did not achieve its sad state because men lacked effective methods of instruction. It declined because highly efficient methods were restricted to advance wrong

knowledge and to encourage evil acts. The cause of eternal truth and happiness suffered the blight of mere erudition whereas evil was nourished by every clever device. Each department of this Association, then, must answer two questions, "How can our students learn more efficiently, and secondly how can they live more effectively?" The key to the Catholic educational ideal will be found in those answers.

But a second basic consideration must be kept in mind. It is this. Who has the right to educate? We recall quite clearly that the rights of education are shared by three agencies—the family, the Church, and the state. The family has the right from natural law itself, and no power on earth may deny it that right or the easy attainment of it. Because the family needs the help of other agencies, the Church has by Christ's command assisted it in the discharge of its God-given obligations. Only with the rise of strongly nationalistic governments in modern history has the state attempted to supplant both family and Church in their prior rights. In the complexities of modern life these two fundamental agencies need the encouragement of the state, But with all the vigor at our command we must take our stand against the totalitarian movement which would constrain parental rights through the guise of a benign state paternalism and which would reduce religion from the role of teacher to that of abject servant. The parent and religion possess educational rights and not merely educational privileges. The delegates to this convention have a grave obligation to meet that growing threat to natural law itself. I urge you to bring the parents close to you in your endeavors, to interpret your schools to them, to enlist their irreplaceable cooperation in all your work. This, too, is a basic consideration today for all Christian educators of every level.

Today our democratic society needs light and guidance as never before. Just thirty years ago other delegates to the annual convention of the National Catholic Educational Association gathered in this Cathedral to seek God's guid-

ance. At that time our nation was engaged in a war which we hoped would end all wars. Those delegates of an older generation worked that their actions might have a profound bearing upon their world. But, as we know so painfully, lasting peace did not come. The democracy which we love and under which we have enjoyed so many of God's blessings is being threatened from within and without. Once again Catholic educators are gathered to consider this threat to our nation's soul. We know that this crisis cannot be removed simply by eliminating one man or one nation. The sins of men cannot be carried away on the back of a scapegoat. Nor will the mere perfection of instructional techniques suffice, although we do hope that the methods of teaching will constantly improve. The world's reform must begin in men's souls. The outcome of the struggle between Christian democracy and pagan collectivism will depend upon the vigor of Christian souls. Your immediate task as Catholic educators is to produce Christian champions. That is a mighty challenge.

Upon the portal of our state capitol in Sacramento these words are written: "Give me men to match my mountains." Our generously blessed nation needs men as great as the mission which it is expected to fulfill. Like the lofty mountains of our golden state may the products of your teaching rise up great and commanding in moral stature before men. May these be such as to prompt nations to lift their eyes upward to that eternal throne where sits God, our Judge. We pray that through them there will flow the means of grace which alone will bring health and hope to those in the parched valleys of secularism. And, then, through them and you may all mankind one day reach that fullness of knowledge where we shall see things not as in a mirror darkly, but face to face with Christ, our divine Teacher. May God bless you!

ADDRESSES

WELCOME TO SAN FRANCISCO

HONORABLE ELMER E. ROBINSON
MAYOR OF SAN FRANCISCO
SAN FRANCISCO, CALIF.

As Mayor of San Francisco, I am happy to welcome the National Catholic Educational Conference most cordially to San Francisco.

Your deliberations here are important not to you alone, nor to the Church alone, but indeed, to this community and to the other communities which you represent throughout the nation.

Your educational traditions reach back to the days of the Palatine schools of Charlemagne. They flowered magnificently during the high middle ages when universities began and when the illustrious school men such as Albert the Great and St. Thomas Aquinas added new glory to the art of teaching the human intellect to discover truth.

Your traditions as educators have always been founded solidly on the dignity of the human person. You have always, as educators, insisted upon the rights of the individual, but you have also, and with equal emphasis, insisted upon the individual duties correlative with those rights. You have taught implicitly and explicitly that the moral law is the ultimate control over the individual human conscience, and these traditions over the centuries come now, today, into a pertinence which is as sharp as the point of a sword. For today, all men who love liberty and who respect the dignity of the human person find themselves under intellectual attack by the advance guard of despotism.

Today, you stand, as all free people stand, at weapons drawn with those doctrines which would reduce the indi-

vidual to a mere unit in a mass, stifle his conscience, destroy the notion of individual dignity and responsibility, abrogate the moral law as a decisive factor in human conduct and substitute for all the iron will of a dictator.

It is your task to adapt your great traditions to the modern world. It is your task today to meet the all-out attack upon the human spirit and the human intellect and, indeed, upon human nature itself. To that task you must bring, as perhaps never before, your best thinking, your most unselfish energies. The intellectual struggle now being waged between free men who acknowledge the Author of their freedom and the evil forces which would eradicate both demands nothing less than the best and most valiant effort you can bring to the struggle.

It is in no routine spirit, then, that I say may your deliberations here be most fruitful.

May we all have occasion to look back upon this convention as a high water mark in the forward march of those forces which defend the freedom and integrity of the human spirit against a cunning, a cruel, and a complete materialism.

THE SOCIAL RESPONSIBILITY OF CATHOLIC EDUCATORS

REV. GERALD G. WALSH, S.J.
FORDHAM UNIVERSITY
NEW YORK, N. Y.

What struck me most in reading over the program of this year's meeting was the note of Catholicity—Catholicity, of course, with a capital C; but, still more, catholicity with a lower-case c. We are to deal with yesterday, today and tomorrow; with problems here, there and everywhere. We range down through history and we stride across the world; and the meeting of these crossroads through history and geography makes, as it should, the Sign of the Cross.

You will notice our firm hold on tradition in such discussions as those on Catholic dogma, the dignity of man, discipline, the study of Latin and Greek. On the other hand, you will notice on the program the prominence given to modern methods, the modern seminarian, modern economics and even to tomorrow's challenge to Catholic education.

But you will notice, above all, our preoccupation with the society in which we live—with our neighborhood community, our national community and, finally, the international community of world society. A panel discussion is to be devoted to the Catholic school's responsibility to participate in the life of the community. Everywhere on the program you will notice such words as civics, social studies, citizenship, home and family life, life adjustment, the social program of the church. More specifically we are to deal with the collectivism and secularism of the contemporary world, with federal legislation and with so burning a topic in the international community as the problem of displaced persons.

Obviously, then, we are conscious as American Catholic

educators of our social responsibility in the concrete age in which we live. Without forgetting our responsibility to education *as education,* and to education *as Catholic,* we are remembering our responsibility to education *as contemporary.*

But I hope we shall not forget, at any point in our discussions, that, however clearly we *distinguish* the aims, goals, tasks or responsibilities of Catholic education, we must not imagine that we can *separate* them. Just as truly as we must distinguish without separating body and soul, person and community, tradition and progress, culture and civilization, ethics and economics, morality and legislation, religion and politics, church and society, God and the world, so we must distinguish without separation our threefold responsibility as educators.

It would be fatal if we should imagine that our job is to give the world *either* scholars *or* citizens *or* saints. Our ideal is to give to our age and still more to the age which is still in the womb of history, to the world of tomorrow, citizens who are *both* scholars *and* saints. On the other hand, it would be fatal if we should imagine that, merely by making scholars and helping to make saints, we have done our whole task in forming good citizens. Good citizenship, or, at any rate, high leadership in society is an autonomous function, a specific end to be achieved by specific means.

Throughout our deliberations, then, we shall have a twofold duty. We must be constantly aware of the interpenetration of the school, the church, and society; of education, of religion and public life; of personal dignity, social duty and immortal destiny. As Catholic educators we can never for a moment forget that Our Blessed Lord advanced, during the years of His education, in Wisdom *and* Age *and* Grace, in *sophia* and *helikia* and *charis.* On the other hand, we have a second duty, namely, to face the problems of our age and society, our contemporary community, nation and world, with long-range policies and concrete plans and,

therefore, with a prudence which is neither purely educational nor purely religious.

First, then, a word on the interpenetration of our aims and responsibilities. We dare not separate our responsibility to citizenship from our responsibility to scholarship and holiness. We shall, in fact, have better citizens and certainly better leaders of society if we have remained true to our ideal of education as education, to our task of disciplining the intelligence, conscience, taste and social sense of our students so that their minds can readily distinguish truth from falsehood; their conscience, right from wrong and justice from injustice; their taste, what is fair from what is foul; their social sense, what they owe to themselves as persons and what they owe to the society in which they live. Our students will not grow in age, in *helikia,* and, still less, in social maturity, in their age in the sense of the generation in which their lot is cast, unless they have grown in wisdom, in *sophia* unless they are in love with *sophia,* unless they are philosophers in the true sense of that word. That is why I wish all of us could take part in discussing Dr. Montgomery's paper on "Education and the Dignity of Man," and Father Campbell's paper on "The Study of Latin and Greek in the Minor Seminary."

We want then our citizens to be scholars in the sense of persons disciplined in the human faculties that give them human dignity. We would like, too, our citizens to be saints, in the sense of being always in the state of Grace, of having an habitual claim, in the theological sense, on the life of Eternal Glory, of being always aware of their immortal destiny. That is why, at least in the seminary section, there will be such discussions as those on father confessors and the ideal of celibacy.

So much, then, for the interpenetration or synthesis of our three responsibilities—to give to our world of today and tomorrow men and women who can think like Athenian philosophers, behave like the best citizens of ancient Rome

and love God like those who stood by the Cross and prayed in the upper room in the Jerusalem of Jesus Christ.

And now let us turn to our specific responsibility to our age, to the personal and social maturity of our students as citizens and leaders in the age in which we live.

No less an authority than His Eminence, Cardinal Suhard of Paris, has declared openly for all to hear that the Church in our age has lost the leadership of the world. Christendom, in the sense of an historical reality in which Christ's Church, the *Sacerdotium,* is at least a recognized co-regent of society along with the *Imperium* and *Studium*—with the State and Science as we say today—is now little more than a memory. Even within the geographical limits of the world which is the heir of Athenian culture, Roman civilization and the Revelation and Redemption of Jerusalem, there are untold millions of men and women and, especially, young men and young women, whose hearts and imaginations are set on flame with the slogans either of communism or capitalistic secularism but who turn in scorn when they hear the word Catholicism.

Quite apart from the problem of a vast world stretching from the Russian satellite states in Europe to the tip of Siberia and dominated by the plans and policies of atheistic communism and the principles of dialectical materialism, there is the problem of public opinion in our own local communities, in our once-Christian nation, in what is left of the United Nations and other free nations of the world.

This is the problem which we are emphasizing in this year's conference here in San Francisco, in the city where the statesmen of the world met only three years ago to give us peace in our age. I think it is an open secret that the statesmen have failed. It is a still more open secret that Science with a capital S has failed to give us the Good Society. That is why at this moment in Washington our American statesmen are talking so feverishly of military rearmament. And I doubt if, for all our firm, habitual,

academic preference for the softer arguments of words, there are many in our midst who would resist, in this grave moment, an appeal to the strong arbitrament of war.

This is the tragic truth. We have lost the peace. What is worse, we are all, in part, responsible. We educators have our part in that responsibility. What I am about to say is a purely private opinion. It does not pretend to represent the opinion of this conference; but it is a responsibility of this conference to debate the opinion. I believe that we Catholic educators here in America could have done more, individually and collectively, to fashion an American public opinion which would have compelled our statesmen to fight, fiercer than they fought, for a just peace, and therefore for the principles upon which alone a just peace is possible. There can be no peace without justice, no justice without first principles, no first principles of thought without a First Principle of Being, who is God. It is the glory of this city and of the President of our Republic that in the United Nations deliberations here in 1945 we managed to get at least one mention of God. But the fact is that we have no strong public opinion, whether in our neighborhood communities or in our national community, which insists on the simple truth that there can be no real justice, local, national or international, without a conviction of the absolute justice of God.

This, then, is the first social responsibility of Catholic educators. They have the duty at least of leaning far out of the ivory tower and making their voices heard above the din of the battle of opinions that is raging in every bus, in every subway, in every Townhall meeting, in every newspaper and on every radio. Personally—but here I tread on debatable ground—I think that Catholic scholars have to do more than shout from the open windows. I think they have to get out and show themselves to the people. Certainly professors who are liberal, *laissez faire* economists or else atheistic communists—whether overtly or covertly—have no shame in mingling with the people. Only the other day

the president of a famous Catholic university and one of the most eminent of the young Catholic scholars on his staff told me that they thought it folly to think any good could come from a university professor bothering to speak at a local Communion Breakfast. They may be right. This is a matter of prudence not of speculative truth. It is a matter of experience rather than of principle. I shall only say that if we wake up some morning and find the whole world is capitalist or communist, as once we woke up and—according to one of the Church Fathers—found that it was Arian, I shall have the right to believe that bigger and better Breakfasts, with the clearer and more cogent thinking that only professors can bring to the exposition of principles, might have had an incalculable effect in the opposite direction. Only a few weeks ago at a Communion Breakfast in New York I listened to a very able but capitalist-minded executive tell 2,000 Catholic workers that their recent strike was bad for business and, therefore, wrong. When the executive sat down, the famous boxer Gus Lesnevich rose to take a thunderous applause. That gave me an obvious chance of setting, between the capitalist theory of strikes which had just been exposed and the communist theory of strikes which the men hear day after day, the Catholic theory of the just strike—the strike that, like Gus Lesnevich's fights, must be fought in the ring, under rules, with a referee. It may be *infra dignitatem* for a professor to use a slogan like that; but if slogans like that will help, in however small a measure to stave off either the reign of *laissez faire* tyranny or the reign of communist anarchy, it can be argued that, given the age in which we live, it is not only the right but the duty of the professor to do his bit in the war of slogans.

Of course, we have a more serious responsibility on the national stage. A good deal, I hope, will be said during these meetings about the Catholic Commission on Intellectual and Cultural Affairs. It is a body, for the most part, of educators and it deals with intellectual ideals. But the

fact that we call ourselves a Commission means that we think we have a mission which can only be achieved by active collaboration; and the expression, Cultural Affairs, brings out the concreteness and actuality of our responsibility. Cultural Affairs take place off the campus—in our cities, in Congress, in UNESCO—The United Nations Educational, Scientific, and Cultural Organization. Everyone knows of the attempt, made by the Director of UNESCO, to foist on the United Nations a philosophy that was atheistic in principles and materialistic in all its applications. Only Catholic scholars can meet with real conviction this threat to our world society; and only an organization like the CCICA can effectively gird us for the fray.

You will hear from Father Rooney of one concrete plan of the CCICA to help on the international level and in regard to the now immensely aggravated problem of displaced persons. I had the honor of sharing with Father Rooney in the work. It called, of course, for whatever measure of scholarship and sanctity we could muster between us. But it called for something more. It called for human courage, sacrifice, and sympathy. It called for an acute awareness of the temporal common good as something quite different from personal dignity and eternal destiny, but as something in regard to which Catholic educators have a grave responsibility.

I shall only add to what Father Rooney will tell you this single plea. I am sure that if the presidents, deans, faculties and student bodies of every Catholic college could have seen what Father Rooney and I have seen, they would feel an imperative duty in Christian charity and social justice to invite to their campuses one at least of the 500 available professors. If presidents and deans would institute a drive among their students, boys and girls, of cigarette-smoking age, to make the weekly sacrifice of the price of one packet of cigarettes, $2400 could be raised by 300 students in 40 weeks. $2400 will save a DP professor and his dependents from the inevitable fate of rotting in a German camp. You

may not need the professor from the point of view of pragmatic efficiency. You may pick one who is not the best on Father Rooney's list. But you will have made a magnificent gesture. You will have helped to convince a skeptical world that Catholic educators—or at least their students—have still got a Christian sense of social responsibility.

I do not plead with great conviction or vehement passion for academic speakers at local Communion Breakfasts; but for cooperation in the CCICA and in practical cooperation in helping to save some, at least, of the European scholars, I plead with all my heart and soul.

This, then, is the sum of what I have to say. We must go into our conference with our three goals in mind. Contemporary Catholic educators must help to provide our world with scholars, citizens and saints, or, still better, with citizens who are both scholars and saints. Actually, the number of real scholars and great saints will be few; but all of our students should be made into first-rate citizens. They must be men and women who can be counted on to lead in the formation of public opinion. In the meantime, we who are teachers have a second responsibility outside of our schools. Our students will take care of the world of tomorrow. We must do something about the world of today. In the measure of our power we must help to form public opinion in our neighborhood, on the national stage and even in international society. And what we lack in individual genius we can make up by the example of collective Catholic charity. Let it be said of us today not merely that we love one another, but that we love our neighborhood, our nation and the world.

CHRISTIAN EDUCATION FOR DEMOCRACY

HONORABLE JAMES E. MURRAY
UNITED STATES SENATOR FROM MONTANA

I am somewhat embarrassed by the assignment which I have been asked to carry out this evening. I have been asked to talk about "Christian Education for Democracy." In approaching this all too comprehensive subject, I am embarrassed lest some one impatiently and abruptly ask me at the outset: "But what does a member of the United States Senate know about education?" To which I should be forced to reply, sheepishly and perhaps with a certain loss of Senatorial dignity: "Very little."

On the other hand, however, I feel that in all modesty I can legitimately lay claim to some little knowledge of democracy, both in theory and in practice. With your permission, then, I shall concentrate this evening on some of the democratic goals towards which all of us, as Americans, ought to be striving unitedly. I shall not discuss, except incidentally and in passing, the educational techniques by which we may hope to arrive at these goals more certainly and more quickly. These are subjects in which the layman has a right—perhaps even a duty—to be vitally interested; but in discussing them publicly, in the presence of professional educators, he probably ought to sin on the side of discretion rather than of valor.

If only for the sake of the record, we ought to emphasize at the outset that Catholics, and especially American Catholics, are committed wholeheartedly and enthusiastically to the superiority of democracy over all other forms of political government. We are committed to democracy not merely because of a sentimental preference, whether personal or national, but also and primarily because of our abiding philosophical conviction that democracy is the best form of government—best in the sense that, of its very nature

and by definition, if you will, it harmonizes more closely than any other form of government with the sublime dignity of man. Every man—regardless of his race, color, or creed—is a child of God, endowed with a rational intellect and a free will, and destined ultimately for eternal happiness with God Himself. As such he has a natural right to expect and to demand the fullest possible opportunity to participate actively and responsibly in political affairs—the fullest possible opportunity to exercise his personal initiative and to cooperate freely with all other men of good will for his own welfare and for the welfare of the community and all its parts.

This is the theme which Pope Pius XII develops so brilliantly in his famous Christmas message of 1944 on the subject of democracy and a lasting peace:

> To express his own views of the duties and sacrifices that are imposed on him; not compelled to obey without being heard—these are two rights of the citizen which find in democracy, as its name implies, their expression. . . .
>
> If, then, we consider the extent and the nature of the sacrifices demanded of all the citizens, especially in our day when the activity of the state is so vast and decisive, the democratic form of government appears to many as a postulate of nature imposed by reason itself.

But if democracy is "a postulate of nature imposed by reason itself"—and we modestly concur with His Holiness in suggesting that it is—it is also the most difficult and the most exacting of all the forms of government and the one which most seriously challenges the Christian conscience. Democracy is almost superhumanly difficult, because it depends for its successful functioning completely and entirely on the voluntary and intelligent cooperation of all of us, working together unitedly among ourselves and with the government, for the common good or the general welfare. Democracy demands from each of us—as individuals, as members of subsidiary social and economic groups within

society, and as citizens of the political state—the highest possible degree of self-discipline and self-sacrifice, which means that it demands from each of us integrity of personal character plus an almost instinctive tendency to cooperate with others, voluntarily and with only the necessary minimum of external compulsion, in the never-ending application of the principles of Christ in the temporal order.

The ways of democracy, then, are painfully slow and cumbersome, if only because we ourselves are painfully slow in developing within our own souls those Christian virtues which are so essential to the successful functioning of democracy and in the absence of which, on a widespread scale, democracy will inevitably degenerate and will eventually give way by default to the ever-present forces of tyranny and human slavery.

Christian education for democracy, therefore, means, in the first instance and before all else, education in the Christian virtues of successful social living. It means the education of "better men for better times," to borrow the felicitous title of the statement of principles of the Commission on American Citizenship—an organization, incidentally, of which all American Catholics have reason to be very proud and to which they owe their wholehearted allegiance and support.

It is well to bear in mind, however, that "better men" cannot and will not produce "better times" unless and until they produce better social and economic institutions. "Better men" cannot and will not produce "better times" unless and until they go out of our classrooms not merely as good individuals in the restricted and all too typical sense of the word, but as social-minded members of the community fired with a burning zeal to reconstruct the social order and determined, under God, to "restore all things in Christ": family life, economic life, social life, political life—all things without exception.

It is well to bear in mind, too, that democracy can no

longer afford to be as painfully slow and cumbersome as it has been in the past in putting into practice the principles of social justice and social charity which we like to think of as implicit in its very name and definition. Democracy is vulnerable today—so very vulnerable, in fact, that none of us can safely predict its future. Democracy is vulnerable, not merely because of the ruthless aggression of the Soviet Union and its satellites, but also and perhaps more importantly in the long run because the world has not yet been persuaded, to its own complete satisfaction, that democracy is able or willing to live up, in day-to-day practice, to its admittedly superior ideals and to its admittedly attractive promises.

Ours is the high privilege, therefore, and the terrifying responsibility to demonstrate to the harassed peoples of the world—and particularly to the impoverished and the dispossessed—that democracy, in practice as well as in theory, is the best and the noblest form of government. I would venture to prophesy, however reluctantly, that unless we can demonstrate this fact within the present generation, the foreseeable future of democracy is almost hopelessly uncertain.

"In every way," says Pope Pius XII, "the present hour requires that all Catholics devote all their energies to obtaining the maximum effectiveness and the maximum realization of the social doctrine of the Church." Similarly, as citizens of the United States, we may properly state that in every way the present hour requires that all Americans devote all their energies to obtaining the maximum effectiveness and the maximum realization of the principles of democracy. The alternative is to give way, perhaps for centuries, to the forces of evil which are unscrupulously trading today on some of the more obvious contradictions between our theory and our practice.

We cannot sell democracy to the hungry and the dispossessed merely by handing them a pamphlet on the superiority of the Declaration of Independence over the Com-

munist Manifesto. The hungry and the dispossessed have never read either the Declaration of Independence or the Communist Manifesto, nor are they likely to do so before they cast their vote in the decisive elections of the next few years. Many of them perhaps have never even heard of either document. Someone has said, in this connection, that the only Bible which millions of people read today is the daily example of Christians—your example and mine. If our lives, then, are a reasonably clear reflection of the principles of Christ, our neighbors may eventually be brought to the personal knowledge and love of Christ Himself. Similarly, it would be accurate to say that the only political documents which millions of people read today are the actions—the actions, not the words—of the several governments which, in the Providence of God, are the major powers in the world today. The eyes of the world, then, are on the United States today more searchingly—and also more hopefully, thank God—than ever before in our relatively brief but relatively glorious history. The United States—you and I—can sell democracy to the hungry and the dispossessed, therefore, only by demonstrating to them in the most practical sort of way that democracy is capable of making the world a better place in which to live—and that democracy proposes to do so without a moment's unnecessary delay.

What I am attempting to say, however clumsily, is this: that democracy is in serious peril of its very existence today, not merely because the communists and other totalitarians (even when they appropriate its vocabulary) despise democracy and are determined to liquidate it—by ruthless force, if necessary—but also because democracy has been unfaithful to some of its promises. The moral is painfully obvious: actions speak louder than words.

Bishop Francis J. Haas of Grand Rapids, who has devoted his life courageously and effectively to Christian education for democracy, makes the foregoing point very persuasively as follows:

". . . it is in place to sound a warning to Catholics and to non-Catholics alike who think that Communism can be headed off by merely denouncing it. Such thinking is little less than childish. Last week I asked a Chinese Bishop: 'Why is Communism making the headway that it is in China?' He replied: 'An empty stomach is a wild animal.' Both the law of God and elementary common sense dictate *what* should be done, and *why* it should be done.

"*What* should be done? For Catholics the answer is clear. Work through your organization with your fellow employers, your fellow trade unionists, your fellow teachers, or other fellow professionals, not with the negative aim of combating Communism, but rather for the positive purpose of establishing the Encyclical program with its high promise of bread and liberty. *Why* should it be done? Not because the empty stomach may turn on us as a wild animal, but because the empty stomach belongs to a person who has rights as sacred as our own, and because that person is a child of God no less than any one of us. This, I submit, is the only rational answer to Communism, but again we come back to the need of men in our country reared and disciplined in a home that breathes the love of God, and what is second only to this love, love of their fellow human beings for His sake."

The over-all promise of democracy, then, like the promise of the social encyclicals, is: bread and liberty. The price of liberty, of course, is vigilance. But we dare not let our vigilance for liberty blind us to the ugly fact that too many of our citizens, even in this, the wealthiest nation on the face of the earth, haven't enough bread—enough economic and social security. Shall we set the example for world freedom by finding ways and means of enabling them to earn their daily bread in dignity and to enjoy it in freedom and security, or shall we give it up as a bad job—as another noble experiment gone sour—and wait supinely for the totalitarians to take away our cherished freedoms?

The question, of course, is rhetorical—for all of us are determined, under God and with His divine assistance, to do our humble part to usher in a new era of social justice,

an era which can be, and, please God, will be the most glorious era in the history of humanity. This is our inescapable obligation as Christians and this is our glorious opportunity and privilege, to the fulfillment of which we dedicate ourselves again at the opening of this annual convention of the National Catholic Educational Association.

It remains only to indicate briefly and in outline some of the specific evils which are cutting down on the efficiency of democracy—to our international embarrassment, if not to our shame—and some of the specific remedies which are suggested by the title of this evening's discussion, "Christian Education for Democracy."

Perhaps the principal, long-run weakness of democracy is its chronic inability or unwillingness (or both) to provide full employment at decent wages and under decent conditions for all of its citizens who need work and are able and willing to engage in the production of useful goods or services. I do not wish to imply that our own democracy is any worse in this respect than other nations of the world. I will even admit that our record is relatively good as compared with the record of certain other comparable nations. But the fact remains that the wealthiest nation in the world —our own—has yet to discover the formula for the attainment of that universal human objective which Sir William Beveridge aptly refers to as "full employment in a free society." Suffice it to say that unless we do discover this formula without procrastination or unnecessary delay, vast multitudes of people all over the world who are anxiously looking to us for leadership and example (to say nothing of our own somewhat more fortunate citizens here at home) will be seriously tempted, in spite of themselves, to give way to despair and to cast in their wretched lot with the totalitarians who are already promising them the moon.

This is neither the time nor the place to discuss the subtleties of economic science, or, more specifically, to launch into a learned disquisition on the economics of full employment. But since I am addressing a gathering of pro-

fessional educators, perhaps I can appropriately suggest that you have the enormous responsibility and the high privilege—more so certainly than the rest of us—to prepare the younger generation of Americans to think clearly and honestly about the *philosophy* of full employment. Too many Americans are addicted to the habit—the vice, if I may call it that—of discussing the subject of full employment and similar subjects emotionally and sometimes even hysterically. Too many of us are addicted to the lazy, if not dishonest, habit of substituting ambiguous slogans and catchwords for intelligent discussion and debate. We talk too glibly at times about "serfdom" and "collectivism," about "socialism" and "totalitarianism."

Perhaps I myself have talked too glibly this evening about some of these ambiguous slogans. If so, I wish to make it clear at this point that there is a very important distinction between collectivism on the one hand and legitimate government intervention on the other hand. There is a very important distinction, for example, between minimum wage legislation and totalitarianism; between the Employment Act of 1946 and socialism; between public low-cost housing and the so-called servile state.

Briefly, then, I am pleading with you this evening as educators who are privileged to cooperate intimately with the fathers and mothers of the United States in the education of their children, to be as balanced and as progressive and as radical, if you will, in your approach to economic and social reconstruction as are the social encyclicals of the Popes.

I do not wish to imply that the government has the first or the principal responsibility for full employment and social security. On the other hand, I do insist—in the light of Christian social teaching, I must insist—that the government has a certain large measure of responsibility for full employment and social security. I must also insist that those of us who would try to discredit legitimate government action by raising a hue and cry about collectivism or

totalitarianism are doing a very great disservice to democracy—and, in the case of Catholics, are innocently revealing an almost unforgivable ignorance of encyclical teaching.

Full employment in a free society can be achieved only through the voluntary cooperation of the organized economic groups among themselves and with the government—which means, for the purpose of this evening's discussion, that another of your heavy responsibilities as Christian educators is to prepare your students emotionally and intellectually for a life of generous cooperation within an organized economic and social community. Too often in the past we have indoctrinated our students, perhaps unwittingly, in the principles of economic individualism. Too often we have handed down to them a suspicion, if not an antipathy, towards organized labor, for example, in spite of the very obvious fact that Catholic social teaching insistently tells us that none of us is sufficient unto himself and that a Christian economy means, therefore, an organized economy—organized freely and democratically, under God, for the purposes of social justice and social charity.

In summary, then, let me repeat that if we are opposed to collectivism—and we are, as Americans and as Catholics—we are also opposed to economic individualism, as a false philosophy and as the breeding ground, historically, of those very injustices which provide the collectivists with ammunition against democracy itself. Catholic education, I suggest, can make no greater contribution to the peace and happiness of the world than to train its students to search honestly and scientifically for a practical alternative to both of these extremes—an alternative which will ever more perfectly carry out the democratic and thoroughly Christian ideal of full employment in a free society.

If my discussion of our economic problems and responsibilities has been hurried and inadequate, time permits me to say even less about our *social* problems and responsibilities. Allow me to single out only one of these problems for brief discussion this evening—the problem of race relations

in the United States. And what can I say to Catholic educators about this, our greatest American scandal, except to repeat what I myself have learned from the sources of Catholic education—namely, that the Negro (to single out the one American who has suffered the most at the hands of his fellow-citizens) is a child of God, even as the rest of us are, and that, equally with all the rest of us, he has been redeemed by the Blood of Christ Himself. The principle is so elementary that I almost apologize for stating it here again this evening. I will not add insult to injury by laboring the still more obvious fact that all of us, in some measure, have flagrantly violated this most fundamental of the principles of our faith. Let us admit the fact openly and without equivocation, lest there be added to our injustice and lack of Christian charity the additional sin of hypocrisy.

Christian education for democracy is an empty and hypocritical slogan, then, unless it means education for equality of opportunity. The educational techniques for establishing interracial understanding and interracial justice are for associations such as yours to hammer out by study and experimentation. As a statesman—if I may modestly claim the title—I can merely tell you that unless we make haste rapidly, by word but especially by example, in bringing complete justice to the American Negro and to the members of all other so-called minority groups, we shall be facing up to the totalitarians, with one arm tied behind our back. And, needless to say, we shall be risking the vengeance of Almighty God.

I have only scratched the surface of the enormously broad and complicated subject which the officers of your great organization were gracious enough to ask me to discuss with you this evening. I have undoubtedly raised more questions than I have answered. I have presented you with impressions rather than conclusions. I have talked about objectives and only incidentally about techniques. I have stressed some things to the neglect of others which are equally important. May I conclude and summarize by emphasizing,

perhaps at the risk of over-simplification, that the central problem of democracy, as an instrument of justice in the temporal order, is to provide economic and social security, plus liberty and freedom, for the masses of our people and particularly for the working classes and the poor.

A few years before he was elevated to the Papacy, Pope Pius XII, as Secretary of State to his immortal predecessor, stated that "in the complexity of the modern world the working classes take on a growing importance, an importance which it would be stupid and unjust to underestimate." "The extent to which the representatives of labor are penetrated with the principles of the Gospel," he added, "will decide in large measure the extent to which the society of tomorrow will be Christian."

We may legitimately paraphrase the words of His Holiness and state with equal accuracy and equal timeliness that, in the complexity of the modern world, the extent to which the poor and dispossessed are persuaded that democracy is the best form of government will decide in large measure the extent to which the society of tomorrow will belong to democracy—or, God forbid, to totalitarianism.

Catholic education faces the challenge of balancing the scales in favor of democracy. I am confident that Catholic education will accept the challenge fearlessly and resolutely and that all of us will be everlastingly indebted to it for its contribution to the cause of human freedom and human welfare.

PRESIDENT GENERAL'S ADDRESS

MOST REV. JOHN T. McNICHOLAS, O.P., S.T.M.
ARCHBISHOP OF CINCINNATI

The direct mission of the Church is to guide souls spiritually through their earthly life and to furnish them with the divinely given means of Christ to attain eternal happiness. The Church has no other direct mission than to lead men Godward.

Indirectly, the Church must oppose whatever interferes with her divine commission. When politics, literature, art, amusements degrade men's souls, even when governments do so, as in Soviet countries, the Church has no choice but to express her condemnation. She is the universal teacher of morality. The Church must likewise make use of all human aids to fulfill her mission. We find, in the course of the Christian centuries, that the Church has been the protector of the lowly and the persecuted, the generous patron of learning and culture, the inspiring moral teacher of individuals and nations, pointing the way to virtuous nobility of characters, to justice and mercy in government, insisting on the necessity of spiritual and supernatural motives.

When the Church emerged from the catacombs, she became the Institute of Christian schools and scholars. She continues in that role today.

In the United States, the Catholic Church has initiated and maintained a system of Christian education that is the admiration of the informed world. There is nothing comparable to it in any nation. This system had a simple and humble origin. I can bear witness to its sacrifices and to its perfecting work for more than sixty years. I have seen every phase of its academic life in the elementary, high school, college, and university levels. Its seminary work has merited the highest commendation of the Church and of all

persons not of our faith who have contacts with our priests and who know them for their learning, their genuine spirituality, their spirit of sacrifice, and their true American patriotism.

Today American education moves toward a real pitfall. The American system of schools was founded on freedom of education. That freedom is now threatened; it has been challenged spasmodically in many sections of our country. There is a very widespread movement that would frustrate this freedom. This frustration has made its way into legislative halls and our courts of justice, and into the administration of the opinion-forming agencies of our country. Specious arguments are built up by secularists to captivate the unwary, to satisfy the superficial, and to deceive the simple, innocent majority. Our history and tradition of freedom of education are discarded as outmoded.

We are told by legislators that our government must be prepared to assume the obligation to educate every American child, in tax-supported schools, and that all other schools are therefore needlessly duplicating the work of public schools. We are further assured that freedom of education consists in attending private or nonpublic schools, provided the children or their parents support these schools, either personally or through the private generosity of others. This is a strange and arbitrary limitation placed on our American freedom of education guaranteed by the unanimous decision of the Supreme Court of the United States. Several countries have met this issue and solved it wisely. Our secularists insist that it cannot be solved in America.

It must be assumed that our Federal Government is vitally interested in every educable child of the nation, just as every State is interested in every child within the limits of its jurisdiction. The educable child has a dual loyalty as a citizen—one to the State and the other to the Federal Government. The educable child is to be prepared for his life work as an instructed citizen and, even more so, as a

good and useful citizen. This educable child is to be trained so that he will be ready to defend America at the cost of his life, if need be. This training should be given by all schools without exception. The defense of America is a duty which all schools must teach.

Our country, in training all its children, guarantees freedom of education with the right of all parents, whatever be their religion or blood, to select the school of their choice. Our secularistic legislators, courts, and educators, as well as all who are anti-religious, insist that our proclaimed freedom of education means that the educable child must attend a tax-supported school unless its parents or generous persons pay for its education in other schools. Here we see the frustration of our American freedom of education.

This present attempt at frustration of freedom of education is favorable to rich parents but unfavorable to poor parents. Rich parents who can pay for the education of their children in private or non-tax-supported schools should do so. Poor parents who, for conscientious reasons—as they interpret their motives before God—cannot make use of tax-supported schools where there is no religious teaching, even outside of school hours, and no spiritual discipline, should not, in justice, be deprived of our American freedom of education. We cannot insist too frequently that our government is interested in every educable child, in whatever school it receives its instruction and training. If parents are so poor that they cannot furnish food to nourish the bodies of their children, the government should supply it. If, under our freedom of education, parents are too poor to send their children to the schools of their conscientious choice, the government should study their problem with them and come to their aid. Words have little meaning if American freedom of education is to be interpreted in the narrow and restricted sense of secularism.

Comparisons are odious, but it is un-American and undemocratic to safeguard the freedom of education for rich

parents who can pay for the education of their children in private or nonpublic schools, and to deprive poor parents who cannot pay of that freedom; they are regarded by our secularists as aliens who cannot be assimilated into our American way of life, and their educable offspring are classified as American stepchildren.

This frustration of freedom of education is all the more to be condemned, since poor parents as well as those with slender resources pay an enormous amount of taxes for the support of our public schools, in addition to the support of schools that give a moral training. The children attending non-tax-supported schools are, for the most part, in our great centers of population; hence, the parents pay a disproportionate amount of money in taxes for public schools. The judgment of secularistic educators, legislators, and even courts is that these parents should not derive any benefit from the taxes they pay, unless they accept the narrow and un-American interpretation of secularists on the freedom of education. Here is a question of fundamental justice, on which there never can be any surrender of principle. No problem is ever settled unless it is settled in justice. The faulty reasoning and propaganda of secularists are influencing our legislators and our courts. A figure of speech—a wall of separation between Church and State—can be the basis of a court decision. The ordinary, informed layman and also men eminent in the law, who understand the obvious meaning of words and are familiar with the history and tradition of American education, stand aghast at the constructed interpretation of the dangers of union of Church and State in our country as held and propagandized by secularists. Certainly the parents of children attending our non-tax-supported schools want no union of Church and State in our country. They are seriously conscious, however, that they are misunderstood, misrepresented, and treated unjustly in the education of their children. Thirty million citizens can never accept the principle that there should be no religious in-

struction and no spiritual discipline for their children in the schools; nor can they consent to the decision that they should not get the direct benefit of some portion—a half, a third, or a fourth—of the taxes that they themselves pay for education. This benefit could be assured by making it available to the parents or to the guardians of the children, and not to the school organizations. These parents are convinced that there is no prejudice on the part of their neighbors and friends who are not of their faith. The prejudice is aroused by secularists and by propagandists, and by leaders who are hostile to non-tax-supported schools.

If freedom of education be destroyed in America, our country will eventually be doomed. Anything is possible if liberty of education be wiped out. The Nazis, the Fascists, the Soviets, and the totalitarians permit no freedom of education. In one generation they are certain to change the whole mental outlook of youth. Many of the enemies of freedom of education will not make their attack openly; their strategy is to frustrate the liberty of American parents to choose a school for their children. Communists, materialists, agnostics, and secularists are bent on the frustration of freedom of education. Working with them are many legislators throughout the States, many judges of our courts, many teachers of our schools, and much of the press of our country.

Perhaps the majority of those who would either destroy freedom of education or frustrate it do not know the basic principles of life, of education, of the inalienable and imprescriptible rights and duties of parents in the education of their children, and of our American history and traditions. It is significantly dangerous that in some of our recent court decisions there has not been even an intimation of the inalienable and imprescriptible rights of parents to educate their children according to their conscientious judgment. On these rights that come from nature and from God, all positive laws governing education should be based. Any legislation that tramples under foot the God-given

freedom of parents to educate their children, or that frustrates that freedom, is bad legislation, in the court of God.

The plausible movement to captivate us as American citizens is to stress the obligation of the state to educate every American child, and then to secularize completely our schools. God and the Lord Christ must be excluded from our schools, according to secularists, but atheism, secularism, materialism, and agnosticism must be accorded the same rights as truth and the unchangeable principles governing human beings.

It is unfortunate that we Americans take shibboleths, propagandize them, and then act on them. These shibboleths are really a conspiracy to prevent the American public from understanding the real reasons for an issue. Our secularists in the field of education are doing another serious disservice to America. In refusing to recognize the rights of parents, they conspire against the authority of legally elected local school boards, which represent parents; they want schools controlled entirely by administrative officers. A national association pretends to speak for American education and for the American school system. It wishes to impose on our legislatures its interpretation of our freedom of education; it wants the frustration of this freedom of education in order to advance its own dictatorship.

Informed parents of all groups should repudiate secularism in education, and also a national association that attempts to speak as only parents can speak for their educable children.

In conclusion, I wish to commend the excellent work done in Catholic elementary and high schools. We must attribute this excellence to the consecrated lives of our teachers—Sisters, Brothers, priests. These teachers give themselves wholeheartedly to education as a life work. They have only the good of the students at heart. They generally keep in touch with their former students all during their lives. The preparation of our Sisters for their vocation of teaching, the sacrifices that they make, and the holy lives that

they lead, attract the attention and merit the praise of thousands of non-Catholics who come in contact with them.

We must not, however, conclude that our work is perfect and that we have now only routine duties. Private and non-tax-supported schools have been educational laboratories, to which is due much of our progress, especially in methodology.

We are not boastful of our schools, but we are willing to have our elementary and high schools enter into any scholastic competition and to stand any academic tests with pupils of all other schools. We are certain that we are doing the best work in our schools in teaching moral principles and in inculcating spiritual discipline, which gives to students the highest motive to be self-restrained citizens. We insist on a supernatural motive in teaching true American patriotism, which is treated under the virtue of piety. Filial piety makes us reverence, love, obey, and support our parents. Patriotic piety makes us love, serve, support, and die if necessary for America.

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 1948, 2:00 P. M.

The first meeting of the Major Seminary Department of the National Catholic Educational Association was held on Wednesday afternoon, March 31, at the Civic Auditorium, San Francisco, Calif. Our President, Very Rev. John Clifford, S.J., Mundelein Seminary, Chicago, invoked the Divine Benediction on our work and proceedings. Then the Chair introduced Very Rev. Thomas C. Mulligan, S.S., of St. Patrick's Seminary, who read an interesting and instructive paper entitled: "The Seminary Priest and the Dignity of the Seminarian."

Father John Clifford, in thanking Father Mulligan, confessed that he had somewhat overlooked in the past the dignity of the seminarian.

Father Anselm Schaaf, O.S.B., remarked that we should esteem the seminarian; but we should also make him worthy of that esteem.

Monsignor Murray suggested that we explain to the seminarians that they should always keep in mind the spirit of their vocation. He asked for suggestions that would help to inspire seminarians with a sense of their obligation to lead a life of prayer and to avoid the danger of hypocrisy. He stated that there is a danger to seminarians in the uncertain years when they feel they must measure up to a certain spiritual standard, and that externals make up for it.

Father Mulligan, S.S., pointed out that we must regulate the external conformity, for, if there is nothing deeper than that, the young men will put it aside when they are

ordained. We must train them to get the interior with the external observances.

Father Laubacher, S.S., stressed the necessity of developing in the students a sense of responsibility in spiritual work and in the preparation of their studies. They must realize that to spiritualize others they must first spiritualize themselves. This one thing must predominate: when I am ordained, I must have a spiritual influence on the faithful.

Father Wagner, S.S., emphasized the necessity of spiritual direction, individual direction, in which the dirigé goes to the director through real conviction and not because it is a rule, or to keep up appearances.

The second paper, "Recordings and Sacred Eloquence," was read by Rev. Oscar J. Miller, C.M., of St. John's Seminary, Los Angeles, Calif. Father Miller explained in a most interesting and enlightening manner the use of recording equipment for the development of the science of sacred eloquence in St. John's Seminary, where the teaching of homiletics is an all-time position for one professor. He described quite graphically the requirements for a real up-to-date recording room and recommended the best type of machines for smooth-flowing recordings. Father Miller spoke of the disc recorder, the wire and paper type recorder, in the education of the seminarian.

Father Lynch, C.M., asked if the use of the machine has not the tendency to make the student microphone conscious. Father Miller answered: By frequent use of the microphone the student becomes quite accustomed to the "mike" by the time he reaches theology. However, some students require special training.

Monsignor Murray felt that after listening to student criticism for a number of years he was convinced that the criticisms were usually along the same lines.

Father Miller agreed, but he stated that he overcame that by distributing special questions that were to be answered in the criticisms.

Father Laubacher pointed out that, if the work was an all-time job, more professors would be required as the group increased. Father Miller readily agreed. The meeting of the first day was adjourned with prayer.

SECOND SESSION

THURSDAY, April 1, 1948, 9:30 A. M.

Father Clifford opened the meeting with prayer. Thereafter Very Rev. Robert E. Brennan, St. John's Seminary, Los Angeles, read his paper entitled: "Encyclical on Liturgy." Father Brennan gave a masterly exposition of the Encyclical by Pope Pius XII. All were so pleased with the learned explanation that it was suggested that the paper appear in the National Catholic Educational Association Bulletin.

Monsignor O'Connell stated that all experienced difficulty in carrying out the provisions of the Encyclical, as, for instance, the consecration of just sufficient particles at Mass. How were we to do that and conform with the regulation which does not allow us to ask: "Are you going to Communion?" He admitted that a greater participation in the liturgy was necessary especially for the seminarian, because a better understanding of the liturgy would help to bring out the spiritual.

Father Brennan explained that the Holy Father was striking out against certain abuses in the Church. People have a right to demand certain things, but there are two extremes—the extreme of those placing just the required number of particles at a given Mass, and the extreme of those who pay no attention to Sacred Liturgy.

Father Mahoney remarked that the new Encyclical defines liturgy as it has never been defined before. It puts the emphasis where it belongs, on Christ and the Trinity; it builds up everything on the Mystical Body of Christ.

Here a pleasant interruption took place. His Excellency, Most Rev. John J. Mitty, D.D., Archbishop of San Fran-

cisco, and host to the convention, gave us a short address on our work as seminary professors. He stated very clearly that the bishop has to work with what we give him. People demand more of their priests today than in the past. He stressed the point that our young men need sound spiritual training, so that they may become zealous priests who do not count the cost. If the seminaries inspire young men with that spirit and that zeal, they will be doing a magnificent work for the glory of God and the sanctification of souls.

The second paper, "Relationship Between Pastors and the Diocesan Superintendent of Schools," was read at the session by Rev. Felix N. Pitt, Louisville, Ky. Father Pitt explained very clearly the work of the superintendent of schools and the necessity of harmonious cooperation with the pastors of our parochial schools. It was pointed out that seminarians should become acquainted with the work of the superintendent of schools and the teaching Brothers and Sisters. The place for imparting that knowledge is during the seminary course. No time remained for discussion; buses were waiting to transport the delegates of the Major and Minor Seminary Department to St. Patrick's Seminary, Menlo Park, where they were to be the guests of the faculty at lunch. Father Clifford closed the meeting with prayer.

THIRD SESSION
(Menlo Park)

THURSDAY, April 1, 1948, 2:30 P. M.

This was a joint meeting of the Major and Minor Seminary Departments. John M. Nagle, M.D., San Francisco, Calif., delivered an address, "Psychiatric Aids from a Catholic's Point of View." In a most learned and inspiring talk Doctor Nagle took us through the various phases of the work of the psychiatrist. In no uncertain terms he described the danger of submitting the nervous and scrupulous to certain so-called psychiatrists, and likewise the won-

derful advantages that accrue from the proper training imparted by a psychiatrist who is a medical doctor and a Catholic in the true sense of the word. The Doctor stressed the normal, which may be summed up in the following brief statement: "A well integrated person is the resultant of an intellect that has been exposed to, as well as being in possession of, proper and workable knowledge relative to the physical, emotional, psychological, moral and spirtual components of man." Thus, normality within fosters normality without.

These words, when understood and practiced, may lead to what can be termed an "adequate ego understanding" as well as an appreciation of "ego limitation."

The above is merely another but more detailed way of saying or repeating that very Catholic phrase, "Know thyself."

The second paper for the afternoon, "Requisite Qualifications for Seminarians with Regard to the Law of Celibacy," was presented by Very Rev. Joseph D. O'Brien, S.J., Alma College, Calif. As Dr. Nagle's talk was quite lengthy and little time remained, Father O'Brien elected to discuss certain parts of his topic rather than read the entire paper. This he did in a scholarly fashion that manifested his deep knowledge of moral theology and his close acquaintance with the moral theologians both ancient and modern. In his explanation of sin, its frequency in order to be called habitual, the probationary period and its relation to individual cases, especially as regarding seminarians, Father O'Brien was most precise. He quoted Pius XI who warned us not to be afraid to dismiss those who do not give positive evidence of sanctity. "Do not favor the individual, but favor the Church."

In answers to questions from the floor Father O'Brien did not hesitate to say that where circumstances demanded it the seminarian should be advised to leave the seminary and take up some other state of life.

Monsignor O'Connell recommended that everyone read

Father Francis Connell's article, "The Seminarian's Confessor," in *The American Ecclesiastical Review,* March, 1947.

Monsignor Murray asked what should be done in the case of amorous correspondence where there were no overt acts.

Father O'Brien replied: "Investigate. If there is a tendency towards familiarity, there will be great danger later. A seminarian who conducts such forms of correspondence lacks the necessary qualifications for the priesthood."

The meeting adjourned at 5:00 P. M.

FOURTH SESSION

FRIDAY, April 2, 1948, 9:30 A. M.

The fourth session was opened with prayer.

The Chairman, Father Clifford, referred to the enlightening talk by Dr. Nagle at the previous session. He suggested that seminarians who are approaching the subdeaconate should have an interview or two with a good Catholic psychiatrist in an endeavor to discover any tendency towards neurosis or any form of nervousness. This gave occasion for considerable discussion.

Father O'Meara stated that it was the candid opinion of an eminent doctor with long experience in dealing with priests and seminarians that the visits to the psychiatrist should be introduced.

Father Laubacher saw this danger: the subject might feel that the faculty considered him a queer and peculiar character, a "little off."

Father Mulligan expressed his disapproval of any such general practice. When an exceptional case appears, recourse should be had to the doctor.

The general opinion of those present was to leave the affair in the hands of the faculty. Should any recourse to a psychiatrist be necessary, it should be made early, for, as Father McCoy remarked: "On the threshold of the subdeaconate is too late."

Father Clifford reported that he had contacted various seminaries throughout the country on the question of state recognition. He found that the same difficulty existed in most dioceses, namely, meeting state requirements. When such difficulty is experienced with the states, we have every reason to look to our Catholic University for acceptance.

Father Mulligan referred to Seattle where the state authorities seemed willing to grant recognition for degrees. They ask: "What is your objective? Tell us your objectives and we'll meet them." We must make others see that we have a course that the accrediting agencies require.

Monsignor O'Connell stated that he had looked at the question for a number of years. He worked at it without success. He suggested that seminaries first work for state recognition. With that as a basis go forward to a national recognition.

It was suggested that next year a joint meeting of the College and Seminary Departments be held in an endeavor to iron out the difficulties.

At this point Rev. A. E. Egging, M.A., Superintendent of Schools in the Diocese of Grand Island, Nebraska, entered the room. Immediately Monsignor O'Connell requested that Father Egging be heard. Father Egging read some interesting items from a copy of a form of accrediting that could profitably be used by all seminaries. He insisted that all seminaries should get together and establish a uniform system of credits. Here it was suggested that the President appoint a committee to study the question seriously without delay. Father Egging and Monsignor O'Connell expressed their willingness to serve on such a committee.

It was now time for the reports from the Committees on Nominations and Resolutions. Right Rev. John J. O'Connell, Chairman of the Committee on Nominations, presented the following candidates: President, Very Rev. Daniel C. O'Meara, S.M., New Orleans, La; Vice-President, Very Rev. James A. Laubacher, S.S., Baltimore, Md.; Secretary, Very

Rev. Louis F. Bennett, C.M., Niagara University, N. Y. These officers were elected by acclamation.

Thereupon Right Rev. Msgr. Edward G. Murray, Chairman of the Committee on Resolutions, presented the following proposals:

Resolved:

I

That in a special way, we of the Seminary Department are grateful to the Supreme Pontiff for his blessings on our meeting. As in our work in the seminaries we must follow the wise directives of the Holy See, we are conscious of the paramount importance, in the life of Christ's Church, that His Vicar be free in every way to carry on his mission. We unite in a promise, both for ourselves and for those associated with us, that in these difficult days we shall be constant in prayer for the liberty and for the good estate of the leader of the People of God.

II

That we thank His Excellency, the Archbishop of San Francisco, for his kind hospitality and for his inspiring mesage to us. In similar fashion we acknowledge our debt to the many others who have helped to make our deliberations here possible and successful. In a special way our gratitude goes out to the superior and professors of St. Patrick's Seminary, Menlo Park, for their generous and fraternal reception of this department at the Seminary for its joint meeting with the Minor Seminary Section.

III

That we renew our conviction that the seminarian, as a future priest, is central to the entire purpose of the seminary, and that our approach to his problems must be instinct with sympathy for him and love for his future priesthood; coupled with this must be our recognition of our obligation to him and to the Church to strengthen him by encouragement in piety, discipline and learning.

IV

That we are agreed that the times call for the utmost from the priest in his ministry of the Word of God, and that every means possible must be employed in the seminary to train the student in sermon composition and presentation.

V

That we are profoundly conscious of the importance of the encyclical "Mediator Dei" on the liturgy, and that we shall strive for a clearer knowledge of its doctrine, and for a ready acceptance of its implications.

VI

That we recognize the importance, in the structure of Catholic education, of the diocesan superintendent of schools, and that we do what may be possible in our pastoral instructions to encourage always a fruitful collaboration between the superintendent and parish priests.

VII

That we recognize the many contributions which a sane and Christian psychiatry has to make in the evaluation and therapy of personality problems in seminarians.

VIII

That we acknowledge the weight and the importance of the promise of the celibate life, and that we undertake in the Lord to dissuade from the sanctuary those whose strength seems unequal to the burden, basing our judgments on the sound principles of moral theology.

Approval of these resolutions was made by acclamation.

Monsignor Murray on behalf of the Major Seminary Department thanked Father Clifford for his fine work as President and for the great interest he had always manifested in the National Catholic Educational Association. A vote of thanks was then extended to Father Clifford.

A motion to adjourn was made and approved and the session of 1948 was closed with prayer.

D. C. O'MEARA, S.M., *Secretary.*

PAPERS

THE SEMINARY PRIEST AND THE DIGNITY OF THE SEMINARIAN

VERY REV. THOMAS C. MULLIGAN, S.S., RECTOR
ST. PATRICK'S SEMINARY, SAN FRANCISCO, CALIF.

The title listed for my paper, "The Rector Views the Seminary," was considered general enough to cover anything I might venture to say, but I was assured that I might modify it if I wished. Accordingly, I have increased the number of the viewers to include not only the rector but all the priests in seminary work; and I have narrowed our view from the seminary in general to concentrate attention on the seminarian. Our topic thus becomes: "The Seminary Priest and the Dignity of the Seminarian."

The general theme announced for this forty-fifth annual meeting of the National Catholic Educational Association has suggested the topic of this paper, for, if other sections consider various phases of Education and the Dignity of Man, this Major Seminary Department can scarce do else than contemplate the dignity of that man who most concerns us, the seminarian.

We have to admire our seminarians. Other educators admire them and envy seminary priests their happy lot. Chance visitors to the seminary refectory remark the wholesome faces of our young men; and they are still more impressed if they see the seminarian in the library or in the chapel. Mere external propriety and reserve may be styled dignity, but we know that the true dignity of the seminarian comes from his inner worth and nobility: the natural dignity of the man, and the supernatural dignity of the Christian and the future priest.

Every human person has his own innate dignity and

worth. If all the material goods of the earth are not worth the living light in the eyes of a tiny child, I must not underestimate the importance of my seminarian. He belongs to that marvelous human race that has shown itself, in spite of all, capable of soaring to unbelievable heights. He has essentially the same nature and powers as the great men of all times. God has made him "a little less than the angels." Tyrants are rightly denounced when they disregard the God-given nature and rights of the least human being. A human person is an end, and must not be treated merely as a means. The seminarian has this inherent natural dignity. He must not be esteemed in the measure in which he contributes to or interferes with the smooth functions of the model seminary. He is the end; the seminary is only the means. Indeed the seminary priests are so many means; we may even say that the Mass and the sacraments are merely means; all means, organized for the sake of this important being who is the end and purpose of it all—the seminarian.

For the seminarians are not merely human beings; they form a veritable elite among mankind. They inherit not merely the common traits of the race; they come as a rule from the very best stock and are the heirs of many noble traditions. By birth and by home training they are most highly favored, and they begin life with great promise. The best boys from the best families—they are the best boys in the world, even from a natural point of view.

It is chiefly from the supernatural viewpoint, however, that the dignity of the seminarian impresses us—this child of God, this future priest.

Here then is a child of God, not now a little less than the angels, but partaking of divine life, as the branch shares the life of the vine. St. Thomas says that the good of grace in one is greater than the good of nature in the whole universe; and Pere Garrigou-Lagrange comments as follows:

> "The slightest degree of sanctifying grace contained in the soul of an infant after baptism is more precious

> than the natural good of the entire universe, all angelic natures taken together included therein; for the least degree of sanctifying grace belongs to an enormously superior order, to the order of the inner life of God, which is superior to all miracles and to all the outward signs of divine intervention."

Such is the lofty dignity of even the least Christian.

The seminarian, however, is not among the least; he belongs to that elite of those called to be priests. We need not dwell at length upon the sublimity of the divine call to the priesthood. We need but remember the calling of the Apostles. Our Lord spent the whole night on the mountain in the prayer of God, and, when day came, he called to Him whom he would. His arm is not shortened since then, nor is His concern with the choice of His priests less personal and intimate. A vocation is essentially His work: "You have not chosen Me, but I have chosen you." There is much of mystery here, but we may be sure that there have been multiple divine intervention, special providence and choice graces, on behalf of that one in a thousand to whom the call to the priesthood is granted. "Come, follow Me. And leaving all things, they followed Him."

What nobler sight than that of the young man who has heard this call and responded generously! Heart speaks to heart, and the youth strides forward with the vision of the Altar before him, as a pillar of cloud by day and a pillar of fire by night. There are no higher ideals to which a man can possibly aspire than the ideals of the priestly life of Jesus Christ. And here is a noble soul who wishes to become another Christ! Some intimation of the priestly dignity is his by anticipation, and when this realization comes to us, we may find it hard to conceal our admiration. Whatever insight we may have into the nature of our glorious priesthood will fill us with esteem for the supernatural dignity of this favored one, the future priest.

A charming seminarian, you will say! How like the ecstatic figure on an ordination card! Must we not confess

that our picture is somewhat overdrawn? No. What we have seen with the undeceived eyes of faith is solid reality. This is not indeed the *whole* picture, for alas with the divine in the seminarian there remains also the human, even the animal. But we seminary priests will never properly estimate the seminarian's limitations and defects, if we lose sight of the worth and dignity that are already his, if we forget the priestly soul that is being formed within.

Yes, with all his natural and supernatural dignity, the seminarian has obvious limitations and defects which undermine his present value and tend to compromise his future. Precisely because we do revere him we cannot be indifferent to his faults; precisely because he is a nobleman we cannot countenance in him what is ignoble and base; precisely because he is destined for the priesthood we cannot be blind to faults that ill become another Christ. We heartily desire to see him a real man, and a real man of God.

With all his natural human dignity, the innate dignity of the human person, we may be forced to recognize much of human weakness. He has a lot to learn. He has faults to correct. He is ignorant, thoughtless, immature. He is sensual, proud, worldly. He is weak, inconsistent, unreliable. Alas, we can see in him all the faults we acknowledge in ourselves. Let us not forget that they are the best boys in the world; but we want to see them become real men.

Let the seminarian be true to his dignity as a sacred human person. Let him grow up and be every inch a man. How he gladdens our hearts as we see him put off the things of a child! He develops some self-knowledge and some self-control. He becomes emotionally mature, and fit to face the ups and downs of life; for if he cannot bear with habitual serenity and joy the burdens of the seminary life, he should never dream of taking up the burdens of the priesthood. He gradually becomes intellectually mature, as well, acquiring an interest in serious things, along with that calm, unprejudiced judgment that is the fruit of the liberal arts and scholastic philosophy.

Our manly seminarian must of course become strong. About his goodness we may not doubt, but what strength of character is there? If he has led a sheltered life, had loving hands and hearts anticipating his every wish, if he has never known a great sorrow, or even been harshly buffeted by temptation, how will he stand up under storm and stress? He must become strong, and he can become strong by faithful self-discipline in many little things, and much prayer. Then he can no longer be considered as untried; he has proven that he can be trusted. Softness and indecision give way before the strong, mature man of character.

As the natural dignity of the seminarian declares war on human weaknesses and in that warfare develops the real man of maturity and strength, so does his supernatural dignity require him to become a true man of God.

When to the great grace of a vocation to the priesthood a soul makes its first generous response, a thing of wondrous beauty reveals itself to our eyes. We recognize this, and we endeavor to deal with such a soul with all the reverence and delicacy that it demands. Yet we know that the full acceptance of a vocation cannot be made once and for all in some fine burst of enthusiasm. First promises and hopes must be fulfilled. High resolves must be implemented. The seminary years must see a great and serious work accomplished. A layman has to be transformed into a priest. Since the goal is essentially supernatural, and the means must consequently be supernatural, the seminarian has no greater task than to develop the habitual view of faith.

No less than the priest himself, the seminarian may be tempted to take a natural view of his priesthood. He may be tempted thus not once but a thousand times. He must labor unremittingly to acquire, to preserve, to deepen and broaden the supernatural view that only daily meditation and prayer can assure, by the grace of God. Visible material things, even those most closely associated with the priesthood, con-

stantly, constantly suggest a natural and human view of the priesthood, whereas it is all divine.

Obviously since the goal is supernatural, the means to attain it must be supernatural, as well. Yet the seminarian is by nature a Pelagian, always trying to perform by merely human means a work that only divine grace can accomplish, ever wishing to substitute the latest fad of the extroverts for prayer and fasting. The seminarian must learn to live by faith on a supernatural plane, or his first fair promise will disappoint our hopes. His ideal is always the priesthood of Jesus Christ, just as the Master has set it before us in His own life and teachings. He must become like the great High Priest, "*sanctus, innocens, impollutus, segregatus a peccatoribus, et excelsior coelis factus.*" A living faith is essential, if the seminarian is to become the holy, self-sacrificing man of God implied and envisioned in the dignity of a priestly vocation.

The seminary priest is witness to this stirring drama enacted in the soul of each seminarian; a noble human person stalked by a treacherous beast; a chosen one of God fascinated by the world and darkness. But the seminary priest is more than a witness; he is an actor, with a part to play.

Our first duty toward the seminarian is that of esteem. The better we know him, the more we find to admire in him. We should treat him like a man. He has passed beyond the age of a child, and a training suitable for children is no longer appropriate. Of course he is a *young* man, a young man perhaps with many faults. But his manly qualities far outweigh his defects, and he deserves our confidence and trust. He needs to have responsibilities placed upon him; he needs to be thrown upon his own resources. He must learn to act on principle, to work harmoniously with others. He wishes to be treated like a man; so we may reasonably expect him to act like a man. When he fails, as he may from time to time, we should easily pardon the fault, while taking

occasion to reassert without apology the high standards of maturity and strength demanded by the priesthood.

This is a second duty we owe to the seminarian, to teach him by word and by example what the priesthood really is and what it requires of a man. If we rightly esteem the seminarian, we will all want to help him realize and achieve his true priestly dignity. Each seminary priest can be of service here, though each in his own field, rector, professor, spiritual director, confessor. As opportunity permits, we should teach him the truth about priestly life and work. It must never be said that we set low standards or connive at mediocrity. We must set in their proper light the hard and unpleasant things he will have to face in the future, with always the encouraging word. The priesthood is a *bonum arduum; arduum*, indeed, but *bonum* beyond compare.

We must not underestimate the power of the truth, if we insist in season and out of season; but far more powerful than our words to help the seminarian will be our priestly example. Every seminary priest, regardless of his particular position, has this grave duty of good example, if he has real esteem for the seminarian and honestly desires to help him. Our daily lives should show forth those essential priestly virtues described by Pius XI in his magnificent encyclical on the Catholic priesthood: piety, chastity, detachment, zeal, obedience, and that other important feature of the priestly portrait, the love of learning. The Pope draws a vivid picture of the Catholic priest, as true as it is attractive. But is this the type of priest the seminarian comes into daily contact with in our seminaries? The thought must make us very humble; and if we cannot have ourselves as we would wish, must we not be very patient with our students? Both for ourselves and for them, must we not have more constant recourse to prayer? *"Pro eis santifico meipsum."* When we stop working on our own souls, we have brought to an end our usefulness in the seminary. If this is not to be, then we must quicken our esteem for the priesthood—the holy priesthood in our great High Priest, its

mysterious participation in each one of us, and its fair promise in the aspirants entrusted to our care. This esteem for our surpassing priesthood is the only adequate challenge, the only sufficient inspiration to make us rise to the exacting demands of our very special vocation.

How we must be stirred when we read over again the words that Pius XI addressed to the bishops of the world:

> "The Church down the ages has shown a more tender solicitude and motherly care for the training of her priests than for anything else.... The seminary is and should be the apple of your eye, Venerable Brethren, who share with Us the heavy weight of the government of the Church; it is, and should be, the chief object of your solicitude. Careful above all should be the choice of superiors and professors; and in a most special manner, of the spiritual father, who has so delicate and so important a part in the nurture of the priestly spirit.
>
> "Give the best of your clergy to your seminaries; do not fear to take them from other positions. These positions may seem of greater moment, but in reality their importance is not to be compared with that of the seminaries, which is capital and indispensable.
>
> "Seek also from elsewhere, wherever you can find them, men really fitted for this noble task. Let them be such as teach priestly virtues rather by example than by words, men who are capable of imparting, together with learning, a solid, manly and apostolic spirit.
>
> "Make piety, purity, discipline and study reign in the seminary. With prudent foresight, arm and fortify the immature minds of students both against the temptations of the present, and against the far more serious perils of the future. For they will be exposed to all the temptations of the world, in the midst of which they must live, 'that they save all.' "

Such is the lofty calling of the seminary priest. He exists that he may help the seminarian. To do this fittingly he must cherish a profound esteem for the dignity of the seminarian, endeavoring to look upon this chosen soul with the kindling eyes of Christ.

"No matter how we seek," says St. Vincent de Paul, "we shall always discover ourselves unable to contribute to anything more great than to the making of good priests." And Pius XI adds this final comforting reflection:

> "In truth nothing is more acceptable to God, of more honor to the Church, and more profitable to souls than the precious gift of a holy priest. If he who offers a cup of water to one of the least of the disciples of Christ 'shall not lose his reward,' what reward will he receive who places, so to speak, into the pure hands of a young priest the sacred chalice, in which is contained the Blood of Redemption; who helps him lift it up to heaven, a pledge of peace and of blessing for mankind?"

RECORDINGS AND SACRED ELOQUENCE

REV. OSCAR J. MILLER, C.M., M.A.
ST. JOHN'S MAJOR SEMINARY, CAMARILLO, CALIF.

PURPOSE

The purpose of this paper is to show what can be done with the use of recording equipment in the teaching of sacred eloquence in our seminaries. It will consider recordings as directly connected with speech as a teaching technique. It will not deal with the possibilities resulting from the use of recording machines in the seminaries for such ideas as recorded retreats for shut-ins, transcribed programs to be distributed to local radio stations, recording of radio programs for classroom use, entertainment vehicle in the seminary, and so forth. Nor is it the objective of this paper to discuss all the aspects of a sacred eloquence curriculum. It must be borne in mind that the use of recording equipment is only one of the factors involved in speech training for preaching the word of God. The conclusion desired is twofold: first, the use of recording equipment is beneficial, and secondly, its use is possible, both from the economical and from the technical standpoints.

HELPFUL MEANS

When we are promoting such a sacred thing as the preaching of the Divine Word of Jesus Christ, it certainly behooves us to use all legitimate means to help us do this in a way that will be pleasing to Our Lord, an honor to our ministry, and beneficial for our own salvation and that of our people. One of these legitimate means is the use of recording equipment. Anyone who has studied the problem even a little is aware of the great benefit that has come to the general public speaking field from the use of recording equipment as a teaching device. All our secular universities and colleges, a great many of our public high schools, many

of our public elementary schools, and some of our Catholic institutions, are equipped with recording facilities. That better results are not apparent is not the fault of the idea, but rather because of its newness and imperfect execution. Even a little experience in using this technique will demonstrate to both professor and student the invaluable aid a recording machine can be in speech training.

OUR AUDIENCE

Those of us who are engaged in training our young men today for the task that lies ahead in the pulpit, on the public platform, at luncheons, in the classroom, over the radio, every place in the world today that God's anointed one is called upon to preach Jesus Christ, must realize the audience to whom these men are to address themselves. We are dealing with twentieth-century America—an America that for the most part is highly sophisticated in matters of religion. Yet this America is just the America that needs religion so badly. Today many Americans take a less enthusiastic attitude to religious talks; they are not willing to listen to religion being preached, unless that preaching is brought to them in a more perfect external form, in what might be called, a "sugar-coated tablet." Our Catholic people, who are the primary recipients of our pulpit presentations, are certainly not completely characterized by the above delineation. However, they do live in the same atmosphere. As a result their attitude toward preaching has changed in the past twenty or more years. No longer are they possessed of that docility, patience and eagerness that characterized adults of the World War I period. It has, therefore, become increasingly urgent to present religious matters, not only as springing from the divine authority invested in the priest, but also as something of primary importance, vitally interesting, highly beneficial, terribly urgent, and absolutely necessary for twentieth century America. Our preaching style must be adapted to the conditioning influences at work on our people today.

PREACHING STYLE

Now, then, for the conditioning of our people today. And this will apply equally to Catholic and non-Catholic, to Church-goer as well as to stay-at-home. The radio has brought in a completely new style of presentation of the spoken word. No longer is the long, highly complex, and loud-volumed, formal, didactic style acceptable to most of our people today. Father Sherrin in the *Homiletic and Pastoral Review* for the past year or more has done a great deal to bring this idea into our rectories. The point here is not to condemn outright what may be called the "old style of pulpit oratory." We are simply stating that the people to whom our sermons are directed today are accustomed to a different style of presentation. Several hours of each day, and every day of each week, they spend listening to the radio. For the past twenty years millions of Americans have been spending from two to six hours a week in our movie theatres. What is the style of presentation that they are exposed to during these many hours each week? Is it the verbose, sonorous, declamatory style? Is it the "snarling debate" style? The advocacy of the courtroom? The rabble-rousing style of the political campaign and party convention? Hardly. Rather is it the smooth-flowing, imaginative and colorful presentation of a Ben Grauer, a Harlow Wilcox, a Lowell Thomas, a Spencer Tracy. It is the pleasant informality of a Bing Crosby, or the homey naturalness of a Jimmy Stewart. It is the fireside manner of an F. D. R. It is the intimate, soul-convincing presentation of a Monsignor Sheen. It is a style that is as intimate as a luncheon table discussion, as convincing as a heart-to-heart chat with a dear friend, as disarming as an interesting conversation. This exposition is not meant to convey the idea that our priests are to become commercial announcers in the pulpit, or soap opera narrators. It does indicate, however, that we are to take the best qualities of modern presentation and fire them with the divine inspiration of supernatural truth. Thank God that this has been, and is being done by many of our

good fathers today. This must be the style of the men we are training to meet the challenge of our world. Ours must must be the style of Jesus Christ speaking to a handful of disciples or to the five thousand who followed Him into the desert. Of immeasurable benefit in developing this style is the use of recording equipment as a teaching technique.

TYPES OF RECORDINGS

Experience of six years, short though it is, has demonstrated to the writer that there is no substitute, in impressing on a student's mind the way others hear him, for the impression made on him when he listens to a reproduction of what he has actually said and how he has said it. This allows him, as it were, to sit in the pew as a member of the congregation, and listen to himself as others hear him. At the present time there are two generally used methods of making recordings. I am, of course, excluding the type of recording that is done for commercial purposes, and that which is done through the medium of the sound-film strip. I am concerned here with what is called "Instantaneous Recordings," the kind that is used as a teaching aid in the field of public speaking. The first type is that of the engraved disc recording. Home recorders are of this type. The second type is the magnetic recorder, using either a specially coated paper tape or a fine steel wire. The engraved disc recording is done with the use of a sharp cutting edge, called a stylus, which cuts a groove in the record. The stylus is connected through an amplifier to a microphone, and thus reproduces in the groove of the record the impulses sent over the microphone. When the "cut" or groove has been made, it may be played back immediately. In this type of recording, one may pick out any section of the record and play it at will. The second method of recording is the use of a magnetic paper tape or thin steel wire. The recording is made by passing the wire or tape through a magnet. The magnet receives the stimulus created by the voice on the microphone and transfers this stimulus to the wire or tape by rearrangement of the molecules of the wire

or tape. The playback is accomplished by rewinding the wire or tape on its original spool and then running it through the magnetic head again in the same direction in which it passed when the recording was made. The magnetic head now picks up the stimulus from the steel wire or paper tape and transfers it to the loud speaker. Either type of recording is suitable for the objectives in speech training that this paper is considering.

CAUTIONS

Let us now look into some of the advantages for the professor and student resulting from a teaching technique which uses recordings. To note the advantages accurately it will be necessary first to consider a few cautions. First, the student will not hear himself exactly as he thinks he sounds to others, i.e., at first it will not be easy for him to recognize his own voice. The professor or another will be able to recognize the student's voice much easier than the student himself can. The reasons for this are mainly two, anatomical and mechanical. Most significant is the anatomical reason. Much of the vocal sound that the student is making actually travels through the bones of his head, and in this way activates the auditory nerve. Since many of these sounds do not go out of the speaker's mouth, they cannot be picked up by the microphone or by another's ear. In other words, the microphone picks up the same sounds that the ear of the listener catches. Hence it is that the listener can more easily recognize the student's voice. Of course the mechanical reason is also a factor. No machine has yet been invented that can reproduce the human voice exactly as it sounds when travelling from voice to ear through the single medium of air. Electronics do give a particular quality to the voice that differs somewhat from its natural timbre. This difference, however, is reduced to a very small fraction in the better types of recording equipment. Let the student remember that what he is hearing in the recording of his voice is very nearly what a person listening to him on the radio would hear.

The second caution to be mentioned is this. Simply listening to a recording does not correct faults or in itself make for better speech habits. Much care must be used in diagnosing the faults as they appear on the record. Time must be taken to make sure that the student clearly understands what he is doing right, as well as what he is doing wrong. An equal amount of thought must be given to the suggesting of corrective drills through the practice of which the student will be able to improve. Great zeal is necessary on the part of the student in putting these suggested exercises into practice. Otherwise the student, listening to the recording of his sermon, will be similar to the man that St. James says looked into the mirror, walked away, and presently forgot what manner of man he was. (James I, 23)

The third, and final, caution is that the use of a recording as a teaching technique must be a part of a unified and complete program in sacred eloquence. It cannot be an isolated panacea.

VALUE

The use of recordings as a teaching technique does much to lighten the burden on the instructor. The recording itself demonstrates in a way that is not possible to the instructor alone, the faults under which the student is laboring. Mispronunciations are accurately recorded. They "come out" the actual way the student pronounced them. Sloppy enunciation and articulation, faulty quantity, and slurred syllables appear in all their deformed magnificence. The prevalence of a monotonous melody pattern, an excessively nasal voice quality, retraction on the "r" sound, too much breath escaping on the sibilants, audible intake of breath, loss of breath control, are just a few of the vocal "bugaboos" which plague both instructor and student, and which prove very elusive to the ear of the student when they are repeated by the instructor. Nor is it necessary for the instructor to be a perfect mimic in order to show the student how faulty his emphasis was. The chief effect on the student from listening to his own recorded material is to establish

the conviction that he does have good points, and that he certainly does possess some public speaking faults that he had better be rid of if he wishes to make himself effective in the pulpit. Recognizing the good points inspires confidence. Hearing his faults helps him to plan his strategy for correction. The net result is that the instructor is able to diagnose more accurately the student's faults, and in just about one-fifth the time it would have taken without the recording. The student on his part is convinced; and a convinced student is one who will soon show improvement. A student who is serious about his preparation for the priesthood is anxious and willing to eliminate the faults that may stand in the way of his ministry being as fruitful as it might be without these faults. A recording keeps him from fighting shadows; his corrections are blows aimed at his real faults.

Besides the initial value the recording has for pointing out faults, it can also be used as a gauge to check the progress made through the use of the drills and exercises suggested by the instructor. Here again the student can convince himself simply by listening to the first and then the second or later recording. His progress, or lack of it, will not be a conviction he takes on the authority of the instructor alone.

FURTHER ADVANTAGES

Other advantages of the use of recordings are some of the following. We sometimes think that a certain passage sounds all right, at least it does to us, but, when we listen to the recording of that passage, our reaction is quite different. Usually this reaction is the same that any listener would get. Again we may not be aware that we talk "at" an audience instead of "to" and "with" that audience. This, too, can be detected on a recording. Again, we may feel that a certain type of emphasis is most suitable to the idea and its emotional content. However, the recording may show the case to be far otherwise. Or a passage that we did not think

was so good and were on the verge of changing, may, in the recording, be exactly the way it should be. To my mind there is nothing like a recording to show a speaker what it is an audience must sit through.

RADIO

Because the use of recording equipment is most similar to the use of the radio, a recording can be used to teach the technique of the radio address in a way that is impossible without it. When instructor and student listen to the playback of a simulated radio address, they are putting themselves in the soft chair of the average radio listener. Many questions might be asked about the recording, but the really important one is: "Do I feel like turning this thing off, or dialing something else?" If you answer in the affirmative, you can feel fairly certain that your radio listener would feel just about the same way. And if he does, he usually lets the wish be father to the action.

PUBLIC ADDRESS SYSTEM

In most of our churches today a public address system is used to carry the voice of the preacher to the congregation. We cannot digress here to discuss the reactions to the use of such equipment. Suffice it to say, a good public address system, well installed—rather *expertly* installed—does much to allow our people at least to hear us. The point here, however, is that a public address system is a machine. Consequently, like any machine, there is a technique to be followed in using it. Recording equipment in teaching and proper use of a public address system is invaluable, for the simple reason that, in making a recording, a speaker must develop what is called "microphone technique." Some speakers today are not helped by their public address systems simply because they themselves lack the necessary microphone technique development. Thorough conviction of the benefits of recordings in teaching sermon work is best illustrated by a doctor's prescription; the medicine must be tried before the patient is fully convinced that it does work.

OBJECTIONS

There are, of course, certain objections to the use of recording equipment as a teaching technique in the course of sacred eloquence. To those who say that it is not beneficial to both instructor and student, I think sufficient has been answered above. To the objection that it takes too much time, I can only reply that it does take a great deal of time. The only answer to this objection is a question: Is it not worth it to take time, and plenty of it, to train our priests to meet the challenge of twentieth century America with the age-old, but ever new and modern, teaching of Jesus Christ? To the objections that the installation and maintenance of such equipment is too expensive, and that technical training is required, I wish to make the following observations.

ANSWERS

First, "a recording installation is too expensive," In order to get the high fidelity of reproduction attained by RCA, CBS, or any other professional recorders, you must have expensive equipment. But to produce the type of recordings that will bring the benefits that I have mentioned in this paper, it is not necessary to set up a studio that would rival the latest in modern broadcasting facilities. It is true that the better the equipment, the better the results. However, major results can be obtained with the purchase of a wire recorder that should cost not more than $160.00. Maintenance on such a machine is practically negligible. A fifteen minute spool of wire costs about two dollars. It can be used over and over again. From the $160.00 level the price can soar sky high. A very suitable, and adaptable, set-up of one studio, control room and equipment can be installed for about five hundred dollars. For an institution of one hundred students that would be five dollars per capita for the first year. Maintenance and supplies can be taken care of at about two dollars per capita per year.

The next objection is that to operate the machine technical training is required. As far as the disc recorder is con-

cerned, a reasonable amount of practice, after a few preliminary instructions by the selling concern, will enable the instructor to become quite adept at making good disc recordings. Here, of course, the type of equipment will determine how much training is necessary. Very little technical training is required for the magnetic steel wire or paper tape recorders. In any case, there is usually a student in the seminary who has sufficient technical skill to run the recording equipment for the instructor. If the equipment goes out of order or is mistreated, repair work may be necessary. This may often be done by someone at the seminary; occasionally an expert electronic repairman may be needed.

IN PRACTICE

As always, theory is very fine and necessary, but what about the practice? To answer this query and to put a demonstrable conclusion to this paper, let me relate what is being done at St. John's Seminary in the Archdiocese of Los Angeles.

COOPERATION

First of all, I must mention that cooperation, a most necessary factor in the training for sacred eloquence, has been one hundred per cent from the Archdiocesan Chancery Office, the seminary faculty, and the students. Especially was the late Archbishop Cantwell most generous in his support. Without this cooperation and generous assistance, the work of a speech instructor is greatly hampered. The Chancery, chiefly through its representative at the seminary (Monsignor Michael O'Connor), has been most generous in providing the necessary funds for setting up what we call "St. John's Studio." The seminary faculty, especially in the persons of the rector and dean of studies, has been most reasonable in allowing sufficient time in the curriculum for sermon work, and in designating one of the faculty members as a full time instructor in public speaking and sacred eloquence. The students have been most cooperative in helping to build the studio and install the equipment, and

in doing the actual speech work recommended in the curriculum.

FIRST STUDIO

The development of St. John's Studio began when the seminary was opened in 1939. A small home recorder was purchased at that time. A couple of years later, a small studio was set up in one of the vacant bedrooms. Then, three years ago, work was begun by three students under the direction of the sermon instructor on the present studio. An unused room of suitable size was lined with plain celotex wall board. Electrical wiring was installed. A ventilating system was rigged up. The room was partitioned off into a small control room and a larger studio room. The work was finished in a couple of months, and the recording equipment was installed. The studio worked very well, although it had many and frequent growing pains, and still has some.

PRESENT STUDIO

In the past two years the studio has expanded and some new equipment has been added. The present record file holds records of all the students who have attended the seminary during these years. Our best recording results have been obtained during this year. The present set-up includes one 8′ x 5′ small studio, one 8′ x 12′ control room, and one 16′ x 16′ large studio, which can be used for class work as well as individual recordings. The equipment includes two 16″ disc recorders, two amplifiers, one wire recorder, two magnetic wire tape recorders, several microphones, a loud speaker for each room, an intercommunication set from the control room to the studios, and a small public address system.

CURRICULUM

To understand the use of St. John's Studio one must see its workings in conjunction with the entire speech curriculum. Speech is taught in all the six years of the seminary course. The student's first two years are devoted to the study of public speaking in general. This course is designed

to give him all the necessary basic training in speech, to acquaint him with the general speech field, and to prepare him to go into the field of sacred eloquence. The course in sacred eloquence covers the four years of theology. The first year deals with the dogmatic sermon, the second year with the moral sermon, and the third year with special occasion sermons or addresses. The fourth and final year considers the ordinary occasional sermon and homiletics. Each class has one hour per week devoted to speech, except the first year of philosophy and the last year of theology, each of which has two hours per week.

PHILOSOPHERS

When the student enters the seminary, he makes a recorded audition, which allows the instructor to rate his vocal accomplishments, and which allows the student, often for the first time, to hear his own voice. Periodically during his first year the student is required to make short recordings, usually three minutes in length, either of a speech or a reading, or of some special exercise or drill. At the same time the regular class work develops the fundamental elements of vocal delivery. Each first year student is expected to practice a total of about forty minutes per week. For this purpose, two magnetic wire tape recorders are at his service. In the second year of philosophy, the student continues his general speech training, with special emphasis on speech composition, both oral and written. At this time he begins work on a series of sermons which covers five years' work, to the end of fourth theology. This series consists of sixty sermons, one for each of the Sundays and holidays of the ecclesiastical year. For this, and the next four years, the student will write on the average of two sermons per month. About half of them will be delivered in class. All receive careful criticism, either written or oral, some public and some private. Recordings during the second year of philosophy seek to perfect the development of the student begun in the first year of philosophy.

THEOLOGIANS

The work in sacred eloquence, specifically so called, begins with the first year of theology. During this year the student preaches to his class on the average of once each month. It is during this year that he is instructed in the dogmatic sermon. One of these sermons is recorded, and then analyzed by both the instructor and the student. It is also during this year that the student is introduced to the apologetic talk and the open forum.

Second year theology follows a course similar to that of the previous year, except that the subject matter shifts from the dogmatic sermon to the moral sermon. The third year theologian studies the special occasion sermon and address, with particular emphasis on the radio address. This address is first recorded in a private session with the instructor. Later this address is delivered to the entire class by way of a "direct wire" set-up which allows the student to "broadcast" his talk from the studio and his class to listen to him over the radio in another part of the building. The effect is identical with that produced when a speech is sent out over the air waves and picked up by a radio.

In each of the years of second and third theology the student delivers a sermon to the assembled faculty and students in the dining hall at the noon meal. The sermon is about eight minutes in length. This presentation is preceded by an hour private practice session with the instructor. The sermon is first recorded on the wire recorder. The playback is checked; recommendations are made and practiced. Next, the sermon is recorded on a disc recorder. This is checked again by the student and instructor, and then put into the files for future reference. Sometime before the noon meal the student delivers the sermon in the dining hall with only the instructor present.

In the first semester of the fourth year of theology the emphasis is on the occasional sermon, such as, forty hours devotions, funeral sermons, sermons on vocations, and so forth. The second semester is reserved for the special course

in homiletics properly so-called and the Sunday sermon with its usual accompaniments of written announcements, "talk-ups," letters, Epistle and Gospel. Recordings during this year are made according to the needs of the individual student. The sermons are delivered to the entire class in the seminary chapel. A pulpit is set up, and, for one or two of the sermons practice in the use of a public address system is given.

CONCLUSION

This general prospectus shows, I believe, how, in a practical case, recording equipment is used as an adjunct to a well-rounded program in sacred eloquence. The results so far produced indicate that, with God's help, the use of recordings as a teaching technique in the course of public speaking and sacred eloquence in our seminaries can be highly beneficial in producing priests who can present themselves as able workmen in the vineyard of the Lord.

A COMMENTARY ON THE PAPAL ENCYCLICAL LETTER, "MEDIATOR DEI"

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"When the Mediator between God and men . . . Jesus, the Son of God, took upon himself that work of mercy by which he enriched the human race with supernatural gifts . . . he intended to restore between mankind and its Creator the order which sin had disrupted, and to bring the wretched descendants of Adam back to their heavenly Father . . . . Therefore, not only did he announce the . . . inauguration of the Kingdom of God, but he worked for the salvation of souls, by praying, by consecrating himself, until finally, hanging on the Cross, he offered himself, an unspotted victim, to God. . . . Thus were all men . . . set on the road to God, so that by cooperation in gaining personal holiness . . . they should give to God the glory which is His due."

With a solemnity of language befitting his august subject, our Holy Father thus addresses the Bishops of the Catholic world and all the faithful under their jurisdiction. As supreme teacher of truth, as legislator of man's moral actions, and especially as a solicitous Shepherd of the little flock, he speaks to us of Jesus Christ, our great High Priest, of man's worship of God in and through him, and of the visible manner in which the true Christian worship is accomplished on earth. The Encyclical Letter, "Mediator Dei," was issued at the papal palace of Castel Gandolpho, on the twentieth of November, 1947. Because of its delayed circulation in this country only relatively few persons, as yet, have become acquainted with its lengthy, profound and eminently practical message. Fewer still have enjoyed the leisure needed to assimilate the document in its entirety,

to appreciate its implications, to see its details in proper perspective, to gauge its effects, or to determine the best method of putting its directions into effect. Unfortunately, too, certain previews in our press, and quick, "newsy," pronouncements of people, whose sources of information were anything but adequate, have already succeeded in developing a popular slant toward the Encyclical which puts the document in a false light even before it has been read.

Given these circumstances of recent origin, uneven distribution and the dissemination of erroneous ideas, a clearly defined procedure seems to impose itself upon me as I undertake an initial commentary on the "Mediator Dei." What is the basic theme of the Encyclical: not the subject as such but the convictions and attitudes of the Holy Father that it projects? What purpose did His Holiness have in writing the Letter at this time? What are its contents? What practical conclusions, of a general nature, follow from the principles it enunciates, and what applications are to be made of them? Lastly, in view of the present assembly, what effect, if any, should the Encyclical have on the course of studies in a seminary? I will not attempt to exhaust all or even one of these points, nor to examine them in detail. Time permits no more than a statement of fundamental arguments and a few explanatory remarks that may serve as guides for future reading, discussion and work.

I. THEME OF THE "MEDIATOR DEI"

Following a few years after the Encyclical, "Mystici Corporis," [1] which dealt with the supernatural organization of the Church in the mysterious unity of Christ's Mystical Body, the "Mediator Dei" is a description of the same Church in the dynamic fullness of its imminent and external activity. We might call it a picture of the Mystical Body in action. In the first place, why does the Church exist? To worship God: to render Him the one, true, just and perfect worship. How does it do so? Through the eternal

sacrifice and praise which Jesus Christ, the great High Priest, offers to his heavenly Father. In that supreme act, all men, who have entered into Christ's Mystical Body by baptism in his Blood, participate, as members of him who is their head. In that same act all men of all time are made one in the unity of *his* person who possesses both the Divine and a human nature. The individual's singular union with Jesus Christ, and that of the innumerable faithful with him and with each other, is made possible and rendered visible by those ministers which our Blessed Lord has established as his representatives on earth. Ordained priests alone are delegated by him to offer up his act of worship in an official capacity. Being mediators, as Christ himself, they stand in his place before the people and in their place before the throne of God.

What is the specific act of worship that Jesus Christ offers, the act in which the faithful are made one with him through the instrumentality of his priests? This eternal, glorious act is the sacred Liturgy of the Roman Catholic Church. It is essentially a sacrificial act: the never ending worship of the Lamb without spot or blemish who, in time, hung upon the Cross, and who now stands, "as it were slain," in the sight of the Divine Majesty. The perfection of this worship, its infinite merits, its saving power for mankind, are extended through the seven Sacraments, by participating in which the faithful grow spiritually in Christ. Thereby they become more holy and identify themselves ever more completely with their Lord in his Sacrifice. Yet not all of this exhausts the worship of our Blessed Redeemer. It wells up from his Sacred Heart, it pours forth from his lips in the Divine Office as he praises the Godhead. It shines forth resplendently in the efficacious renewal of the mysteries of his life, and in the action of grace in the souls of his Immaculate Mother and the saints. In its multitudinous accumulation of days, weeks, seasons, customs, ceremonies, mysteries, miracles and revelations of sanctity, this worship of our great High Priest is called the Liturgical year.

Everyone has the duty to participate as intimately and as fervently as possible in the life, in the activity, in the worship of Jesus Christ. This is the essence of Christianity. Participation involves several factors. It makes separate, practical demands of each person. The starting point for participation is holiness, the possession of sanctifying grace and its constant increase in the soul. As a man grows in Christ, he grows like him, in mind, in heart and in will. Three elements, therefore, accompany his spiritual conformation: an ever deepening knowledge of Christ in the mystery of his Mystical Body, zeal for the Lord, and the consummation of union by love. The same principle may be stated in another way. Participation in the worship of Jesus Christ demands an intimate knowledge of his priestly character, the development of a mentality whereby we identify ourselves as victims with him in his eternal Sacrifice, and, finally, the complete immolation of ourselves with him for the glory of God. Such participation is not reserved to a spiritual hierarchy or aristocracy in the Church. It is the common privilege, duty and work-a-day existence of every member of Christ.

Wonderful as is this participation, it alone does not suffice. Man is also obliged to enter into the official, external worship of the Mystical Body. There must be some visible expression of the part which the individual plays in the life of the "whole Christ" on earth; a positive sign of the bond that unites him to the Priesthood and, through that Priesthood, to all the members of Christ, both living and dead. There must be some dynamic symbol of the single, infinite Action of redeemed humanity in which he has a voice and a hand and a heart. This means nothing other than active participation in the Sacrifice of the Altar, in the Sacraments, in the Divine Office and in the celebration of each day's feast. In order to satisfy such demands the faithful must be made familiar with the means that are their proper contribution in divine worship. Furthermore, their participation must take the solemn Liturgy for

granted as the supreme, but perfectly normal, activity of the Church. They should know, then, the meaning and the spirit of ceremonies, they should become familiar with the various techniques required, and they should develop an easy habit of participation by regular repetition of the liturgical formulas, melodies and actions.

Finally, in order to prevent external participation from degenerating into routine or into ritualism, everyone needs to engage constantly, intelligently, and with zeal in those exercises of piety by which our soul is led to a greater union with Christ. Grafted on to the Liturgy and partaking of its spirit, they are useful, and even necessary, "for instilling in souls a sincere piety, and for so forming them to holiness that they may be able to gain the benefits of the sacred Liturgy in a more efficacious and fruitful way."

The building up of a strong spiritual life among the members of Christ is a task which concerns the Bishop of the diocese, his priests, the religious and the laity. It is a common endeavor that commences and ends with the altar. People are to be drawn in ever increasing numbers to the Sacrifice and to the Sacraments. The proper fulfillment of their office in divine worship presupposes instruction, practice and encouragement. Exercises of piety need promoters. There must be an official Commission to regulate diocesan practices, check possible abuses, and direct positive measures for the sanctification of souls in the universal Apostolate of the Liturgy.

This, then, is the theme of the Encyclical: the Mystical Body in Action; the Liturgy of the Church, not considered abstractly but in its daily, social manifestation. To quote the Holy Father: "Such is the essence and the reason for the existence of the sacred Liturgy. It is the Sacrifice, the Sacraments, the praise of God, the union of our souls with Christ and their sanctification through the Divine Redeemer so that Christ may be honored, and so that through him and in him the Most Holy Trinity may be honored."

II. PURPOSE OF THE ENCYCLICAL

The general reasons that motivated the Holy Father in issuing the "Mediator Dei" are transparently clear, both from his express words and, less directly, from the various injunctions which he lays upon the Bishops. However, in order to appreciate his purpose more fully, so that we may be able to judge the many details of the Encyclical according to their proper values, we must look behind the simple question, why was the Encyclical written, to another: to whom is it addressed, by way of the hierarchy?

It is evident that the Successor of St. Peter wishes to awaken the Church to a deeper sense of its dignity as the Mystical Body of Christ and to a keener appreciation of its responsibility in keeping the activity of that Body pure, intelligent and intense. He tells Bishops that they are to preach the doctrine of the Encyclical to the people, that priests, guided by its directions, are to awaken their flocks to a clear understanding of Catholic Action, that certain techniques are to be mastered by priests and people alike whereby the unity of the Church may be exemplified in an external manner. In order to attain the end in view quickly, Bishops must speak and act with authority. The vital unity of all men in Christ is seen as possible of attainment only through the divinely constituted hierarchy and activity of the Church. In a world of turmoil, in a world falling to pieces, in a world that is endeavoring to forget or to vilify the very name of God, it is to the peace of Christ, to the unity of Christ, to the worship of God by Jesus Christ that humanity must have recourse. Bringing individuals and nations to their knees in adoration before the Altar of Sacrifice is an apostolic work. It is the "Apostolate of the Liturgy."

Our sacred Liturgy is no longer to be looked upon, as it has been by so many since the Protestant revolt, as an isolated cultural element in the Church, as an object of disinterested study and discussion, the subject for ascetic, aesthetic or archeological experimentation. Liturgy is Christ

in his members: Christ calling the world of men to himself, Christ worshipping God in holiness, truth and peace. Every Catholic, therefore, must be brought into the rapid current of this universal apostolate which, originating at the altar of our High Priest, goes forth to set the seal of his image in the soul of every man, and returns in the strength of renewed sanctity and numbers to that same altar, sacrifice and praise of God.

Given this all-over purpose, the Holy Father writes to the Bishops with three classes of people in mind: the great body of the faithful, whom we may describe as working bees; the drones in the hive; and those that sting people instead of making honey for them. There is a reason for each group being mentioned in first, second and third place. It is precisely this order that will balance our judgment of many details.

Concerning the faithful, His Holiness expresses the wish "that Our and your sons should understand more fully and draw more profit from that most precious treasure which is contained in the sacred Liturgy." To the many liturgical apostles who, for many years, in various countries and against great obstacles, have labored with this end in view he gives unrestricted praise. Then he turns his attention to those massive bulwarks of opposition in the Church who, by positive or negative attitudes, have refused to bring the riches of the Liturgy to the people, or who have not allowed them to participate in it as they want and as is their right. "The sluggish and opposing," he calls them, and he hopes that "these exhortations of ours may move (them) not only to a deeper and more rightful zeal for the Liturgy, but also to re-enkindling its supernatural influence in their lives, and we admonish them with paternal feeling . . . 'Extinguish not the Spirit.' "

Finally, in order to check those individuals "whom a certain immoderation has now and then driven to saying and doing things which we cannot approve, we admonish (that they) take their pattern of thinking and acting from Chris-

tian doctrine." In view of the fact that these words are addressed to a restricted number of persons whom studies or aesthetics of false piety have carried too far afield, it is entirely gratuitous, incorrect and unjust to describe the "Mediator Dei" as has been done already in loose conversation, as a check on the real liturgical scholars, as a return to a pre-Pius X freedom of action, or as a vindication of the sit-down attitude taken toward the liturgical revival by so many otherwise zealous priests and people. The Holy Father exposes various errors in their respective places; he counters with the true doctrine and directs procedures toward eradicating abuses. But above and beyond this he exhorts and exhorts without ceasing that the "sluggish and opposing" stir themselves and their people into a zealous observance of the Liturgy. In order to stimulate them further he directs that a Commission of the Liturgical Apostolate be established in every diocese, whose work, after checking errors, will be to make effective a program of universal participation in the Liturgy.

III. THE CONTENTS OF THE ENCYCLICAL

The contents of the Encyclical need little elaboration for our present purposes. After a relatively brief Introduction in which the general nature of Liturgy is described, as well as the contemporary liturgical revival in both its good and dangerous aspects, our Holy Father proceeds directly to the heart of his subject. The letter is divided into four principal sections, each of which is practically complete in itself. Part One may be entitled Liturgical Prayer and Legislation; Part Two, Sacrificial Liturgy; Part Three, The Liturgy of Praise; and Part Four, Other Aspects of Liturgy. At the end, the Apostolic Blessing is preceded by a brief resumé of the purpose of the Encyclical; various admonitions, to which reference has already been made; and a prayer for the unity of all men in the sacred Liturgy of the Mystical Body of Christ on earth, which is a "certain preparation and sign" of our participation in the Liturgy of heaven.

Under Liturgical Prayer, the Holy Father discusses the virtue of religion, the general nature of liturgy, external and internal worship, and the relation between so-called objective and subjective piety. He condemns those false concepts which would reduce liturgy to "a decorative series of ceremonies," or to a summary of laws and precepts imposed by the hierarchy, and gives it a classical definition: 'Liturgy is the integral public worship of the Mystical Body of Jesus Christ, of its Head and of its members." Likewise he condemns the attitude of those who would diminish or abolish altogether the subjective element in divine worship by excluding private exercises of piety in favor of strictly liturgical forms. He shows that in the spiritual life there is no opposition between divine action and man's concomitant work, between the efficacy of an *ex opere operato* rite and the merit of an *ex opere operantis* act, between public and private prayer, between the ascetical life and liturgical piety. On the contrary, solid private devotions are the best possible preparations for a fruitful participation in the liturgical life of the Church.

Liturgical Legislation is based on the principle of authority in the Mystical Body, on the connection between revealed truth and liturgy, and on the responsibility of the hierarchy in regard to both. No private person is permitted to regulate external actions of the Liturgy. Therefore, they who "with rash boldness" introduce new forms or revive ancient ones, as well as they who presume to use the vernacular instead of the prescribed Latin language, are acting against duly constituted law. And this section concludes with the following powerful command to the hierarchy: "Therefore, Venerable Brothers, guard your authority, not only for the fulfillment of your office, but in defense of the very will of the Founder of the Church."

In Part Two, Sacrificial Liturgy, the Holy Sacrifice of the Altar and Holy Communion are treated. A consideration of the Sacrifice of Calvary and that of the Altar leads the Sovereign Pontiff to state the principle of participation by

the laity in the Unbloody Sacrifice. This, in turn, involves the subject of what has been called in popular language the "priesthood of the laity," although that expression is not used in the Encyclical. The approach to the matter is negative: participation by the laity in the Eucharistic Sacrifice does not mean that they enjoy the power of the priesthood; in no way do they represent the person of the Redeemer; they offer the Divine Victim, not as the priest does, but through him and with him; their presence or absence does not affect the act of sacrifice as such. Many ways of participation are possible, as long as the people remain "completely and most intimately united tc the great High Priest and to his minister at the moment of consecration." At Solemn Masses the laity should sing the parts proper to it. In any case, methods of participation must be in accord with the rubrics of the Church.

Concerning Holy Communion, several points deserve mention. 1) Frequent, daily, spiritual as well as sacramental Communion is urged. Whenever feasible, the laity, even the sick, should receive the Sacred Species consecrated at the particular Sacrifice of the day in which they are participating by their presence or intention. 2) The habit of making a proper Thanksgiving after the Sacrifice and Communion needs to be developed. 3) The cult of the Blessed Sacrament, in its many manifestations, has arisen from the spirit of the Liturgy. It serves to promote liturgical living to a high degree.

Part Three, the Liturgy of Praise, sees the Holy Father demanding the return of a Christian observance of Sundays and days of obligation. The Office of Vespers plays an important role in his order. As a regular parochial function, it is to be recited, or sung if possible, with the full participation of the laity. Whatever instruction is necessary must be provided in order that the people not only may be able to act correctly but, even more, that they may derive great spiritual benefit from the prayer. Likewise, they are to be instructed how they may best participate each

day in the great hymn of Jesus Christ which is the Liturgical year.

In Part Four, other aspects of the Liturgy are assembled. First in order comes a subject that has been treated from particular points of view in several sections of the Encyclical, "Non-Liturgical Exercises of Piety": their nature, the norms by which one may judge their merit, and their regulation. And once again the principle is laid down that the spirit animating all good devotions springs from and is directed toward the Liturgy. The proper effect of such devotions is to insure a deeper insight, a more burning zeal, and an unwavering constancy for participation in the official worship of the Mystical Body.

Our Holy Father then turns to what he calls, "External Elements of Worship," that is, music and the other sacred arts. While not saying anything new, the decrees of his predecessors are strongly reaffirmed, especially the Motu Proprio of Pius X and the Apostolic Constitution of Pius XI. The "Mediator Dei" infers that the purposes of these papal documents have not been realized, and it brooks no delay. Teach the people to sing with the priest and the choir at the solemn Sacrifice; teach them Vespers; teach them to participate in the functions of the Liturgical year; teach them congregational singing of hymns in accord with the traditions of the Liturgy; teach Gregorian Chant because it is the characteristic music of the Roman rite; teach modern music that conforms to Gregorian principles. Force of language gives singular freshness and vigor to this well known litany of papal directives. One wonders what semblance of excuse the "sluggish and opposing" will now offer!

In conclusion, His Holiness calls on all children of the faith to enroll under the banner of the Liturgical Apostolate. He signals out for the Bishops' attention, all members of Catholic Action groups as the persons best equipped to act as leaders in re-establishing the old order of Christian living. The insistence with which he repeats his commands is

not to be overlooked. "Take care diligently to enlighten and direct. . . . It is necessary above all that Christians live the life of the Liturgy. . . . Quickly take measures . . . strive with all your resources . . . with your most studious zeal . . . in your apostolic zeal never think that you have done enough . . . diligently teach . . . it is absolutely necessary that you watch lest the enemy come into the field of the Lord . . . never become discouraged because of the difficulties that arise . . . never let your pastoral solicitude slacken. . . ."

IV. APPLICATIONS OF THE ENCYCLICAL

Apart from general directions concerning the teaching and training of the laity by Bishops and priests, two specific applications are made by the Sovereign Pontiff himself. First, a Commission for the Apostolate of the Liturgy is to be formed in every diocese, with powers to organize, direct, regulate and promote the work. Secondly, seminary classes are to be so planned and coordinated that those ordained will be thoroughly prepared, mentally, spiritually and physically, to carry on the Apostolate wherever they may be sent. Their spiritual development should follow the general lines indicated by Christ's Vicar for full liturgical living. Courses of dogma, sacramental theology in particular, various aspects of Moral, Liturgy, Sacred Scripture and other subjects must be brought into mutual relationship, so the students may appreciate from many angles and in diverse ways the tremendous mystery of man's life, the mystery of mankind's life, the mystery of the Church's life in its great High Priest, Jesus Christ.

Although it is not said in so many words, the Encyclical demands that music in the seminary curriculum be taken out of its present weekly chant class category and built up into something much more vital for personal and parochial liturgical life. If I may be allowed to express a private opinion at this time, I contend that the practical stability and effectiveness of the Liturgical Apostolate in a diocese will depend not upon the strictness, efficiency or dead letter

formality of a Commission; not upon zealous but untrained leaders of Catholic Action groups; not upon choir directors, who will always bear the stigma of being "just musicians"; not upon the teachers in our elementary schools; but upon the priests, religious as well as secular, who are engaged in parish work, who at different times, such as on week ends, during the Forty Hours, and the like, assist the liturgical activity of a parish, or who, by their instruction in high schools, prepare Catholic youth for participation in parochial life. From their own adequate training for the Apostolate will follow a personal ability to participate in divine worship according to the rubrics which govern their voice, their attitudes and their actions. From it will follow as surely their ability to teach active participation to the laity, in schools as well as in parishes, and to direct that participation with intelligent, devout zeal.

This is not an impractical dream. A professorship of sacred music should be a full time position in every seminary. The teacher should be trained to take any type of voice, put it on pitch, and lead the student to chant adequately, if not with heavenly sweetness. By a great deal of private instruction, in small groups, and in the general classes, seminarians, novices and religious may learn the relatively easy techniques of reading and directing music. There is no question of conducting a florid Gradual or a four part Mass. Their work will be with classes and congregations. The repertoire will be restricted to a certain number of hymns, five or six of the simpler Gregorian Masses—please God, not the Missa de Angelis!—Sunday Vespers and, possibly, Vespers of the Blessed Virgin.

With a properly balanced mentality provided by his theological studies, with new insight into the Liturgy as a spiritual force for the world's life, with an efficient preparation in techniques needed for work with the laity, guided by the prudent regulations of a Diocesan Commission, and without undue interference in the curriculum of any seminary or religious house, the young priest should be able to

take up his duties well equipped for this immense Apostolate of bringing souls, holy souls, to Christ. Without such preparation, however, I dare say that the present Encyclical will be no more effective in realizing its *principal* objective than has been the Motu Proprio of Pope Pius X. Why should we not be practical in this matter? The Motu Proprio was issued forty-four years, almost to the day, before the "Mediator Dei"; and where is the diocese in our country that can boast of anything that approaches a custom, much less a tradition, of active participation by the faithful in the solemn Liturgy? Where is the diocese or where is the religious order in which the priests have been properly trained to work with the laity toward such an end? After forty-four years, the cause of sacred music remains largely a children's crusade, a project for individual pastors, and an excuse for the dubious activity of an occasional "Diocesan Director of Music."

Apart from seminaries, the entire Catholic school system is intimately involved in this Apostolate, particularly the high schools and colleges where Catholic youth are given lasting habits of thinking and of acting. Speaking in general of our institutions, a change of attitude toward divine worship is imperative. The inculcation of a sense of parochial responsibility, of intimacy, and of active cooperation with the parish clergy in Liturgical Action is one of the great challenges to be met by the schools. The work will not be easy. Time and teachers must be provided. But these will come as faculties commence to relate the education of our young people with real liturgical living; as they plan ahead for the day when their graduates, entering into mature Catholic life, shall give glory to God in the full consciousness of their dignity as members of Christ, the great High Priest, as members united to Christ through the priests that he has given them, and in union with whom they offer the ineffable Sacrifice of the Liturgy.

Before concluding, may I point out the remarkable omission in the Encyclical of any specific treatment of the

Sacraments other than the Holy Eucharist. Connecting this fact with a significant paragraph in which the Holy Father mentions advantages that the faithful would derive in hearing certain prayers of the Ritual spoken in the vernacular, one is led to conjecture that there be yet another Encyclical on the Liturgy, a third to complete the trinity of the "Mystici Corporis" and the "Mediator Dei," and one, let us pray, which will find all Catholics in this land marching with holy zeal under the Vexilla Regis of the Liturgical Apostolate.

" 'Blow the trumpet in Sion . . . call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones and them that suck at the breast'. . . . And with all your resources see to it that everywhere . . . the faithful, as living members joined to their divine Head . . . may together with him and through him celebrate the august Sacrifice and give due praises to the Eternal Father."

[1] June 29, 1943.

RELATIONSHIP BETWEEN PASTORS AND THE DIOCESAN SUPERINTENDENT OF SCHOOLS

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In the past twenty-five years the Catholic school system of the United States has come of age. The church and school together, or even the school before the church, is now the accepted principle. No longer is it necessary, at least in most sections of the country, for bishops to issue stern instructions to parents that they must send their children to a Catholic school. Threats of recourse to law are no longer needed. Pastors do not have to stand in their pulpits Sunday after Sunday in late summer and fall to plead with their people to send their children to the parochial school. As a matter of fact, the urging has shifted from the church to the home. Parents are now asking and demanding that Catholic schools be provided for the education of their children. The pressure upon bishops, pastors and religious communities for schools and teachers has increased greatly in recent years. Where schools have been in operation, increased enrollments and the desire on the part of parents to have better schools have brought tremendous problems to bishops and pastors all over the country. There is hardly a diocese in the United States that does not have such problems. The recent survey by the N. C. W. C. Department of Education for the *New York Times* reveals vast building programs for the immediate future to meet the growing demand on the part of our Catholic people for more and better elementary and secondary schools.

Many factors have contributed to this development. One is no doubt the now complete secularization of public educa-

tion and its failure even to meet its own vaunted objectives. Today there is probably more criticism of the public school from all quarters than for many a year. Our Catholic parents realize that much of this criticism is well-founded. They sense the influence of present-day irreligion upon their homes, and hence they wish their children protected at least from within their own minds and hearts. Another factor has been and is the high standards of the general education and training given in the Catholic school. In the raising of the standards of our schools on all levels and in every way the Catholic school superintendent has been perhaps chiefly responsible. Diocesan organization has been the means whereby our Catholic schools have attained a high degree of efficiency. It has also been the means of bringing our schools before the public. As a system of schools they are recognized in our states and cities. Catholic schools where they are organized in a unified system command respect and are given every opportunity to participate with the public school in all kinds of civic activities. Our Catholic people know this and are proud of their schools.

Not only is Catholic education organized on a local or diocesan level; it is also organized on a national scale. Three great institutions have been the cause of this national unity. They are the Catholic University which trains our superintendents, supervisors, principals and teachers; the National Catholic Educational Association which is now holding its forty-fifth annual meeting; and the Department of Education of the National Catholic Welfare Conference through which the hierarchy of the country plans and directs educational policy on a national scale. Hence, today there is a real unity of principles, of philosophy of education, and of general educational practice binding all Catholic schools throughout the country from the elementary school through the university. One very striking bit of evidence of its strength today is that the expected post-war, anti-Catholic campaign is centering its attack upon the Catholic school system. It is not a sniping attack upon individual

schools or even upon the schools themselves, but it is a planned and general systematic campaign to hinder or cripple the whole Catholic educational system in the United States. Our educational attainments have become so high and strong as to merit the full brunt of the attack.

The key men in this development which has come about principally in the past twenty-five or thirty years have been the superintendent of schools and the pastor of the parish. It has been the trained leadership of the superintendent under the direction of his bishop which has organized our elementary and diocesan high schools into a compact and efficient system. In this work of organization he has been in most dioceses effectively aided by school board and supervisors, and in a very special way by the energy, zeal, and cooperation of the parish priest. None of these diocesan systems could have been effected without the full and complete cooperation of the religious communities of both men and women. Through the cooperation of the pastors, this great achievement has been accomplished by an appointed diocesan official who has never been given any canonical standing. The superintendent of schools shares this distinction with other diocesan officers, such as the director of charities. The lack of any definite official or canonical standing has been and is perhaps the most serious impediment to successful administration.

In general fashion, our Catholic school systems correspond to and resemble in organization the public school systems. This was a logical and inevitable development. There is the superintendent, the school board, the supervisory staff, the school principal and the teachers. In all this our organization is the same as the public schools except for the fact that none of our executives or board members are elected by popular vote. They are appointed by the bishop and their tenure of office is subject to the will of the bishop. The principals and teachers are appointed by the religious

communities subject of course to the approval of the diocesan officials. The community supervisors are also appointed by the communities subject to the approval of the superintendent. The latest development in administration is the diocesan supervisor who is employed by the superintendent for the general supervision of all schools. In all this there is little difference from the public school system. There is, however, one very important person and factor in our school system not found in any other. That is the pastor of the parish. In fact, without a zealous and interested pastor there will be no school in connection with the parish or at least not a very efficient one. Here, then, we have the two key officials in any diocesan school system—superintendent and the pastor. The two must understand each other's position and must work together. Their relationship must be one of constant cooperation and mutual assistance.

The pastoral office is very old in the Church and goes back to the earliest years of Christianity. It also enjoys high and strong canonical standing. In point of time the diocesan school superintendent is but of yesterday. In fact, the office in this country is only sixty years old. The first superintendent was appointed in New York in 1888. Philadelphia followed in 1889, Omaha in 1891 and Pittsburgh in 1896. These early superintendents were actually merely inspectors of schools appointed by school boards with the approval of the bishop or directly by the bishop to carry out the regulations of the boards. The commission gave him authority to act for the diocese in educational matters. How far that authority extended depended upon the will of the bishop, and it still does so depend. His main function was acting as executive officer of the school board and visiting schools. He was more frequently called inspector or supervisor of schools than superintendent. He was usually the pastor of a parish. One of the best known and most successful of the early superintendents was Father, afterwards Bishop, John H. Shannahan of Philadelphia. During his

term of office he was rector of one of the largest parishes in the city of Philadelphia. After 1915 the number of dioceses having superintendents grew rapidly. By 1930 there were seventy-one superintendents and eight associates. Today there are 116 superintendents and 29 associates.

A number of factors brought about the development of the office of superintendent of schools. The first was the desire on the part of the bishops to bring the parochial schools into an organized system. Then, school boards composed of busy pastors found they could not exercise any kind of adequate supervision; an executive officer was needed. There was also the added advantage of having a unified system with a specialist in education at the head in dealing with public school officials. The establishment and development of the education department of the Catholic University has done much to bring about the extension of the office by training school men.

As was stated before, the superintendent of schools has no canonical standing. The term "superintendent" in the Catholic school system applies, strictly speaking, to the bishop who has the duty and responsibility to oversee and devise policies for the schools of his diocese. The school man of the diocese is the delegate of the bishop. Hence, any authority or standing he may have depends entirely upon the will of the bishop. Here we find great variation in practice ranging all the way from full authority and complete responsibility to a mere nominal office. In some dioceses he is merely a pastor with the title of school superintendent, but with no actual authority to administer the schools. A recent development is to give him the title of secretary to the bishop for education. The practice of being a pastor or not also varies in different dioceses. Today, the work, responsibility and functions of a superintendent in all but the very small dioceses is a full-time job demanding every hour of time. In most of the dioceses, therefore, the present practice is to relieve the superintendent of all pastoral duties. If he is a pastor, the danger is that the attractiveness, the interest

and the demands of his parish will interfere with his work as an educator. It is my own opinion that the superintendent should have no other duties than his position demands, and even those under present conditions will make him the busiest man in the diocese if he tries to perform them adequately.

In 1935 there was a study made at the Catholic University of the office of diocesan superintendent of schools and published as a doctoral dissertation by the Rev. John M. Voelker. This is the only publication of its kind, aside from various articles written in the *Catholic Educational Review* and papers before the N.C.E.A., which treats of the office of diocesan superintendent. In his dissertation, Dr. Voelker made a study by the questionnaire method of the functions and duties of the superintendent. He classified these functions under eight major headings; such as, Supervision with 56 items, Administration, 27, Religious Committee, Supervisor, Principal and Teacher, 25; Public Relations, 24; Bishop, School Board and Pastor, 19; Pupils, Parents and Laity, 19; Catholic Action, 18; Professional Status and Special Responsibilities, 18—a total of 206 items or kinds of activities which fall to the work of the superintendent. This study was made in 1935 and since that time some changes have taken place. There are differences today. One of these differences is that the superintendent today is primarily an administrator and executive. He is no longer merely a school visitor or inspector, nor is he a supervisor in many diocesan systems. Supervision is a field for specially trained and experienced teachers. The trend is to employ full time diocesan supervisors working out of the superintendent's office and under his direction. Another change has been the increased importance of public relations. The demands in this field upon the time of the superintendent have grown enormously, sometimes affecting fifty per cent of his activities. The functions of the superintendent might be summed up today in the following fashion:

1. To state and clarify the aims of Catholic education on all levels of instruction;

2. To institute and maintain the means that will keep the schools Catholic in purpose, content, and method and scholastically on a high standard;
3. To stimulate the use of the curriculum and classroom procedures in accordance with accepted educational theory;
4. To establish more effective supervision of elementary and secondary schools;
5. To improve the techniques of school administration and class management;
6. To test the achievement of pupils and to evaluate the results of the testing program;
7. To determine adequate standards of training for teachers;
8. To promote educational research in curricular and administrative fields;
9. To stimulate the professional growth of teachers;
10. To formulate criteria for the selection of textbooks and to direct their selection;
11. To promote an integrated program of health education and health protection instituted by the Department of Public Health;
12. To compile annual reports and special reports relative to the schools;
13. To review legislation which affects the Catholic school system on both local and national levels;
14. To keep the public informed concerning the program of Catholic education;
15. To participate actively in all state and local civic activities and programs that affect education;
16. To coordinate the activities of the parent-teacher groups of the diocese;
17. To report to the bishop and make recommendations on all matters concerning education. This function varies in almost every diocese depending upon the wishes of the Ordinary.

These functions as can be seen, cover a wide variety of activities. The superintendent today must be a highly trained educator. He must be an administrator and an executive. As a public relations man in matters educational and also in other fields, he must be able to meet all kinds of people and to deal with public officials. The superintendent's office has expanded enormously and has become a kind of general information center. The Catholic school superintendent in any diocese with ten thousand or more school children has almost unlimited possibilities for educational leadership in his community. Despite its non-canonical standing, the office has become one of great importance in the Church. Much time has been given to the discussion of the office and duties of the superintendent because it is something new in the Church. The office of pastor is as old as the Church itself, and his duties definitely outlined by Canon Law whereas the superintendent has had to establish and build up the functions of his office.

Until quite recent times the pastor had full and complete responsibility for his school. He was superintendent, supervisor, as well as religious superior. With the development of the diocesan system the pastor's role in education has been limited to some extent, but it is still the most important factor in the school system. The Code of Canon Law, in Canons 1329 and 467, section I, states clearly that one of the most serious responsibilities of the pastor of a parish is to provide for the religious education of its members, especially the children. Both the Second and Third Plenary Councils of Baltimore insisted on the necessity for parochial schools and the obligation for their establishment and conduct was placed upon the bishops and pastors. Neither the Code nor the Baltimore Legislation makes direct regulations concerning the general management of these schools. The reason may be due to the variety of conditions which have to be met in various localities, and also to the influence that the civil authorities exercise on the schools in the matter of standards. The management of the parochial schools, there-

fore, rests within the power of each bishop. It is the bishop who will set down the rules governing all school activities according to the needs and conditions of his diocese. Hence, the pastor is bound to observe the regulations laid down by the bishop directly or through his school board or the superintendent. Since there is a large area of possible conflict between the diocesan school office and the pastor, the relative duties of each should be outlined definitely by diocesan statute or regulation. This is done in many dioceses. For example, in the Archdiocese of San Francisco, by diocesan statute the general duties of the pastor in regard to the parish school are stated as follows:

"The pastor is the head of the school. It is his duty to visit the school at least twice a week in order to foster its spiritual and intellectual program and to promote the physical welfare of the pupils. The pastor or his delegated assistants are required to give religious instruction to the pupils at definite times each week. In addition, with a special solicitude, the pastor is required to make provision for the religious education of children who attend public elementary and high schools." The particular duties of the pastor in regard to the school are the following:

"1. He is to direct and supervise the religious education of the pupils. This primary responsibility embraces the giving of religious instruction either personally or through his delegated assistants at stated times each week.

2. He is responsible for the financial administration of the school. He purchases all school supplies and defrays expenses through the school account.

3. He is responsible for the adequate maintenance of the school plant. The cleanliness of the building and premises, the efficient operation of the heating system, and the determination of needed repairs should claim his special attention.

4. He is in charge of the employment of custodians and other lay workers.

5. While the principal directs the general educational work of the school, the pastor should maintain a lively interest in the scholastic achievement of the pupils.
6. He should assume responsibility for the solution of problems which are extraordinary and out of ordinary routine. Such problems should be referred to him by the principal.
7. Since the reception of the Sacraments of Penance and the Holy Eucharist is most important in the Catholic life of the children, the pastor should institute the means which will encourage frequent reception of these Sacraments. Practices which minimize the voluntary element by introducing forms of regimentation or which do not lead to sound and lasting habits in the sacramental life of the pupils should be eliminated.
8. As the pastor of souls he should counsel individual boys and girls who require guidance in the determination of their vocation. He should give special attention to children with behavior problems and should meet with the parents of such children in order to indicate methods of correction and improvement. A meeting of the pastor, principal, and the parents should precede any action involving the expulsion of a pupil.
9. He should cooperate with the school board and the superintendent of schools in observing all diocesan educational regulations."

These are the statutes governing the duties of pastors in regard to their schools. In general they are the same in most dioceses. In these statutes nothing is said about the choice and appointment of teachers. Generally the pastor and the religious community work out this matter within the regulations governing the diocesan standards. Throughout the years of development there have been many misunderstandings and many clashes between superintendent and pastor. Many pastors in the past, and some in the present, feel that the superintendent is encroaching upon his own duties and

trying to tell him how he should run his school. No doubt, in many cases that is true and also in many cases probably necessary. The pastor has many and varied duties. The management of the school is only one of them. He is not, as a rule, a specialist in education. Some may think they are and have preconceived ideas and practices which are educationally bad. The superintendent is, or should be, a trained specialist in school work. Hence, his advice and help should be welcomed by the pastor. He is not just trying to tell the pastor how to run his school. He is the representative of the bishop, appointed by the bishop for a specific job, and he must conscientiously try to carry it out. Our pastors are a distinct type; they are individualists; they are the center of authority within their parishes; they are vitally interested in the success of their parochial work, and they sometimes resent what they think is interference. Fortunately the pioneer days for the superintendents are over. Now it seldom happens that there are any real conflicts. Our priests are accustomed to school organization and they have learned to value it. They realize how it has strengthened all the schools, for in unity there is strength. There are, of course, a few eccentric individuals here and there who refuse to conform, but sooner or later they realize its ultimate value. Because of the extremely varied characters with which he has to deal, because of the strong position of the pastor, and because his office has had no very clearly defined authority or standing, the superintendent has a most difficult and trying job. Yet it has its consolations and its rewards in the great system of education which he has helped to build up.

In summing up it might be said that the pastor is the local administrator of the parish school. All the physical side of education, that is, the school building and its equipment, the playground and recreation program, the discipline, the morale of both teachers and pupils, all are the responsibility of the pastor. It can be truthfully stated that the standard of education and the general efficiency of any given school depends upon the interest, knowledge and ability of the

parish priest. It can be further said that all these things will be greatly aided, stimulated and supported by the full cooperation and support given by the pastor to the diocesan organization, to the superintendent and his program. That after all is the whole purpose of the superintendent—to help each pastor to make his school the best possible one in every way.

The seminary can do much to promote Catholic education and to help both the pastor and the superintendent by stressing the necessity for all parish priests to give full and loyal support to their bishop's educational program. Every priest among many other things has to be a teacher. He does not have to be an educator but he should know the basic principles of our Catholic philosophy of education. He should also have some knowledge of school administration. If the seminary can give the priest this much, it would be beneficial not only to the individual but to our schools. Our schools are now the focal point of attack by our enemies. We will need in the immediate future men better informed on education. Most of all we need now and will have an increasingly greater need for unity and solidarity. We must make our schools more efficient in every way. That responsibility is on all of us but in a special manner it rests upon the pastor, the bishop and his representative for education, the superintendent.

Just as the pastor is the local administrator of the parish school, the superintendent is the diocesan administrator of all the schools. The office of superintendent in Catholic education has grown greatly in recent years. Just now he is one of the most important officers in the diocese, for it is the superintendent who will have to bear the brunt of the concerted attack on Catholic education. His office today is just as necessary as that of the officialis in matrimonial courts or a specialist in Canon Law. In fact from the viewpoint of public relations, it is more important. Here is where the superintendent is in a position to perform a great work for the Church. In any city where there is a Catholic school

superintendent, it is he who is called upon to represent the Church in practically all civic activities. Many times and in many places, the greater part of his time is consumed in attending meetings and serving on committees. Hence the great need today in any diocesan school office is more trained personnel and also generous and secure financial support. That, too, is the need on a national scale. The Catholic Educational Association should have a budget at least ten times larger than its present one. As in the diocese the efficiency of the school organization is in proportion to its financial support as well as otherwise, so also in the country at large. If Catholic education is to survive and forge ahead, it must have a strong national organization adequately financed and staffed.

REQUISITE QUALIFICATIONS FOR SEMINARIANS WITH REGARD TO THE LAW OF CELIBACY

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In his Encyclical Letter on the Catholic Priesthood Pius XI reminds ordinaries, superiors of seminaries, spiritual fathers and confessors that they have a serious obligation to exclude, as far as possible, unfit candidates from sacred orders. Though unfitness may result from various causes, the present discussion is confined to the one that renders youths unsuited to the life of celibacy. Canon 132 of the Code of Canon Law outlines the duties of this life. It declares: clerics in major orders are prevented from marrying and are so bound by the obligation of observing chastity that by sinning against it they are guilty also of sacrilege.

History, unfortunately, establishes beyond doubt that the obligations of the celibate life are too burdensome for some aspirants. By embracing it such clerics are exposed to the risk of becoming a stumbling block to themselves and to others with peril of eternal ruin.[1]

The Church has always been well aware of this. Hence, candidates, when presented for the subdeaconate, are solemnly admonished by the bishop regarding the gravity of the obligation that they are undertaking. "Dearly beloved sons," he warns them, "you ought anxiously to consider again and again what sort of a burden this is which you are taking upon you of your own accord. Up to this time you are free. You may still, if you choose, turn to the aims and desires of the world. But, if you receive this order, it will no longer be lawful to turn back from your purpose. You will be required to continue in the service of God, . . . and with His assistance to observe chastity and to be bound forever in the ministration of the altar."[2]

By the reception of major orders, therefore, the cleric freely undertakes to live a life of continence which forbids even internal acts that are contrary to chastity. Thus he is obliged not only to refrain from entering marriage, but also, with God's help, to exclude all thoughts, desires and actions that are offenses against the angelic virtue. Furthermore, from ancient times the Church has taught [3] that a cleric in major orders who sins against chastity is guilty of sacrilege. According to the common opinion of theologians this results from a vow taken by every ordinand at the reception of those orders.[4]

Obligations therefore of chastity proper to the state of life embraced by the cleric in major orders demand that the candidate possess the moral qualities necessary for their observance. Obviously, if a cleric is unable to meet this requirement, he is unsuited for such a state of life. As a consequence he is bound to refrain from receiving these orders, and those in authority over him are obliged to do what is possible to prevent him from receiving them.

In this paper we propose to discuss: 1. the lack of qualities necessary for the celibate life; and 2. the obligations of persons in positions of responsibility and of the cleric himself regarding advancement to major orders. At the outset it is well to remark that this study is limited to occult cases. Instances involving public sins present no great difficulty, as the ordinary of the cleric concerned is clearly obliged to prevent his advancement.[5]

I.

LACK OF QUALIFICATION FOR THE CELIBATE LIFE

Pius XI in his Encyclical on the Priesthood says that whoever has a special tendency to sensuality, and after long experiment has not proved he can conquer it, shows that he is not intended for the priesthood. In such a case, as the pontiff explains, the youth plainly lacks a quality necessary for this state of life, and, therefore, has not a true priestly vocation.

There is no ecclesiastical law that directly requires a probationary period for the habitual sinner prior to his reception of major orders.[6] Nevertheless, by definite provisions the Church indicates that the habit of chastity is necessary from the time of the cleric's entrance into major orders,[7] for she demands positive evidence of his moral suitability,[8] and exacts of him a vow or promise to live a celibate life thereafter.[9]

This probationary period, as most moralists concede, is also an exigency of natural law. By the reception of major orders the cleric binds himself to perpetual chastity. Certainly before undertaking this grave obligation the cleric is required by the natural law to be able to observe immediate and perpetual continence.[10] If for a more or less long period of time preparatory to major orders he has been unable to acquire this habit, it is morally certain that he will be unable to do so after assuming these orders and their added obligation, for, as St. Thomas declares, "So long as a habit endures, one cannot continue for long without acting in accordance with it."[11] Certainly no one will contend that sacred orders will eradicate the habit. Also, unfitness up till the reception of major orders exposes the youth to the danger, if not to the moral certainty, of sinning in a more serious manner after ordination, for then an offense against chastity is a double sin, that is to say, a sin against the virtue and a sin against the vow.[12] Hence a cleric receiving sacred orders in this condition places himself in the proximate danger of committing many and more serious sins than he was formerly exposed to.[13]

Moreover, by receiving major orders the cleric incurs an impediment to marriage and thereby irreparably prevents application of the remedy best suited to allay concupiscence.[14]

Even if there exists a reasonable doubt about his fitness to live continently, because of a previous bad habit, the cleric should refrain from accepting major orders, for when there is question of satisfying a certain and most serious obliga-

tion, i.e., in this case, of procuring a great good for religion, the faithful and himself, and at the same time of avoiding grave harm to the same, he must choose means that are morally certain to be efficacious, and not uncertain ones.[15] Mere probability that one will be able to live chastely in the future is not enough;[16] moral certitude, gained through the actual experience of so living, is required. In the case under consideration there is doubt of fact, not of law; consequently probabilism is not applicable. As Vermeersch pointedly remarks, there is doubt of the cleric's fitness to assume weighty burdens and responsibilities from which he cannot rid himself afterwards. Unfitness will certainly cause spiritual damage to himself and to the Church. Now it is never permitted to follow a probable opinion that has only the probability of fact, when this involves such danger to another or to oneself.[17] Should an unfit candidate persist in receiving major orders, he would be guilty of mortal sin.[18]

When is a person considered to have the special tendency spoken of by Pius XI?

Replies to this question have been given by many theologians. In general they term the tendency referred to: the habit of sinning either in a solitary manner or otherwise against chastity. To determine the unfitness of the candidate authors point out that two elements must be considered: the habit of sin, and the lack of proof that this habit has been eliminated before the reception of major orders. Each of these will be treated in some detail.

A. THE HABIT OF SIN

According to theologians not a single act or a sufficiently rare one, but a sin that is repeated at comparatively close intervals constitutes a person an habitual sinner.[19] Frequent repetition of an act creates in one's faculties a constant tendency towards eliciting that same act. An inclination of this kind is a habit.[20] Hence, the habitual sinner in the matter under discussion, is one who by the frequent commission of a sin against chastity contracts an evil tendency

of falling into that same sin. It is generally admitted that, in the absence of a vicious habit, sins against chastity, committed through frailty, do not of themselves bar a cleric from sacred orders, provided he has received sacramental absolution beforehand.[21]

It is impossible to define accurately what frequency suffices to establish a habit, for this can be as varied as the diversity of character and of circumstances peculiar to the individuals themselves.[22] Nevertheless, several general principles should be kept in mind when considering this problem:

1. In the case of external sins a smaller number of repeated acts suffices to establish a habit than in the case of internal sins.[23]

2. It is easier to contract a habit by periodically falling into the same sins than by the mere multiplying of the sins themselves; for example, a sinner can more readily be considered an habitual one if he repeats his sins at sufficiently close intervals, v.g., every week, than if he sins frequently at certain times, but only after long periods during which he has conquered himself.[24]

3. Sins more easily committed than others require more acts in order that they constitute a habit. Thus, more acts are required for sins that are merely internal, more for sins of speech than for sins of other senses, more for external sins only begun than for those completed, more for solitary offenses than for those needing an accomplice.[25]

Besides these general principles authors do set down norms that help to determine what repetition of acts should be considered sufficient to form a habit. They distinguish two elements: the frequency with which the act is repeated and the period of time during which the repetition occurs.[26] St. Alphonsus, together with many others, maintains that for offenses involving external acts a person contracts a habit by sinning at least five times a month over a notable period of time.[27] He does not define what he means by a notable

period of time; others are a bit more explicit, e.g., Merkelbach and Aertnys-Damen say "several months,"[28] Noldin states "for a whole year."[29] However, in the case of fornication and other sexual sins graver than solitary ones authors generally agree that fewer acts suffice to constitute a habit. Thus, for example, one who commits fornication on an average of once a month throughout a year can be correctly termed an habitual sinner.[30]

B. PROOF OF CONTINENCY REQUIRED

Besides the dispositions requisite for receiving the sacrament of penance the habitual sinner who wishes to advance to major orders must have the dispositions necessary for those orders; [31] that is, as Pius XI asserts, he must by long trial prove that he has conquered his evil tendency. This doctrine seems to be clearly indicated in provisions of the Council of Trent,[32] the Roman Catechism,[33] and the Code of Canon Law.[34] Also, it has been the common teaching of theologians than an habitual sinner would commit a grave sin, if, through presumption, he embraced the celibate life without previous proof that he could fulfill the obligations of that life.[35] In such a case the cleric would not be properly disposed for absolution.

How long must this probationary period last?

There is no fixed rule to determine the length of probation necessary before the sinner may be safely admitted to major orders. In each case consideration must be given to many and varied circumstances, for example: the nature of the offenses themselves, the frequency of relapse, the quality of contrition, the firmness of determination regarding amendment, the attempts thus far made, the success achieved, the fidelity shown in avoiding occasions of sin and in resisting temptations, the character and temperament of the penitent, etc. In order, then, correctly to judge the length of probation necessary, the superior or director must carefully weigh the circumstances peculiar to each case. The time may vary a great deal in individual cases.

Aside from this relative norm, whereby the length of the probation depends upon the existing circumstances, theologians have endeavored to establish what may be described as an absolute norm, or better still, the minimum probationary period that should be exacted.

There has been a decided difference of opinion regarding this absolute norm.

1. Some authors, with an inclination towards rigorism on this point, have contended that the habitual sinner should not be promoted to major orders until he has made reparation by very long penance (*diuturna poenitentia*: N.B. this phrase seems often to be used indiscriminately for a long, or a very long penance), or during a very long trial period. They do not agree on how long precisely "a very long trial" really lasts. Habert, for example, maintained that a probation of one year was not enough.[36] Some exacted a trial of two years; others, of many years.[37]

2. Several writers, on the other hand, have espoused an opinion which at least verges on laxism. Jordaninius, a contemporary of St. Alphonsus Liguori, admitted in general the need of a probationary period, but claimed that the habitual sinner may advance to major orders, if he himself sincerely believes that he will be able, with divine grace, to mend his ways and live chastely, and at the same time is fully determined to use the means necessary to accomplish this. He states that a confessor may not impede one having such dispositions; however, he admits that the cleric who does not believe he can live continently may not advance to sacred orders, and if he insists in doing so, he should be refused absolution.[38]

Berardi, who at the close of the last century vigorously attacked the opinion of St. Alphonsus (cf. *infra*, 3), denied the necessity of any previous proof that a cleric was able to remain continent.[39]

3. St. Alphonsus, as he himself says in his celebrated dissertation on this subject,[40] chooses a middle course. According to him the habitual sinner may not advance to

major orders immediately after his conversion, but must first devote some time (*aliquamdiu*) to the conquering of his evil tendency. He declares his meaning more explicitly when he asserts that the cleric should not receive major orders until he has gone through a long period of probation, that is, one of at least many months.[41] A summary of the various opinions on the meaning of the phrase "many months" is given by Cappello in the following statement: "Some demand an entire year; others, six months; others, three or four months. According to the truer and more common opinion an experiment of about six months is normally required."[42] This is safe to follow in practice.

Probation in practically all cases is indispensable. However, St. Alphonsus and authors in general admit that in a rare case it is possible to be sure of the continence of an habitual sinner without the experiment commonly required.[43] Surety of this sort can derive from an extraordinary grace by which the cleric is suddenly restored from the deadly illness of sensuality to such spiritual health that his soul is wholly rid not only of sins, but also of all their consequences, as in the case of Magdalen.[44]

Nevertheless, extreme caution is necessary regarding these cases. Emphasis must be placed upon the fact that they occur *rarely*. Even when a case is verified the confessor, as St. Alphonsus warns,[45] should do all he can to delay the reception of sacred orders.[46] Merkelbach prudently remarks that extraordinary conversions of this kind are rare and their external manifestations can be scarcely discerned with any certainty.[47] Hence the confessor should be loath to admit them and whenever in doubt he should follow the general rule of exacting a serious period of probation.[48]

Nor should the fear of infamy or of some worse evil to the penitent persuade the director, confessor or penitent himself to forego the probationary period ordinarily required. The cleric's reputation is hardly ever in jeopardy, since the true reason for delay can always be concealed

under some pretext. For example, as Benedict XIV suggests, the cleric can reasonably delay his advance to major orders on the plea that he desires a more mature knowledge of the burdensome responsibilities connected with this state of life.[49] Furthermore, according to the right order of charity the good of souls and the cleric's eternal salvation should be preferred to his good name or reputation.[50]

II.

OBLIGATIONS REGARDING UNFIT SUBJECTS

The principles just discussed indicate rather clearly the obligations of persons in positions of responsibility and of clerics themselves with regard to the reception of major orders. Everyone involved in such cases should have full knowledge of his duty. In what follows an effort will be made to outline briefly the responsibility of all concerned.

A. OBLIGATIONS OF ORDINARIES AND OTHER AUTHORITIES

Ordinaries and superiors of seminaries, as Pius XI explains,[51] must consider how weighty a responsibility they assume before God, before the Church, and before the youths themselves, if they do not take all means at their disposal to avoid a false step in their guidance of candidates.

The following brief summary from the Encyclical on the Priesthood emphasizes Catholic teaching on this point.

St. Paul wrote his dread warning to Timothy: "Impose not hands lightly on any man, neither be partaker of other men's sins." (Tim. 5, 22). "To impose hands lightly," St. Leo the Great tells us, "is to confer the sacerdotal dignity on persons not sufficiently approved. . . ." "To be partaker of other men's sins" is "for the ordainer to become as unworthy as the unworthy man whom he ordains." This responsibility justified St. Charles Borromeo in saying: "In this matter my slightest neglect can involve me in very great sin." "It is not enough," says St. Alphonsus Liguori, "that the Bishop know nothing evil of the ordinand, but he must have positive evidence of his uprightness." And the Angelic Doctor de-

clares: "Holiness must come before holy orders . . . , hence the burden of orders should be placed only on walls seasoned with sanctity, freed of the damp of sins."[52]

In conformity with this ancient teaching of the Church the Code of Canon Law (973 #3; 974 #1, n. 2) forbids bishops to confer major orders on anyone unless they are morally certain from positive proof of the candidate's fitness; otherwise they would not only be guilty of serious sin, but would place themselves in the danger of sharing in the sins of others.[53] Furthermore, no superiors, whether religious or secular, may grant dimissorial letters before they have sufficient evidence regarding the good moral conduct of the candidate (960; 993, 3).

Since, therefore, ordinaries must have this positive evidence, it is obvious that they may not permit an habitual sinner, even though his offenses be occult, to receive major orders. Nor should those in authority delay the dismissal of unfit candidates from the seminary, because, as Pius XI observes: "By letting them go on almost to the threshold of the sanctuary superiors only make it ever more difficult for them to draw back, and, perhaps, even cause them to accept ordination through human respect, without vocation and without the priestly spirit."[54]

B. Oligations of Confessors and Spiritual Directors

By the very nature of the case unfitness of candidates will frequently remain hidden from all but the confessors or spiritual directors. Pius XI did not overlook this fact. "We declare too," he says, "that confessors and spiritual directors could also be responsible for such a grave error (i.e., for false direction), not indeed because they can take any outward action, since this is severely forbidden them by their most delicate office itself, and often also by the inviolable sacramental seal; but because they can have a great influence on the souls of individual students, and with paternal firmness should guide each according to his spiritual needs."[55]

In order to guide correctly it is necessary to adhere to the following principles.

1. Decisions concerning the fitness of a candidate should always be made so as to favor the Church. Excessive kindness and regard to human considerations must be avoided. Confessors and directors, as Pius XI admonishes, should follow the most secure opinion, which in this case is also the one most in favor of the penitent, for it saves him from a step which could be for him eternally fatal.

Therefore, in general, as already discussed, habitual sinners should be forbidden to receive major orders. If they persist in doing so, they should be denied absolution.[56] Normally, too, if after the second or third year of theology a candidate has not succeeded in conquering an evil habit, his confessor or director should exact of him his retirement from the seminary.[57]

2. When the confessor or director is in doubt about the advisability of a person advancing to major orders, he should use every legitimate means to induce the candidate to retire of his own free will.[58] According to Pius XI, confessors should bear in mind the following words of St. Alphonsus on a similar matter: "In general . . . in such cases the more severity the confessor uses with his penitents, the more he will help them towards their salvation; and, on the contrary, the more he shows himself benign the more cruel he will be." "St. Thomas of Villanova called such over-kind confessors, *'impie pios'*—wickedly kind; such charity is contrary to charity."[59]

Characteristic of the confessor, certainly, must be his Christlike gentleness, compassion and mercy towards sinners. This is mandatory. Mercy, however, is not weakness, or ignorance, or indecision. Mercy does not stay the physician from necessary surgery because of immediate pain to the patient; mercy does not free the confessor from his obligations because their fulfillment occasion sorrow and disappointment to the penitent. In the case of the habitual

sinner on the threshold of sacred orders mercy bypasses, so to speak, impulses to indulgence aroused in the confessor, so that it might, with God's grace, secure the eventual happiness and eternal salvation of the afflicted.

C. OBLIGATION OF CANDIDATES

Unsuitable candidates, i.e., those at least who have not yet conquered the vicious habit in question, will commit a grave sin, if they persist in receiving major orders.[60] This point has already been sufficiently explained above.

CONCLUSION

This discussion has been devoted entirely to the case of the habitual sinner. Nevertheless, many other instances of sins against chastity which do not involve a habit are worthy of serious consideration. For example, a single sin with an accomplice by one in the seminary is usually sufficient to manifest lack of qualification for the priesthood. Surely, such a sin by one on the threshold of sacred orders demonstrates such unfitness. As has been said, the obligations of the celibate life have proven too burdensome for many individuals.[61] When, therefore, it can be prudently foreseen from the past history and from the character of a person that this will likely be the case, he should be definitely persuaded to leave the clerical state or the seminary.[62]

Fear that a severe manner of acting will diminish the necessary number of laborers in Christ's vineyard is quite unfounded. Priests, we realize, are nothing more than instruments which God uses for the saving of souls, but, to be handled by God, they must be fit instruments.[63] Without holiness the priest can never be the salt of the earth; for, as Pius X declares, where there is no sanctity there corruption must dwell.[64] With holiness will abound modest authority, constant chastity, purity of innocence. Pure priests render the sweet yoke of Christ attractive to youth, and, by the example of their chastity, according to God's designs, induce many in holy imitation to follow them.[65]

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[23] Lehmkuhl, *op. cit.*, vol. II, n. 622.

[24] S. Alphonsus, *op. cit.*, vol. IV, *Praxis Confessarii*, n. 74; Noldin-Schmitt, *op. cit., De Sacramentis*, n. 393; *Lehmkuhl, op. cit.*, vol. II, n. 622; Ferreres, *op. cit.*, n. 743.

[25] S. Alphonsus, *op. cit.*, tom. IV, n. 70; Merkelbach, *op. cit.*, p. 32; Noldin-Schmitt, *De Sacramentis*, 393.

[26] Noldin-Schmitt, *De Sacramentis*, n. 393.

[27] S. Alphonsus, *op. cit.*, tom. IV, *Praxis Confessarii*, n. 70; Noldin-Schmitt are more severe asserting that one contracts a habit by sinning once or twice a month during a year, *De Sacramentis*, n. 393.

[28] Merkelbach, *op. cit.*, p. 32; Aertnys-Damen, *Theologia Moralis* (Taurinorum Augustae, 1932), tom. II, n. 480.

[29] Noldin-Schmitt, *op. cit., De Sacramentis*, n. 393.

[30] S. Alphonsus, *op. cit.*, vol. IV, *Praxis Confessarii*, n. 70; P. Scavini, *Theologia Moralis Universa* (Parisus, 1853), tom. IV, tract. 10, disp. 1, cap. 3, art. 2; Lehmkuhl, *op. cit.*, vol. II, n. 622; Aertnys-Damen, *op. cit.*, n. 480; Vermeersch, *Theologiae Moralis Principia*, III, n. 30.

[31] S. Alphonsus, *op. cit.*, vol. IV, *Praxis Confessarii*, n. 78; Gasparri, *op. cit.*, vol. I, n. 573.

[32] *Conc. Trid.* sess. XXIII, cap. 11-14, *de ref.*

[33] Catech. Rom., part. II, cap. 7, *de ordinis sacramento*, q. 31.

[34] *Codex Iuris Canonici*, cc. 973, 974.

[35] Benedict XIV, *De Synodo Dioecesana* (Venetiis, 1792), lib. XI, cap. 2, n. 18; S. Thomas, 2-2, q. 189, a. 1, ad 6; Sanchez, *Consilia seu Opuscula Moralia* (Lugduni, 1643), lib. VII, cap. 1, dub. 46, n. 1; Salmanticenses, *Theologia Moralis*, tract. de Ordine, cap. 5, n. 40; Ballerini-Palmieri, *op. cit.*, vol. IV, n. 231; Lehmkuhl, *op. cit.*, n. 760; D'Annibale, *Summula Theologiae Moralis* (Romae, 1908), pars. III, n. 293, nota 19; Gennari, *Monitore Ecclesiastico*, tom. 25, p. 74; Gasparri, *op. cit.*, tom. I, n. 573; Aertnys-Damen, *op. cit.*, tom. II, n. 586; Vermeersch, *op. cit.*, tom. III, n. 30, and *Periodica de re morali*, tom. 17, pp. 238* ss.; Merkelbach, *op. cit.*, p. 41.

[36] Habert, *op. cit.*, part. 3, cap. 3, resp. 3; also cf. Gousset, *Theologie Morale* (Bruxelles, 1845), tom. II, n. 658; cf. Scavini, *op. cit.*, tom. I, tract. 3, disp. 1, cap. 11, art. 11; Berardi, *op. cit.*, n. 1191.

[37] J. Bouvier, *Institutiones Theologiae* (Parisiis, 1865), tom. IV, tract. De Ordine, cap. 6, art. 2; Gousset, *loc. cit.*; Joan. A Turrecremata, *op. cit.*, c. 4, D. XXVIII; cf. Berardi, *op. cit.*, n. 1191.

[38] Iordaninius, *Istruzione per i novelli confessori*, part. II, cap. 3, nn. 64 ss. from S. Alphonsus, *op. cit.*, tom. III, lib. 6, n. 63.

[39] Berardi, *op. cit.*, nn. 1190-1204.

[40] S. Alphonsus, *op. cit.*, tom. III, lib. 6, n. 64.

[41] S. Alphonsus, *op. cit.*, tom. IV, *Praxis Confessarii*, n. 78.

[42] Cappello, *op. cit.*, n. 411; Aertnys-Damen, *op. cit.*, n. 586; Noldin-Schmitt, *op. cit.*, *De Praeceptis*, n. 752; Ferreres, *op. cit.*, n. 876; Lehmkuhl, *Casus Conscientiae*, vol. II, n. 697.

[43] S. Alphonsus, *op. cit.*, tom. IV, n. 71; Noldin-Schmitt, *De Praeceptis*, n. 752; Gasparri, *op. cit.*, n. 573.

[44] Cappello, *op. cit.*, n. 411.

[45] S. Alphonsus, *op. cit.*, tom. IV, *Praxis Confessarii*, n. 79.

[46] Merkelbach, *op. cit.*, p. 41; Cappello, *op. cit.*, n. 411.

[47] Merkelbach, *op. cit.*, p. 41; *Revue Ecclesiastique De Liege*, 1912-1913, p. 126.

[48] Merkelbach, *loc. cit.*; *Revue Ecclesiastique De Liege, loc. cit.*

[49] Benedict XIV, *op. cit.*, lib. XI, cap. 2, n. 18; *Revue Ecclesiastique De Liege, op. cit.*, p. 127; Merkelbach, *loc. cit.*; Cappello, *op. cit.*, n. 412.

[50] Merkelbach, *op. cit.*, p. 41.

[51] Pius XI, litt. enc. *Ad catholici sacerdotii*, n. III.

[52] S. Thomas, 2-2, q. 189, a. 1, ad 3.

[53] S.C. Sacr. Instr. 27 Dec. 1930, *AAS*, vol. XXIII, p. 120; S.C. Rel. Instr. 1 Dec. 1931, *AAS*, vol. XXIV, p. 71; Sanchez, *loc. cit.*; Cappello, *op. cit.*, n. 377.

[54] Pius XI, litt. enc. *Ad catholici sacerdotii*, n. III.

[55] Pius XI, litt. enc. *Ad catholici sacerdotii*, n. III.

[56] Scavini, *op. cit.*, tom. I, tract. 3, disp. 1, cap. 11, art. 11; Cappello, *op. cit.*, n. 411.

[57] Ferreres, *op. cit.*, n. 876.

[58] Pius XI, *Ad catholici sacerdotii*, n. III.

[59] Pius XI, *Ad catholici sacerdotii*, n. III.

[60] Vermeersch, *Theologiae Moralis Principia*, tom. III, n. 30; Rossi, *op. cit.*, pp. 76 ss.; Genicot-Salsmans, *op. cit.*, vol. II, n. 26; Gasparri, *op. cit.*, n. 573.

[61] Cappello, *op. cit.*, n. 411.

[62] Vermeersch, *Periodica de re morali* etc., tom. 17, p. 233*, ss.; Vromant, *Periodica de re morali* etc., tom. 22, p. 189*; Gasparri, *op. cit.*, n. 576.

[63] Pius X, exhortatio *Haerent animo*, 4 Aug. 1908, Acta, vol. IV, pp. 237-264.

[64] Pius X, *loc. cit.*

[65] Pius X, *loc. cit.*

MINOR SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 1948, 2:00 P. M.

The meeting convened in Room 402 of San Francisco's Civic Auditorium and was opened with a prayer by the Chairman, the Right Rev. Msgr. Richard B. McHugh, of Cathedral College, Brooklyn. After the introductory prayer, the Chairman welcomed the members, emphasized the informal nature of the discussions held by the Minor Seminary Section, and extended to all the invitation of the Very Rev. Thomas C. Mulligan, S.S., to take luncheon with the members of the Major Seminary Department at St. Patrick's Seminary, Menlo Park, Calif., the following day, prior to the joint meeting of both Seminary Departments.

The first paper, "The Confessor in the Minor Seminary," was read by the Rev. Charles G. Fehrenbach, C.S.S.R., of St. Mary's College, North East, Pa. Father Fehrenbach by-passed the points raised by Father Joseph Flanagan, C.S.S.R., in his paper read at the New Orleans sessions in 1941, and concentrated on the authority of the confessor, his competency in the settlement of vocations, and his obligations and limitations regarding general spiritual direction in the internal sacramental forum. A fruitful discussion was aroused. The Chairman called upon various representatives to tell of the practices in their own seminaries. Father Dukehart, S.S., of St. Edward's Minor Seminary, Kenmore, Wash., told of the Sulpician practice of assigning confessors to the individual seminarians. With permission, the students may change their regular confessor. The Sulpician Fathers do all in their power to inspire the boys with the conviction that their confessor

is their best friend in the seminary. They allow the students to go to the priests' rooms for the purpose of confession and they see to it that the confessors are available to the students during most of the day and particularly before Mass in the morning. Father Manning, M.M., of Mountain View, Calif., mentioned that confessors are available to their seminarians every evening and also before Mass in the morning. The students may even leave study at certain times to seek out their confessors. Father Robert Brown, C.M., of Los Angeles Junior Seminary, made it clear that in the diocesan minor seminary the greatest freedom is allowed in this matter, *salva Seminarii disciplina.* Monsignor McHugh mentioned that in Brooklyn Cathedral Preparatory no seminarian is allowed to withdraw from the seminary without having first consulted his confessor or spiritual director.

A scholarly paper, "The Minor Seminary Library," was read by the Rev. Oscar F. Auvil, S.J., of the Jesuit Novitiate, Sheridan, Ore. The matter was presented so appealingly that the Chairman asked the speaker whether students should be taught something of library science, so that they might be able to use the library to fullest advantage. Father Auvil responded that it would certainly be profitable to teach the seminarians the fundamentals of the science. Father Auvil then enumerated various Catholic colleges and universities where complete courses in library science might be taken. He also ably answered the question as to which of the two best known standard systems of cataloging is practicable for seminary libraries. Father Auvil prefers the Dewey-Decimal for the minor seminary library and the Library of Congress system for the major. The discussion turned to the annual allotment for library purposes and also to the demand of the accrediting agencies for a professionally trained librarian in every seminary library.

Father Auvil does not favor a separate library for the professors. The discussion closed with a review of the advantages and disadvantages of the "hothouse" training of seminarians with regard to reading matter.

The Very Rev. Francis J. Rock, S.S., of St. Joseph's College, Mountain View, Calif., led the discussion of "The Modern Seminarian." His remarks reflected his years of experience in seminary work. There seemed to be general agreement that the term "modern" as applied to today's seminarians is merely relative, that it does not connote a new or different type of student. Youth always seems "modern" to its seasoned superiors. Essentially, today's seminarian is the same as the seminarian of thirty and fifty years ago. Therefore discipline should not be generally relaxed as a concession to "modernity." Minor changes however might profitably be made to combat the flightiness and the lack of a sense of responsibility frequently noticed in today's seminarians. Santa Barbara Minor Seminary has introduced an orientation course of one hour per week with a view to this end. The seminarians are taught table manners and methods of study and are given an opportunity to express themselves on methods of procedure, etc. Holy Cross Minor Seminary at Notre Dame, Ind., has given over the maintenance of the seminary house and property to the seminarians and the experiment has brought about amazing results. The session adjourned at 5:00 P. M.

SECOND SESSION

THURSDAY, April 1, 1948, 9:30 A. M.

The meeting opened with prayer in Room 402 of San Francisco's Civic Auditorium at 9:30 A. M. The Rev. Reginald McDonough, O.F.M., of St. Anthony's Seminary, Santa Barbara, Calif., read a stimulating paper entitled "The Course in Civics and American History in the Minor Semi-

nary." Father Joseph Riddlemoser, S.S., of St. Joseph's Seminary, Mountain View, Calif., was asked to comment. He suggested a tie-up of ancient history and the classics in order to augment interest in both subjects. He also suggested that it would be profitable to organize a series of lectures in the college course about contemporary history, current events, etc., since the seminarians generally have not the facilities for reading about these things in the daily papers. One of the Fathers present mentioned that it has proved profitable to bring a Catholic judge or lawyer into the classroom once or twice a year for a lecture on these subjects. Father John Kane, C.SS.R., of Holy Redeemer College, Oakland, Calif., explained in detail how the courses in civics and American history are treated in the Redemptorist Minor Seminary.

A paper on "The Study of Latin and Greek in the Minor Seminary" was presented by an authority on the subject, the Rev. James T. Campbell, S.S., of St. Joseph's College, Mountain View, Calif. The inevitable, yet fruitful, discussion of the introduction of the Christian classics into the seminary's Latin and Greek courses was carried on vigorously. Father Campbell expressed as his opinion that, if the Christian classics are introduced, they should be made a part of the regular curriculum and should not be presented merely as the professor's hobby. In other words, they should not be used merely for demonstration, but the students should be made to work at them with the same assiduity that is expected of them in studying the pagan classics. The Latin Grammar of Father Graves, O.S.B., was highly praised by several of the delegates. The discussion of Father's excellent paper was cut short by the visit of His Excellency, the Most Rev. John J. Mitty, D.D., Archbishop of San Francisco, who in a brief talk to the delegates stressed eloquently the importance of minor seminary work. After adjournment at 11:00 A. M. transportation was provided to St. Patrick's Seminary, Menlo Park, for lunch and for a joint meeting with the Major Seminary Department.

THIRD SESSION

FRIDAY, April 2, 1948, 9:30 A. M.

The third session was opened with prayer at 9:30 A. M. in Room 402 of the Civic Auditorium. The Chairman asked for the report of the Committee on Resolutions. No formal resolutions were presented, but the suggestion was made that the Minor Seminary Section concur with the Major Seminary Department in its resolution to express the seminaries' reasonable objection to any projected course of acceleration in connection with the pending selective service legislation. Monsignor McHugh outlined briefly the difficulties experienced by most seminaries as a result of the acceleration of courses during the recent war. He called upon Father Rock, Father Brown, and others to relate their experiences in the matter. After the discussion the motion was made, seconded and carried to concur with the Major Seminary Department in its resolution to express respectful and reasonable opposition to any plan of acceleration.

The Very Rev. Herbert Patterson, O.F.M., of Saint Anthony's Seminary, Santa Barbara, Calif., skillfully led a discussion on "Teaching Art and Music Appreciation in the Minor Seminary." The subject had never been treated before in these meetings, and the reaction of the delegates to the propositions of Father Patterson was very favorable. Father Patterson was asked to outline in detail the course in this subject taught at St. Anthony's Seminary and to recommend textbooks, methods, etc., for those contemplating introducing the course into their curriculum.

The second discussion of the morning, "The Course of Studies in Minor Seminaries on the Pacific Coast," was led by the Very Rev. Robert T. Brown, C.M., of Los Angeles College, Los Angeles, Calif. Father Brown had contacted eight minor seminaries and made an exhaustive study of their curricular activities. He presented succinctly the result of his investigation in remarks that were both enlightening and edifying. Father Brown stressed particu-

larly that holiness is to be preferred before learning, and elaborated on the familiar dictum of Cardinal Gibbons that "a pious, learned and zealous priesthood is the glory of the Church of God."

The discussion period was terminated to allow time for the final business of the session. The Committee on Nominations (Fathers George M. Murphy, S.J., Edward Manning, M.M., and Herman Romoser, O.S.B.) proposed the following as officers for the coming year: Chairman, Right Rev. Msgr. Richard B. McHugh, A.M., of Cathedral College, Brooklyn, N. Y.; Vice-Chairman, Rev. Charles G. Fehrenbach, C.SS.R., Ph.D. of St. Mary's College, North East, Pa.; Secretary, Very Rev. Dominic Limacher, O.F.M.,M.A., of St. Joseph's Seminary, Westmont, Ill. The motion was made, seconded, and passed that the nominations be accepted.

The Chairman then expressed thanks to the members and officers for their kind cooperation and suggested a motion of thanks to the superiors of St. Patrick's Seminary, Menlo Park, for their hospitality and generosity of the preceding day. He thanked especially the speakers on the various programs and the superiors of all the West Coast Seminaries who had cooperated so heartily to make the sessions so profitable and memorable. The meeting adjourned with prayer at 11:30 to permit the members to attend the closing general session of the convention. There was an average attendance of 45 members at the Minor Seminary sessions.

CHARLES G. FEHRENBACH, C.SS.R.,

Secretary.

PAPERS

THE CONFESSOR IN THE MINOR SEMINARY

REV. CHARLES G. FEHRENBACH, C.SS.R., PH.D.
ST. MARY'S COLLEGE, NORTH EAST, PA.

According to the program we have set for ourselves in these meetings, our time is too limited to discuss any one subject exhaustively. Phases of this topic, "The Confessor in the Minor Seminary," have been treated before. Accordingly, I shall restrict my remarks today to a few aspects of the questions which have not been touched upon in recent meetings.

I. FREEDOM OF APPROACH

In the discussion of cases which frequently arise, attention is called again and again to the necessity of that perfect *freedom* which seminarians are to have if they are to master their difficulties with the aid of their confessor and director.

How is this freedom to be understood from the standpoint of superiors? On the one hand, the seminarians have a real and unquestionable right to this freedom. On the other hand, the prescriptions of Canon Law and the rules of individual seminaries must be observed—which prescriptions call for an established "order of the day" which naturally affects this freedom, and to some extent restricts it.

In the excellent paper read by Father Joseph Flanagan, C.SS.R., at New Orleans in 1941, various systems and practices were set forth which were calculated to insure the *libere adire* of the Code. Suffice it to say just a word now regarding the safeguarding of the *salva Seminarii disciplina* mentioned in the same paragraph (Canon 1361, par. 2).

It stands to reason that unlimited and absolute freedom on the part of the seminarians to approach any priest whatever, at any hour of day or night, regardless of circumstances—whether it be the time of class, study, obligatory chapel exercises or meals—would be tantamount to an ab-

surd interpretation of the law and would hardly be consonant with the Code's *salva Seminarii disciplina.* On the other hand, sufficient liberty is to be allowed so that all the young men have free access to the confessors at various periods of the day, particularly during their free time, in the evening before retiring, and most particularly in the morning before the time of Holy Communion. In line with this, I may remark parenthetically that confessors, on their part, should show themselves most willing and cooperative in hearing the confessions.

This free access to the confessors must really be *free.* It is idle to say that freedom exists simply because permission has been granted *libere adire,* if a superior ever shows, by word or action, that he does not like to see this faculty used, either in general or in particular. Superiors must not show themselves at all unwilling to have the seminarians utilize these opportunities, and they should consider it their duty to call to the attention of their charges at stated times that this practice is to be looked upon by the seminarians as a not abnormal procedure. The reason for this will become evident from the discussion of the confessor's obligations regarding spiritual direction which will follow shortly.

II. DECIDING VOCATIONS

Who decides whether a seminarian has a vocation? Since the dismissal or release of a student from the seminary is an external act, obviously the responsibility for this act lies, in the external forum, with the rector or superior of the seminary. However, the positive laws of the Church, the rules of the various seminaries, to say nothing of prudence and charity, dictate that at times the superior may, and indeed often must, seek the counsel of those better acquainted with the case than he. For example, in the case of the physical illness of an otherwise qualified seminarian, no prudent superior would think of advising withdrawal, without consulting first a competent physician, particularly if the young man's physical unfitness be not certain, but doubtful. By the same token, if doubts arise concerning

a seminarian's internal qualifications—particularly if the seminarian does not choose freely to manifest his conscience to the superior and calls upon his confessor or director for a decision—the superior will have to rely upon the judgment of that confessor or director.[1] Canon 530, par. 1, strictly forbids religious superiors to induce persons under their care to make this manifestation of conscience, and the same norm can be applied analogously to superiors of diocesan seminaries (Canon 20).

The foregoing is a truism and its application in certain definite cases is hardly ever called into question. For example, few would deny that in the case of a seminarian addicted to a certain habit of sin, it is the confessor's office, after a sufficient period of trial, to admonish the young man to withdraw from the seminary. No one would claim that the seminarian is obliged to make a manifestation of this state of conscience to the superior of the seminary before the latter passes judgment on his withdrawal. In the average case, a prudent superior, when told by a seminarian: "My confessor advises me definitely to leave," will not question the decision and competency of the confessor.

However, it is a matter of common experience that difficulties sometimes arise when confessors undertake to direct the consciences of their seminarian penitents and to make this decision when it involves matters not directly concerned with *sins* mentioned in confession. One hears such remarks as: "It is the confessor's duty to handle sins confessed and nothing else. Direction he must leave to the one officially designated as the spiritual director." Or: "The confessor may decide a vocation when it involves serious sins or habits of sin. He has no competency when the decision is to be made on other grounds."

Obviously, from the implications of Canon 530, par. 1, mentioned a moment ago, it is the confessor's duty to pass judgment on a seminarian's qualifications, inasfar as they pertain to the *realm of conscience,* particularly if the seminarian wishes not to manifest these matters either to the

superior or to the spiritual director of the seminary.[2] The question therefore boils down to this: What is a matter of conscience?

Father Creusen, S.J., in his *Religieux et Religieuses* (#101), commenting on Canon 530, says that the following pertain to the realm of conscience: " . . . secret sins, one's interior hidden acts of virtue, inclinations and aversions, the temptations and trials with which God chooses to afflict a soul, as well as the inspirations and good desires with which God blesses that soul." Father Nicholas Gill, C.P., citing Vermeersch-Creusen's *Epitome*, says: "Manifestation of conscience may be described as the disclosure of one's state of mind and soul by revealing one's virtues, defects, temptations, trials, passions, difficulties, doubts, inclinations, intentions, in order that the person to whom the disclosure is made may acquire a satisfactory knowledge of one's spiritual condition and lead the way to one's spiritual perfection."[3]

It is a great error therefore to say that only such things as real sins, bad habits and imputable weaknesses belong to the realm of conscience when vocation is under discussion. If, for example, a seminarian not addicted to any of these things, should tell his confessor that the priesthood no longer appeals to him, that he feels he has not a vocation, it is definitely the confessor's business to investigate the matter.[4] Is it home-sickness, a more than usual attraction for girls, the appeal of a life of freedom in the world, fear of difficulties in the life of a priest, lack of ideals, insufficient cooperation with grace—or only temptations against vocations? Who would venture to say that these things do not belong to the realm of conscience? Canon 530 gives religious superiors the right to investigate *all* these matters when a youth comes freely to make a manifestation of them, but it positively forbids it, if the matter is merely internal and the young man is unwilling to manifest his conscience on the subject.

Apropos of this matter, a norm may be taken from the words of the Sacred Congregation of Bishops and Regulars

in their *Normae pro Seminariis Italiae* (#56): "The confessors of seminarians have the obligation of imposing the duty of withdrawing from the ecclesiastical state on those who show that they are not called." The Code itself, in the Canon pertaining to dismissal from the seminary (Canon 1371), enumerates undesirable qualities which make a man unfit for the clerical state: "*—dyscoli, incorrigibiles, etc.*" Therefore, if the confessor comes to the conclusion that his penitent is sufficiently lazy, incorrigible, seditious, etc., it is within his competency, nay more, it is his duty to admonish the young man to discontinue his studies for the priesthood.

Father Francis Connell, C.SS.R., Professor of Moral Theology at the Catholic University of America, in an article in the *Ecclesiastical Review*, expresses it this way: "It lies within the authority of the confessor to deter from the reception of orders one who he sincerely believes would be better suited for some other state of life. At times he can even forbid the young man to enter the clerical state (at least for the time being) under penalty of the refusal of absolution. . . . This authority the confessor can exercise, not only when his penitent has been guilty of serious sin, but even when he has a deeply-rooted habit of certain venial sins which are liable to develop into graver transgressions with the passing of time, or *when he exhibits certain traits of character which may be a serious handicap to the proper fulfillment of priestly duties.*" [5] Italics mine.

As to procedure when a confessor has decided that a particular penitent is not called to the priesthood, several avenues are open to him. The confessor may advise the seminarian to speak to his superiors about the whole case. Or he may request the penitent to give him (the confessor) permission to discuss the case with authorities. The former procedure is much more advisable, particularly in the minor seminary.

On the other hand, the confessor is free to settle the entire case himself. Even though he may not wish to draw upon

himself the opprobrium of superiors by appearing to overstep his authority in admonishing an ordinarily well-enough-behaved seminarian to withdraw, nevertheless, charity and prudence and the sacredness of the seal at times impose upon him the obligation of sparing the boy's feelings and of settling the case outright himself. Once the confessor has decided to settle the case in this manner, even on grounds that do not pertain to serious sin, the young man need only tell his superiors: "I feel I am not called to the priesthood and ask permission to withdraw. My confessor is of the same opinion." [6]

Naturally, there are confessors and confessors. Should the superior doubt the judgment of an individual confessor, he may advise the boy to consult another confessor. Nevertheless, in well-regulated institutions, there will not ordinarily be reason to doubt the judgment of the confessor, since according to the Code (Canon 1360, par. 1) only those priests should be chosen for this office who are outstanding not only in learning, but also in virtue and prudence.

III. SPIRITUAL DIRECTION IN THE CONFESSIONAL

There seems to be no doubt that it is definitely the confessor's duty to give spiritual direction, strictly so-called, to his seminarian penitents, even when this direction is not immediately concerned with the settlement of vocation. Father Connell, in the above-mentioned article says: "From the candidate's *earliest* years of preparation for the priesthood, he (the confessor) must urge him to greater holiness in anticipation of the great day of ordination. Whatever other guidance the youth may receive outside the tribunal of penance, the regular confessor is still bound to give him positive help and direction. For the confessor has opportunities of learning the good and bad traits of the seminarian that are granted to no one else. If he merely absolves the youth week after week, he has not done his full duty. He must assist each individual seminarian according to his needs. The exhortation need not be lengthy, but it should be given regularly. . . ." [7]

In most seminaries, there is a spiritual director appointed whose duty it is to form the young men spiritually for the priesthood. Seminary legislation can demand that the semnarians present themselves to the spiritual director at stated times. However, Gill Creusen and others agree that the spiritual director cannot demand that those who do not come to confession to him regularly manifest their conscience to him.[8]

I do not wish to minimize the unpleasant situations which can at times arise as a result of the varied types of spiritual direction which can flourish side by side in such a condition. However, to quote Creusen again, since the Holy See has ordered a number of confessors for the seminarians, we must assume that Rome fears less the unpleasantness and difficulties arising from such heterogeneous direction than it fears the excesses and difficulties which can arise from insufficient freedom of conscience. The spiritual director, by reason of his position and authority, can in his conferences and private talks with the seminarian, prudently correct any peculiar ideas that might spring up as a result of such heterogeneous direction.[9] Then, too, we must not overlook the truth pointed out by our Holy Father, Pope Pius XII, in his recent Encyclical *Mediator Dei,* that the Holy Ghost does not lead all souls by the same path, and that there cannot be absolutely the same guidance for everyone's spirituality.

In conclusion, let it be noted that some might object that the foregoing norms pertain mainly to the major seminary. This objection is not valid. Regarding diocesan seminaries, we invoke the axiom: *Ubi lex non distinguit, et nos distinguere non debemus.* Regarding juvenates, or minor seminaries of religious, Creusen and others agree that the legislation pertinent to religious is applicable here, either because the young seminarians are *postulantes,* in a certain sense, or because they are at least persons *qui in religiosa domu die noctuque degunt . . . causa educationis* and therefore are subject to the norms of Canons 514, par. 1, 544, par.

3, 875, par. 1, 891, etc.[10] Since there are no specific norms laid down by the Code for the confessions of juvenists, strictly so-called, the norms of Canon 1361 have been considered as directives by many religious institutes and many Congregations and Orders have, with the permission of the Holy See, adopted these norms into their constitutions regarding the juvenate.

May all of us in seminary work profit by the inspiration and the admonition given us by our late Holy Father, Pope Pius XI, in these words of his Encyclical on the priesthood: "Let superiors of seminaries, together with spiritual directors, and confessors, reflect how weighty a responsibility they assume before God, before the Church, and before the youths themselves, if they do not take all means at their disposal to prevent a false step. We declare too, that confessors and spiritual directors could also be responsible for such a grave error ... because they can have a great influence on the souls of individual students, and with paternal firmness they should guide each according to his individual needs."[11]

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[1] Comtesse, C.SS.R., Peter, *Richtlinien zur Beurteilung der religiös-sittlichen Tauglichkeit der Priester-und Ordenskandidaten* (Freiburg, Switzerland, 1936), p. 235. Printed as Manuscript.

[2] Gill, C. P., Nicholas, *The Spiritual Prefect in Clerical Religious Houses of Study* (Washington, 1945), quotes Goyeneche as saying that the Spiritual Prefect who has authority in the external forum, may seek a manifestation of conscience from the students, provided he uses persuasion and suggestion, and not force and fear. Cf. p. 102. At the end of his discussion of his subject Father Gill notes: "The students, however, have no obligation to accede to the request, and the Spiritual Prefect may not change his attitude toward those who seek assistance from others."

[3] Gill, *op. cit.*, p. 98.

[4] Comtesse, *op. cit.*, p. 236.

[5] *E. R.*, "The Seminarian's Confessor," Vol. CXVI (March, 1947), p. 175.

[6] Comtesse, *op. cit.*, p. 237.

[7] Connell, *loc. cit.*, p. 182.

[8] Superiors will wisely see to it that a spiritual director is appointed who appeals—naturally speaking—to the majority of the students. But the spiritual director and superiors must realize that hardly any human being can appeal naturally to all, without exception.

[9] Creusen, in his article "Die Beichtväter der Juvenisten vom kanonisch-praktischen Standpunkt aus" printed as an appendix to Comtesse's *Richtlinien*, p. 234.

[10] Creusen, *loc. cit.*

[11] *Catholic Mind*, Vol. XXXIV, No. 3 (Translation), p. 69 f.

THE MINOR SEMINARY LIBRARY

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The norms for the training of a priest are clearly outlined in two papal documents, the Apostolic Constitution *Deus scientiarum dominus* of Pius XI and the *Ordinationes* of the Sacred Congregation for Seminaries. Although these norms are directed primarily towards the higher ecclesiastical studies, yet they would apply, *mutatis mutandis*, to the minor seminary. Here we are concerned only with the articles pertinent to the library.

Article 48 of the *Deus scientiarum dominus* states:

> "In each University or Faculty there should be a library adapted to the needs of both professors and students. It should be well-ordered, equipped with suitable catalogs, and should be of service both in learning and teaching the various branches."

Article 45 of the *Ordinationes* is somewhat more detailed.

> "Each University or Faculty must be equipped with a reference library (bibliotheca *consultationis*) which should contain the more important works, both sacred and profane needed by the professors and students.
>
> "Provision must be made that a definite amount of money be set aside, not only for the initial establishment of the library, but also for the yearly addition of both new and older works and of the more important periodicals.
>
> "The rules and regulations of the library should be of such a nature that they serve primarily the needs of professors and students. At the same time, however, the rules should protect the students from wasting their time and from suffering any danger to faith or morals.
>
> "If each department does not have its own library, the common library must be easily accessible to all."

From the principles given in these two articles it is evident that there should be a library, that the library should be adequate, that it should serve as a means to further the purpose of the curriculum, that it should be well organized and catalogued, that it should have a definite budget for books and periodicals, and that it should be accessible. Let us consider each of these points in further detail.

First of all there should be a library. The word "library" means more than just a collection of books. Taken in a comprehensive sense, it includes the room or building in which the books are housed, the books and other materials, and also the various services of the library.

In regard to the room (for only rarely could a minor seminary afford the luxury of a separate library building) it should be the second best room in the building. Of course, the chapel comes first, but next after the dwelling house of God should be the library, ample, well furnished, and promoting by its furnishings and atmosphere the spirit of study and scholarship.

In regard to content it should include not only books but also other library materials, such as pamphlets, periodicals, maps, charts, etc., and possibly some of the modern audio-visual aids.

The services which the library gives will depend partly on the collection of materials, but especially upon the knowledge, training, and cooperation of the librarian in charge.

All three of these elements, the room, the library materials, and the library services, should be adequate. It is difficult, however, to put down definite norms, for in minor seminaries there are great varieties in curriculum, in enrollment, in the number of teachers, in funds available, etc.

The concept of a library has changed considerably in the last few decades, and changed definitely for the better. Formerly, due perhaps to the influence of the rare book tradition, a library was regarded as a place where books

were stored, or were kept under lock and key for safekeeping. The librarian was called a *custos librorum*, a guardian of books. His function was to safeguard and protect books.

Today a library is regarded as a place where books are used or whence they are distributed for use. To keep watch over the books remains as one of the functions of a librarian, but emphasis is now placed on helping people to use books and library materials.

There is a story told of a Harvard librarian of some decades ago. One day a professor met the librarian strolling with a beaming countenance across the campus. "Why are you so happy today?" asked the professor. The reply was: "All the books but two are in the library, and I know where they are, and I'm going after them now." The modern librarian is happy when his books are circulating, because then they are fulfilling their function of being used.

The library should be accommodated to the needs both of professors and of students. As regards the professors, this means that it should have an ample supply of the necessary books for reference and for curricular background. As regards the students, the primary purpose may be defined as supplementing the curriculum, but the phases of recreational reading and of reading for spiritual development must not be overlooked. "All work and no play makes Jack a dull boy" is true also in the intellectual realm. Reading for spiritual development is important in every Catholic school, and is much more important in a seminary devoted to the formation of future priests.

The library should be well organized and well catalogued. This requires the services of an efficient and well trained librarian. It is almost a constant complaint in Catholic libraries that so much classification and cataloguing has to be done over because of the mistakes of well meaning people who have attempted to catalog without technical training.

A seminary library certainly does not need the detailed descriptive or full bibliographical cataloguing of the Library

of Congress cards, but it should adopt some standard system of cataloguing, and adhere to it faithfully. Personal short-cuts and adaptations almost invariably lead to confusion worse confounded.

The library should have a definite budget. The papal documents clearly call for this; in fact they specify that the library should be increased yearly by the purchases both of older books and of those recently written, and furthermore that it should subscribe to the more important periodicals in its field.

Opposition, however, is often met with. When the question of the expenditure of money for books comes up, some one may artfully question: "Haven't you got a book already?" Or one may ask with a malicious smirk of triumph: "Have you read all the books you already have?" In the phrase of Horace: "What can you do with a man like that? Let him be miserable since he wishes it of his own free will."

Books should be easily accessible. That means that the library should be open many hours of the day. Open shelves are preferable. Books that require ladders to reach lose at least three-fourths of their usefulness. Library rules should be simple, and the process of withdrawing books should be made easy and not encumbered with red-tape regulations. As the *Ordinationes* say: "The rules and regulations of the library should be of such a nature that they serve primarily the needs of professors and students." (Art. 45, #3)

One of the greatest impediments to making books accessible and useful is the teacher who hoards books in his room. Teachers usually have the privilege of taking books out for an indefinite time. Paradoxically such a circulation of books only succeeds in taking them out of circulation. Frequently 95% of the books in teachers' rooms become mere dust gatherers. A librarian of one of our large Catholic universities stated that there were over 25,000 volumes of library books in the professors' rooms.

What to do with the teacher who hoards books is a frequent topic of discussion in meetings of Catholic school librarians. Various suggestions are made, but the only practical solution seems to be that offered by Father Kane, S.J., in an early number of the *Catholic Library World:* "Be patient with them while they are alive, and be the first one into their room when they die."

The library is a storehouse of knowledge. However, it is knowledge that is inert and inaccessible unless the student is given the key to that knowledge and taught how to use that key.

That is why instruction in the use of the library is necessary. The one best qualified to do this is the trained librarian. He has had to learn the use of library tools and resources. Time permits us to name only a few, but the seminarian should certainly be taught how to use the dictionary and encyclopedia and should become familiar with Romig's *Guide to Catholic Literature* and with the *Catholic Periodical Index.*

Modern library science, though it has some technical aspects which are of no direct concern to the seminary library, can provide many useful services. The seminary in general and the library in particular should be alert to take advantage of everything that will make more efficient laborers in the vineyard of the Lord.

THE MODERN SEMINARIAN

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The title of this discussion is broad and suggests a number of interesting points that would carry us beyond the time allotted us—e.g., the effects of war-time acceleration and summer sessions on the seminarian, and the leakage problem in recent years. So we shall have to limit ourselves to a few items concerning the "modern" seminarian's reaction to discipline, studies, and his spiritual duties.

Perhaps it is best to say from the beginning that the problems raised today, under examination, resolve themselves into the perennial problems of the past, and that, therefore, the solutions proposed cannot pretend to be new or original.

But first of all, before presenting the problems, I would like to submit the following considerations.

1. That we should not stress too heavily the word "modern" in speaking of our present day seminarian. To the teaching generation the student generation is always "modern"; which often means merely that his attitudes are younger than the teachers'—very much like our own, at his age.

2. That we should not generalize too readily. Groups of boys differ widely from year to year in training, intellectual ability, and response to discipline. Impressed by a particularly inferior group, we can too easily attribute their inadequacies to the whole body of seminarians and blame them on "the spirit of the times."

3. That the boys who are accepted for the seminary today are hand-picked, just as they were in the past. Most of them come from good Catholic homes, just as formerly. They are for the most part products of our parochial grade schools, or Catholic high schools and colleges, and have very likely served at the altar of their home parish. They have entered the seminary with the recommendations of their pastor and

the principal and teachers of the school. Moreover, just as in the past, they have been recommended for the same standard qualities for which candidates have been recommended from time immemorial. In outline and in most particulars, their brief histories are very much the same as those of seminarians of days gone by.

4. That for one reason or another, many of the boys who come to us well recommended do not live up to their first promise; whereas many of the less promising ones turn out very well, indeed.

5. That one of the chief functions of the seminary directors, especially the directors of the minor seminary, is to discern vocations—to separate the sheep from the goats, and to weed out the unlikely individuals.

It might be in order at this point to suggest that many of our problems may be lightened by a careful examination of the credentials of the candidates: their health, their scholastic attainments, their character, intentions, and home background, before we accept them.

But over and above these considerations, we may assume, at least, that there are influences in the lives of present day seminarians that have affected some of their habits and attitudes and thus raised new problems. Such influences might be the result of a number of things, such as: the softening of parental authority; too much pleasure; too much spending-money; the overstimulation of the imagination by the radio, the movies, the newspapers and magazines and comic sheets.

It thus might be felt that these things have made the modern boy less fit for serious and noble thought, and less capable of understanding high ideals; that he is less prepared to make sacrifices; that he lacks the concentration necessary for serious study; that he is restless and not able to take the restraint of seminary life and discipline; that he lacks initiative and a sense of service; and that his standard of values is low.

This is a formidable list of charges all of which (and more) have been made, in whole or in part, at some time or other. So we shall examine some of them under the three headings of *Discipline, Scholarship, Character.*

1. *Discipline:* I think it is our experience that the boy today is more "nervous" and more heedless of correction than in earlier years. But I think that it is also true that he is less resentful, and, at least, in matters of external conduct, more manageable. It may take longer to break him in; but in the long run he seems to become as good a citizen as boys of previous years.

Accordingly, I would like to venture the opinion that it would be a mistake to relax seminary discipline under the impression that the "modern" boy can't take it.

a. The standards for the priesthood haven't changed. Obedience, self-restraint, and punctuality are important as ever. If we are to assume that these virtues are not insisted on as much today in the training of our youth, it seems more logical that the seminary then should insist on them more than ever.
b. To guide us in our judgments of the fitness of our boys to continue on towards the priesthood, we need stable objective standards to complement our more subjective judgments based on the differences of temperament, training, and background of the individual boys.
c. It might be very dangerous to make concessions merely to keep those who might persevere under an easier discipline. The point is that the considerable number who do persevere show that they are able to take and benefit by the training.

2. *Scholarship:* Undoubtedly, a larger percentage of the boys coming to us today are less well founded in the fundamentals than previously; they have poorer study habits and are less capable of concentration.

a. Perhaps, then, we will have to take them as they come and supply these deficiencies in the seminary, if they cannot be supplied before the boys reach high school.

b. It might be profitable to spend some time at the beginning of the year to teach them how to study—e.g., systems of memorizing, and methods of outlining, etc.

c. However, I feel that much can be done by the professor who is skilled at drilling, and who gives daily assignments, checks them regularly, and insists that they be handed in punctually, completely done, and in a satisfactory format. If all the members of the faculty are equally exacting, no odium will attach to any particular men. (They will be all equally odious!)

Again, I would like to submit that we cannot afford to relax our standards. Practical judgment very frequently goes hand-in-hand with a certain degree of learning ability. A boy often enough will fail in his subjects, not so much because of his deficiencies, but because he is not able to distinguish the important or essential matter in his text books from the unimportant or unessential. You can teach him study habits, all things being equal, but you can't supply good judgment. Through stable standards of scholarship, you can often discern this inadequacy in judgment.

d. There is an attitude today that seems more accentuated than in former years: i.e., a pragmatic attitude toward their studies. The modern student, perhaps more than of old, tends to slight those branches that, in his opinion, are not practical or useful to him. Some of us may be inclined to this opinion ourselves.

However, I think that it is quite generally true that those boys who neglect the classics, or geometry, or ancient history on the plea that they aren't practical, are not any more enthusiastic for the so-called "practical" subjects, such as, speech skills, or English composition, or modern languages. An appeal to supernatural motives, may be the best approach to this difficulty, as to many of the others.

e. By encouraging hobbies, we may also help a student to broaden his interests.

3. *Character:* It seems clear enough that in character and in the performance of his spiritual duties the seminarian of today compares favorably with the seminarian of yesterday. When put to the test he seems as capable of as high motives and of as ready response as seminarians of the past. But it seems just as clear that he has greater handicaps.

a. It is often said that he is selfish, lacks generosity and the sense of service. But, on the other hand, he is used to more luxury, has more pocket-money to spend on himself, and has more done for him. He may not be required to carry his share of chores at home.

Hence, it may take some time to get the idea into his head that he has duties towards others. In getting this idea over, it may be found helpful to encourage him to contribute from his affluence to various good causes—e.g., the Holy Father's fund, the bishops' drive, the community chest, the missions, etc. He likewise, can be called on to offer his services in keeping the campus in condition, and other such projects beneficial to the common good. By insisting on the care of and respect for the property of others, we can effect a change in his sense of values.

b. Another charge brought against the "modern" seminarian is that he is very worldly; that he is inordinately attached to pleasure, and luxuries, and the social whirl. Whether he is different from seminarians of the past in these respects is questionable. Certainly, though, he has more opportunities for indulgence in these things, and because of this fact his vacation periods may be rife with more temptations.

(1). Accordingly, it may be necessary to warn him strongly against these dangers and insist on the need he has to be faithful to his religious duties during the summer. A letter to the same effect addressed to the parents by the faculty may also be helpful.

(2). A day of reunion during the summer months, comprising a Mass and Holy Communion and the day spent together on a picnic, may have the advantage of reminding the boy of his duties.

(3). It is also helpful if the confessor corresponds with the boy regularly during the vacation.

(4). Some of the seminarians' time can be taken up as counsellors in summer camps or vacation religion-schools. This can be helpful especially when they are under the supervision of a chaplain.

c. The charge that the "modern" boy is more sophisticated than the boy of former years, no doubt is true. And it is not surprising, since so much of his information comes to him by way of the radio, the motion picture, popular periodicals, and the comic sheets. Sophistication can be an advantage in so far as it enables him to recognize danger when he runs into it. But for the most part it is a disadvantage, since often it merely arouses his curiosity.

Since he turns to the radio, movies, etc., first of all for entertainment, it may be well to elevate his tastes so that he will use more discrimination in the choice of programs, and pictures, and reading matter. Encouragement of reading groups, music appreciation sessions, school orchestras, school dramatics, etc., all can contribute to this aim.

d. That our seminarians are less pious or devotional today than formerly, I find hard to believe. They seem to frequent the sacraments regularly and to take their religious duties seriously. In fact, I feel that they are more inclined to put their convictions into action. Their interest in Mission Society activities, and Catholic Action activities, etc., appears very lively, indeed. And these activities, if directed, can be salutary stimulants to their zeal for souls and their interest in the salvation of others.

No doubt there are numerous other problems raised by the "modern" seminarian that have not been touched on here. But I trust that some of the instances cited accord with your experience in dealing with the seminarian of today.

THE COURSE IN CIVICS AND AMERICAN HISTORY IN THE MINOR SEMINARY

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All of us are well aware that the course of studies in every minor seminary is quite heavy. Each branch in the curriculum was wisely selected to equip the seminarian with a solid high school education to enable him to pursue his higher studies as a well-trained scholar and to perform successfully his priestly duties in later life. Bearing in mind the fullness of the curriculum in the minor seminary, the purpose of this paper is not to establish the importance either of civics or American history over any branch of studies in the seminary.

Civics and American history are merely two of the many important subjects taught in the seminary. But are we as conscious and as concerned over their importance and value as we are over other subjects? Certainly a knowledge of civics and history is as necessary for the seminarian as an American, as a knowledge of Latin or any other branch is necessary for him as a priest.

There is this possible danger in our outlook upon the courses of civics and history in the seminary—we may take them too much for granted. Somehow or other we may feel that in the course of time the student will acquire a sort of infused knowledge of civics and American history because he lives and breathes, works and plays, eats and sleeps on American soil. His contact with fellow Americans, the inevitable information he acquires with the passing of years, are regarded as educational seedlings which we fondly hope and expect will blossom forth some day into a complete and thorough knowledge of civics and history. Such a viewpoint toward these two subjects can have this effect. We are

sending the seminarian ahead in his striving after the priesthood, versed in languages, equipped for preaching, well-trained in the spiritual life, enthusiastic over science, and half-baked as an American.

The education we offer to the American seminarian must have as its product an American priest. This does not imply that he is nationalistic, provincial minded, that he cannot see, much less appreciate, the good that is accomplished and the progress that is achieved beyond his country's borders. It does not mean that he closes his eyes to the mistakes we make at home or in our foreign relations, with the attitude that we can do no wrong, that other nations are usually wrong, that we are always right. It simply means that he recognizes, appreciates, understands and cherishes the ideals and principles which have made our country the great nation it is today.

Do you think that this knowledge can come naturally to the seminarian just because he lives on American soil and that, as a result, his appreciation will be sharpened to the point where he is captivated by the lofty principles of our American democracy? If left to himself, offered a smattering of civics and American history, his development as an American seminarian will be stunted. He will never be the fully trained and educated priest who should go forth after his ordination.

A rich and comprehensive course in civics and American history is of utmost importance in the minor seminary, for the seminarian of today is the priest of tomorrow. As tomorrow's priest he must be equipped in every way to measure up to that position he assumes the moment he becomes a priest among the people. In his priestly career, he will be regarded by his fellow citizens as an established leader among men, not only in his chosen profession as a priest, but also in his civic life as an intelligent, well-informed American citizen. To assume this leadership requires a thorough and solid knowledge of our American form of government which influences the American way of life.

As a leader among men he should be foremost in recognizing movements, trends or policies which will weaken or destroy our government.

A prerequisite for this leadership is knowledge. Hence the course in civics is intended to impart to the student a basic and complete picture of our government. The general or over-all objective would be to secure for the seminarian a knowledge of our federal, state, county and city government. It must be a practical knowledge for he will be a citizen under this form of government, his own life will be regulated by it, and eventually he is to be a leader among men whose lives will be influenced by it.

In adapting the course to classroom procedures every effort should be made to foster in the student an appreciation of our government—an appreciation, however, which is not warped by blindness to the defects and mistakes made in the past or present. Rather an appreciation which is fostered and furthered through the student's realization that we rose to our position among the nations of the world today due to the form of government which has been bequeathed to us, which is now our heritage to preserve and protect, so that its benefits might be enjoyed by those who follow us.

Turning for a moment to American history, patriotism alone should prompt every American to be well-acquainted with the history of his country. This is true all the more for one who, in his future life, will stand out among his countrymen. Such a one should have a thorough knowledge of the history of his country from its beginning down to the present day. He should be familiar with the development of the United States, how his country rose to its present position among the nations of the world. A positive realization of the enviable position our country holds, which should be unfolded before him in a thorough history course, would develop in the seminarian a genuine appreciation for his country. Unless he realizes the difficulties, the perils and crises which have paralleled our nation's existence, the semi-

narian can easily assume the attitude of taking things for granted, quite disinterested about the present or future welfare of his country. He can live so complacently because he is a nephew of the great Uncle Sam without recognizing or assuming any responsibility on his part.

In both civics and American history no opportunity should be lost to point out to the seminarian the sound Christian principles upon which our government is founded and to show him, whenever possible, what effect Catholic philosophy had upon the government, the relationship between church and state, how genuine Catholicism and patriotic citizenship go hand in hand in his life as an American Catholic. Our national history is rich with Catholic background and tradition. Is it asking too much to have our seminarians thoroughly acquainted with this background?

In educating our seminarians so that they will develop into representative American priests, we follow these objectives in our civics course at St. Anthony's Seminary.

1. To furnish the seminarian with a thorough knowledge of our entire federal government.
2. To impress the seminarian with a consciousness of his responsibility in relation to the legislative department—his duty at the polls; being informed about candidates; his reaction to legislation; what he can do to counteract poor or harmful legislation.
3. To understand the position of the states and interstate relations.
4. To impart a knowledge of state government.
5. To impart a knowledge of city government and its ramifications.
6. To develop in the seminarian an awareness of his future responsibility as a citizen-priest.

7. To foster in the seminarian a genuine appreciation of the American form of government.

The following are the objectives of the American history course.

1. To acquaint the seminarian with the background of American civilization.
2. To equip him with a thorough knowledge of our national history.
3. To understand the movements and trends which developed in our national history and the effects of these movements.
4. To foster in the seminarian an appreciation of American history.
5. To acquaint the seminarian with the Catholic contribution to American history.

In reaching these objectives, we feel that a zealous seminarian will have the solid foundation and necessary background to develop into an outstanding citizen and an excellent American priest.

THE STUDY OF LATIN AND GREEK IN THE MINOR SEMINARY

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In the first part of this paper I would like to give a brief picture that goes into some detail of the content of our own courses in the classical studies at St. Joseph's College, the preparatory seminary of this archdiocese. In the second part some questions that arise from an inspection of the course will be touched upon, more for the purpose of leading to a discussion, than of solving them.

The course of Latin is given as a solid throughout the six years. The division of matter follows rather traditional lines. The study of the elements runs somewhat into second year high, and then follows the reading of Caesar, Cicero, and Vergil during the remaining high school years. A course of Latin composition based on Caesar and Cicero goes along concurrently with the reading of the authors. In the freshman college year the reading of Horace, the study of Latin poetry, and some examples of the drama form the basis of the course. In the sophomore year certain orations of Cicero are studied, with particular emphasis placed on the principles of rhetoric. In the second semester various authors are chosen, sometimes St. Augustine, the Catechismus Catholicus of Gasparri, the Martyrology, or perhaps other ecclesiastical writers. As the students advance, more and more time is devoted to the historical and cultural background of Latin literature. To this is added practice in connected prose discourse.

We begin the study of Greek in the third year of high school. Up until very recently we followed the regular program of Attic Greek. In the elementary year there are five periods a week, but in succeeding years four or three periods are allotted to the subject. Xenophon, Arrian, Herodotus are

read in high school. In the college course, the dramas of Aristophanes, Euripides, etc., the epic works of Homer, Plato, or the New Testament may be chosen. However, we have lately introduced a new order into the Greek course. We now begin the study with Homer, using the method worked up by Fathers Schoder and Horrigan of the Society of Jesus. Among other advantages, this text makes provision for systematic work in composition, bound up closely with the daily reading. But the essential reason for introducing the new student to Homeric rather than Attic Greek is that we feel that it will be more stimulating than the traditional Xenophon. The necessary transition to Attic Greek which must be made later on should not prove too difficult. This particular phase would make an interesting discussion in itself. The professor of elementary Greek feels that, as far as he can judge from a brief use of this arrangement, the change is for the better.

Details like the above read more like a catalogue than anything else, but I think that names of authors and the order of the courses will help to bring out for discussion points that are more definite than general. A casual reading of the curriculum outlined above brings one to the conclusion that it is the long accepted program for the school of the liberal arts. It does not slant in the direction of liturgical or theological Latin, at least formally. There are no doubt many openings for bringing in work on these phases of Latin, but the curriculum does not provide for it specifically. At the 1935 meeting of the Educational Association, Father Simon, then superior of St. Henry's College in Belleville, Ill., presented to the Minor Seminary Section the results of a very revealing study on the teaching of Latin in minor seminaries. In answer to a set of questions bearing on the proficiency in Latin shown by our graduates, about 12 major seminaries out of a total of 93 to whom the questionnaire was sent gave a reply. Certainly this is not a representative proportion. But of the 12 that did reply, all but two stated in varying terms and degrees that they were not satisfied with

the Latin ability of our products. As was stated above, the percentage of replies was very small. Besides it was not clear whether the students under discussion had been in a minor seminary long enough to profit by it. But if this is a widespread conviction, and further if it is well founded, it would be interesting to know in what degree this complaint is due to a faulty, ill-directed curriculum as distinct from insufficient time, ineffective teaching, or lack of method.

Perhaps a distinction should be made immediately in regard to the particular kind of deficiency that is observed in the seminarians about whom such a complaint is made. It surely should not be too difficult for a student who has spent several years in studying Cicero, Vergil, or Horace, even though he is only of mediocre ability, to handle the Latin of a modern handbook either of philosophy or theology. Where there does seem to be difficulty, it is quite possible that it might be in the thought and not in the Latin expression. The same difficulty might remain even after the Latin has been translated. I really believe that the classical curriculum is more than ample to prepare a student to read the Latin encountered in seminary studies, but, of course, I do not suggest that we remain content with that minimum.

If we look at the other kind of proficiency in Latin that is demanded in the major seminary, that is, the writing of examinations and the understanding of lectures, I do not think that the usual liberal arts course is adequate. The more intensive work in Latin composition is done rather early in the high-school course, and there is a tapering off in the quantity of this work in the college years. These years immediately preceding the entrance into a major seminary would seem to be the very time when a great deal of composition should be done, of a kind which would familiarize the student with the vocabulary of philosophy and give him facility in writing the simple but correct Latin that the major seminary is looking for. For the same reason,

the student should hear a great deal of simple Latin, either spoken or read, in order to prepare him for understanding the Latin he hears. Perhaps we do not hear so much about this particular phase of the problem because the seminaries have been forced to make some concessions in the amount of personal work in Latin demanded from the students. Another skill that is often slighted is facility in reading Latin aloud. We make a special department of proficiency in speaking or reading English. At least a proportionate emphasis should be placed on the ability to read aloud consecutive paragraphs of Latin prose, independently of the ability to understand them completely. Our final goal should be certainly to read intelligently and this demands at least some comprehension, but there is much benefit to be gained before that in the practice of reading smoothly and with accurate pronunciation large amounts of consecutive prose. It seems to be too common a policy to give a student an opportunity to read aloud only a few sentences or a paragraph that he is afterwards to translate. Unless the instructor gives to the reading the importance of an independent exercise, the student considers this a preliminary formality to his real work, that is, the translation. To avoid this neglectful attitude, distinct time should be allotted by the teacher and distinct grades should be given. This ability or lack of ability becomes known very early in the major seminary, when the student is called upon to read the Holy Scriptures, the Martyrology or his text book. It often gives occasion for a very superficial judgment about the student's general intelligence. Is it not more desirable, for our purpose, to curtail, if we have to, the number of lines translated than to give short shrift to a need that is urgent and practical? We cannot even mention these difficulties without summoning up in our mind the larger and deeper problem of objectives. Shall we aim at a thorough course in classical Latin in the belief that, if the objective is gained, any ecclesiastical Latin met with later on will be handled with ease; or shall we dispense with most of the make-up of the traditional

course and fix our eyes on preparing students to understand, speak, and write the Latin required in the seminary and in the priesthood; or shall we combine the two objectives by a skillful compromise? I know that this is not a new question, but in a new grouping of minds and experiences, we may hope for new light on the subject. In the report of Father Simon mentioned earlier, the answer to a question concerning the primary objective of the Latin course in about 50 minor seminaries was as follows: the ability to read and comprehend Latin was the primary objective of 32 houses; to train to write and speak in Latin in 8 houses; to train students to understand Latin texts, breviary, and missal in 7 houses. Thus a large majority clearly indicate that the comprehension of Latin is their first objective, but the fact that 18 chose some other objective does bring forth an interesting variety of opinion. Perhaps in the years intervening, there has been a shift of objectives. In our school I think we adhere to that traditional objective.

A few words were requested about the method we use or think best. I do not think we have any uniform method that could be charted. It would be true to say, however, that in the first two years there is intensive work in drilling of forms, regular daily written exercises, many brief written quizzes based on the lesson of the day. Care is taken to keep the students alert by jumping from one to another in oral recitation and constant use is made of the blackboard. From third high on, more reading is done, more attention is given to the historical and literary background and less emphasis is placed on syntax for its own sake. But even in these years some extra stress has to be placed on grammar and construction work to help those who enter the seminary late with little or no Latin. In third year high, where many who have sufficient credits in Latin, but not commensurate knowledge are placed, an effort is made to bridge the gap by extending the reading of Caesar farther into the year, and by starting the Latin composition course with matter that is somewhat easier and simpler than usual. This slows up

the more talented students, but, as we are unable at this time to provide a special class, it saves some from losing too much time because of their late start.

There is no great difference in the method of teaching Greek from that of teaching Latin in our seminary. The order is about the same, that is, drill in the early years, more reading in the later years. But there is far less time devoted to it, both in class hours and in preparation. The students are dutiful in regard to it, and as far as I can observe, pay sufficiently close attention to it in their class work, but it resembles more a laborious process than a spontaneous interest. The claim is made at times that apart from the sense of strangeness arising from a different alphabet Greek is easier than Latin; the clausular syntax is not as involved; the word order is closer to English; the student taking it up for the first time has already had a year or two of an inflected language. But these advantages, I believe, are more than offset by the psychological barrier of the strange mode of lettering, the frequency of its shifts in spelling, in eliding, in combining its prefixes and suffixes with the root words, and by the many variations in the meaning and usage of the same subordinate conjunctions, words which make or break the meaning of the entire sentence and the large new vocabulary. In addition to this, the students do not view the study of Greek with the same sense of urgency that they feel toward Latin. It is difficult to convince them of its value. The combination of all these elements makes the contrast between Latin and Greek very marked, both in interest and in results.

The classical departments of outside high schools and colleges are forced to use every kind of ingenuity and inducement to attract students and to keep interest in the classical languages alive and flourishing. It is an uphill struggle for them, although many have noticed a slight upsurge in interest since the close of the war. But the struggle for their bread and butter does put them on their mettle.

Teachers of Latin and Greek in the minor seminary while having to face other difficulties do not have to meet that particular problem. The courses are compulsory and, at least in the boarding seminary, the students are under observation during the study periods. This advantage can make us go too far in regarding the subjects we teach merely as vehicles for growth in mental discipline and character formation. What is demanded of us is that we invest the teaching of the classics with originality and vigor, all the more so because of the relatively favorable conditions in which we work and because of the high objectives we constantly place before the seminarians.

TEACHING ART AND MUSIC APPRECIATION IN THE MINOR SEMINARY

VERY REV. HERBERT PATTERSON, O.F.M.
ST. ANTHONY'S SEMINARY, SANTA BARBARA, CALIF.

One of the aims of all seminary training is to produce refined and cultured gentlemen. The preparatory seminary must necessarily begin a realization of this aim.

No man, whether lay or cleric, can be considered a cultured gentleman, unless he has some understanding of and appreciation for the fine arts. To develop this understanding and enjoyment, he must be supplied with the necessary technical information relative to these arts. Judging from our own observation and experience, I would state definitely that a course in art appreciation is necessary in the minor seminary curriculum, if such technical information and appreciation are to be realized.

Undoubtedly, all of us have observed churches furnished and decorated in poor taste and rectories and schools uninviting in appearance. I believe you will also agree that far too many priests are deficient in taste for good music. These conditions are due in great measure to ignorance and, whilst this ignorance, stemming as it does from a lack of training, is pardonable, it is none the less regrettable!

It is my opinion that a definite course in art appreciation in the minor seminary curriculum is necessary if these deficiencies are to be corrected.

Seven years ago, the fathers of the faculty of St. Anthony's Seminary in Santa Barbara, being aware of the deficiencies I have pointed out, decided to incorporate into the curriculum a course in art and music appreciation. Since that time, two classes weekly in the first year have been devoted to art appreciation and two classes weekly to music

appreciation. In the second and third years, one class weekly has been devoted to these subjects.

In the music appreciation course, we have attempted to realize these four general objectives:

1. To cultivate and develop in the student desirable attitudes toward music.
2. To develop the ability to follow lines of melody and patterns of rhythm.
3. To increase the taste for good music.
4. To familiarize the student with standard compositions and noted composers.

In the art appreciation course, we have tried to realize these five objectives:

1. To develop an understanding and enjoyment of the great works of art.
2. To develop a discriminating taste by supplying the technical information necessary to guide the future priest in his choices, especially with regard to church appurtenances.
3. To acquaint the student with the beneficient influence and patronage exercised by the Church upon art.
4. To contribute to a better understanding of the periods studied in history, by showing that all works of art are intimate expressions of the times that created them.
5. To sharpen observation as a means for creative and more effective writing.

I believe that these few remarks, outlining the need for those courses in appreciation and what we have done at St. Anthony's Seminary, will serve as a spring-board for a lively and profitable discussion of a matter I consider of great importance to all seminary faculties.

THE COURSE OF STUDIES IN MINOR SEMINARIES ON THE PACIFIC COAST

VERY REV. ROBERT T. BROWN, C.M.
LOS ANGELES COLLEGE, LOS ANGELES, CALIF.

One day, as the Master was walking by the sea of Galilee, He saw two brothers, Simon, who is called Peter, and his brother, Andrew, casting a net into the sea (for they were fishermen). And He said to them: "Come after Me and I will make you fishers of men." And at once they left their nets, and followed Him. The Master continued His search until the number reached twelve. Then He took these twelve into the first seminary where He was both Rector and Teacher. Christ taught them His message and commissioned them to bear it to the uttermost bounds of the earth. And when the last of the Apostles died, legions of converts were left on fire with divine love.

In a world so wholly different from that in which Christ lived, He still moves about. And as of old He called Simon from his boat and Matthew from the receipt of custom, so He still calls His future priests from the various walks of life and sends them, as He sent Paul to the city to Ananias, to a seminary where they will be told what they must do. We, other Christs, have been assigned a very noble mission in the vineyard of the Lord—the training of His future priests. In these anxious days we have gathered on the Pacific shores to extend to one another fruits of experience. God grant that we may all return, like the wise kings of another day, by another way to our seminaries—by a way enriched with mutual charity and wisdom, by earnest discussion and stimulating criticism that will give rise to many constructive thoughts.

When the great founders of seminaries, providentially raised up to carry out the mighty decisions of Trent, drew

up their plans, they were not thinking primarily of the intellectual needs of the priesthood. They were concerned chiefly with holiness. Holiness is always to be preferred to learning. Without the love of God all science and all learning are of no avail. Consequently, every member of the seminary faculty should be a teacher of religion. For example, teachers of science should equip their students with good arguments against those who say there is a conflict between science and religion. Latin teachers should explain how Latin was providentially put at the disposal of the early Church, and how it now enhances its unity, that all was not golden in the golden age, and that there is no reason for us to be ashamed of the ecclesiastical style, that despite the many outward differences of the various languages, a careful examination of their structure and vocabulary demonstrates their intimate relationship and proves overwhelmingly their descent from a common parent. Teachers of history should remind their students that historians of international repute have seen no flaw in tenets of the Catholic Church. And so with the other subjects in the curriculum. But, above all, it is the duty of the seminary to instill into the seminarians a great personal love for Christ. Cardinal Gibbons has well described the nature of our aim when he said: "A pious, learned, and zealous priesthood is the glory of the Church of God." After piety comes learning.

A learned priesthood is demanded not only as a result of historical necessity, nor merely from the positive law of the Church, but also from the express wish of the inspired books. The priest has received from Jesus Christ Himself the office and commission of teaching truth (Matt. xxvii, 15). Moreover, intellect is the only power that Church has today outside grace. Today the Church stands divested of former pomp of court and the arms of kings with nothing but the power of truth to win the souls of men. Pius XI exhorted the bishops to give the best of their clergy to the seminaries. And the clergy in the seminaries should give their best to

the formation of the seminarians, remembering always the words of Pius XI: *"Seminariorum cum statu fortuna Ecclesiae conjungitur maxime."*

Canon 1364 speaks of *Scholae Inferiores in Seminario,* which refers to the training of boys before they are ready for seminary studies properly so called—namely, philosophy and theology with their allied subjects. In a preparatory seminary all studies, whether those of religion, languages, or the elements of sciences, should be arranged with special references to what is useful or necessary to a future priest.

A digest of eight seminaries on the West Coast leaves no doubt that the mind of the Church is in full vigor. After we have reviewed the curriculum of the seminaries of the West, let us all be generous in our suggestions for the common good.

COURSES OF STUDY IN MINOR SEMINARIES — PACIFIC COAST AREA — March, 1948

(*Information:* Catholic Directory, year 1947)

Recapitulation

SEMINARIES UNDER CONSIDERATION:

DIOCESAN SEMINARIES

1. *Los Angeles College.* Preparatory Seminary for the Archdiocese of Los Angeles. TEACHING STAFF: Vincentian Community. Faculty: 12; Seminarians: 245. (4 yrs. H.S., 2 yrs. College)

2. *St. Joseph's College.* Preparatory Seminary for the Archdiocese of San Francisco. Mountain View, Calif. TEACHING STAFF: Sulpician Community, assisted by Maryknoll Fathers. Faculty: 18; Seminarians: 221. (4 yrs. H.S., 2 yrs. College)

3. *St. Edward's Seminary.* Preparatory Seminary Department. Province of Portland, Ore. Kenmore, Wash. TEACHING STAFF: Sulpician Community. Faculty: (Prep. Sem. Dept.) 10. Students in Preparatory Seminary Dept.: 103 (according to 1947-48 Catalogue) (4 yrs. H.S., 2 yrs. College)

4. *St. Francis Seminary.* Preparatory Seminary Department. Diocese of San Diego. San Diego, Calif. TEACHING STAFF: Diocesan Clergy, assisted by Congregation of the Resurrection. Faculty: 5 (acc. to 1947 Cath. Directory); Students: 19 (acc. to 1947 Cath. Directory). (2 yrs. College ONLY)

RELIGIOUS ORDER SEMINARIES

1. *St. Anthony's Seminary.* Preparatory Seminary for candidates for the Franciscan Order (O.F.M.). Santa Barbara, Calif. Faculty: 11; Students: (1947 Catholic Directory) 137.

2. *The Claretian Junior Seminary.* Preparatory Seminary for candidates for the Claretian Order (C.M.F.). Walnut (near Compton), Calif. Faculty: 15; Students: 100.

3. *Holy Redeemer College.* Preparatory Seminary for candidates for the Redemptorist Order (C.SS.R.). Oakland, Calif. Faculty: 14; Students: 40.

4. *Mount Angel Seminary* (both Major and Minor Seminary), Mount Angel, Ore.: "for students . . . preparing themselves for their future work in the various dioceses of the northwest or as future members of St. Benedict's Abbey." TEACHING STAFF: Priests of the Order of St. Benedict. Minor Seminarians, 67.

COURSES OF STUDY

Recapitulation

1. *RELIGION.* Average class periods weekly: 2-3.

2. *ENGLISH.* Average class periods weekly: High School Depts.: 5 (6 incl. Speech) College: 3-4. (Plus speech classes)

3. *LATIN.* Average class periods weekly: Most have 7-8 periods weekly in 1st 2 yrs. H.S. Average for College Dept. is 4-5 periods weekly. Average for 3-4 yrs. H.S. is 5 periods weekly.

4. *GREEK.* Most of the seminarians begin the Greek course in 3rd yr. H.S., averaging 4-5 periods weekly throughout the entire course. Some of the schools, e.g., L.A.C., defer the Greek course until 1st yr. College, in view of the necessary emphasis on Spanish, which is begun in 3rd yr. H.S.

5. *MODERN LANGUAGE.* Los Angeles College begins the Spanish course in 3rd yr. H.S., 5 periods weekly being devoted to this subject through the 2nd yr. College incl. St. Joseph's College and St. Edward's offer both Spanish and French to their junior college students. One seminary offers both French and German. Most of the seminaries under consideration offer Spanish in the College Dept.

6. *SOCIAL SCIENCE.* There is considerable difference among the various schools. Some schools begin the study of European history in 1st yr. H.S., others in 2nd yr. Still others defer the European history course until the college years. U. S. history seems to be rather uniformly given in the 4th yr. H.S., although one seminary defers this subject until the college years. Civics is given as a separate subject by most schools in either 3rd or 4th yr. H.S., or is incorporated into the U. S. history course. Sociology is given at L.A.C. to the 2nd yr. College students.

7. *PHYSICAL SCIENCE.* Two schools offer general science to the 1st and 2nd yr. H.S. students respectively. Most schools offer physics as the sole laboratory science, and that to the 3rd or 4th yr. H.S. Chemistry is given in the College Dept. of 3 schools. Biology is given attention in one school in the 2nd yr. of the H.S. Provision is made for laboratory in most schools. One school has both chemistry and physics.

8. *MATHEMATICS.* The majority of the preparatory seminaries under discussion offer elementary algebra and plane geometry to the 1st and 2nd yrs. H.S. respectively. Some give adv. algebra and plane trigonometry in the 3rd or 4th yrs. of the H.S. Dept. Others defer this to the college years, or omit the course completely.

9. *MISC. SUBJECTS.* Music and speech, as well as liturgy, have their place in the curriculum of practically all schools. State and order history is given as may be required.

CONCLUSION

In conclusion, I would like to propose the following questions. Only one science is required by our State for high school graduation. Formerly we had both physics and chemistry at Los Angeles College. We now have only chemistry because we have been asked to emphasize Spanish. Recently a professor of philosophy in a major seminary told me he thought chemistry was more valuable than physics. What is the opinion of this group regarding a science?

I would like to know if there is available any work, published or mimeographed, that would give minor seminarians an introduction to philosophical Latin. Much of the time in our sixth year is devoted to a study of the Breviary, Missal, the Vulgate, and Gasparri's *Catechismus Catholicus.* It seems to me that such a work introductory to philosophical terms and axioms would crown the minor seminary Latin course as well as encourage the students who are ready for the major seminary.

The usual reports to Rome remind us of the course in Urbanitas. In the presence of the doctors Christ was confident but not offensively so. He discussed important truths, but in a tolerant and kindly manner. We should teach our students to be as Chaucer's clerk—manly and modest, wise and gentle—whose speech ever tended to promote virtue.

What book, for reading in the refectory or for classes in Urbanitas, does this group recommend?

The invention of wire and tape recording has afforded a help of untold value to students in speech class and in the study of languages. I heartily recommend that each seminary make available this practical, beneficial, and economical product. What other uses does such an aid have?

I gladly take this opportunity to thank the good Fathers for helping to make this a pleasant task. The rectors were both kind and prompt in sending me the information included in this paper. Some of them went to the trouble to type suggestions for which I am deeply grateful. In his letter asking me to prepare these notes, Monsignor told me he was anxious to have somebody who could speak from experience and would be willing to learn. We shall now show that we are all willing to learn by asking you your opinions.

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 1948, 2:30 P. M.

The meeting was called to order by Brother Emilian, F.S.C., President of the Department. Brother Emilian requested Right Rev. Raphael Heider, O.S.B., Abbot of St. Martin's, Lacey, Wash., to say the opening prayer. Brother Emilian expressed the thanks of the Department to the reverend clergy and to those concerned for receiving the convention in San Francisco.

Dr. Guy Montgomery, of the University of California at Berkeley, read a paper: "Education and the Dignity of Man." Dr. Montgomery's paper sounded the theme of the Department's meetings.

Brother Emilian appointed Father Cunningham chairman of the Committee on Nominations with the following members: Father Edward Dwyer, O.S.A.; Father John F. Connolly, S.J.; Sister Margaret Gertrude; and Sister Helen Madeleine. The Right Rev. Msgr. William T. Dillon was named chairman of the Resolutions Committee with Father Robert Slavin, O.P., Father William Millor, S.J., Sister Rose Augusta, and Sister Dorothy as members. The Liberal Arts Committee composed of Father William E. FitzGerald, S.J., Father Robert Slavin, O.P., Brother Austin, F.S.C., Sister Madeleva, and Dr. Edward A. Fitzpatrick was appointed. No chairman was named but Dr. Fitzpatrick was asked to lead the discussion until a chairman is chosen by the group itself.

Father William Millor, S.J., read Dr. Francis J. Brown's

paper, "Report of the President's Commission on Higher Education—An Overview," as the first part of a four-man panel on that topic. Monsignor Hochwalt, Sister Mary Peter and Dr. Martin R. P. McGuire followed on various phases of the Report. Much discussion from the floor ensued. There was little else but criticism of the Report from the participants. Dr. Fitzpatrick especially expressed disappointment at the Report, and the members of the panel were in agreement.

Monsignor Julius W. Haun presented the Report of the Library Committee which will be found elsewhere in this Bulletin. Monsignor moved that "with its original mandate accomplished, the Library Committee respectfully requests its discharge." Dr. Fitzpatrick seconded, and the motion unanimously carried.

The Report of the Committee on Insurance and Annuities given by Father Meade was the last business of this session. The Report in its entirety is published in another part of this Bulletin. Father Meade moved that the Report be adopted as read. Father Wilson seconded and the motion carried.

Adjournment of the first session.

SECOND SESSION

THURSDAY, April 1, 1948, 9:30 A.M.

The meeting was called to order by Brother Emilian at 9:30 A. M., Thursday, April 1, 1948. At Brother Emilian's request, Sister Mary Aloysius said the opening prayer.

The first paper, "Scholars in the Displaced Persons Camps," by Rev. Edward B. Rooney, S.J., elicited much discussion. It was pointed out that help for DPs should be channeled through the N.F.C.C.S. A question disclosed a waiting period of approximately six months between the opening of negotiations and the arrival in this country of a DP professor. Unusual delays should be taken up with

War Relief Services. Another question brought to light the interesting fact that the majority of the men and women applying for positions on the staffs of our colleges are Catholics.

From the floor Sister Mary Peter moved that the Department approve the establishment of a section on teacher-training. The motion was seconded by Sister Madeleva and carried unanimously. Those interested in the new section were asked to attend a meeting at two o'clock that day.

Father Reinert delivered a report on the Graduate Record Examination in philosophy.

The Very Rev. Msgr. Patrick J. Dignan, Ph.D., Superintendent of Catholic Schools, Los Angeles, spoke on "The Social Program of the Church."

After Father Stanford reported on C.C.I.C.A. (report elsewhere in this Bulletin), the meeting adjourned.

THIRD SESSION

THURSDAY, April 1, 1948, 2:00 P. M.

The third session of the Department was called to order by the President, Brother Emilian, at 2:00 P. M., Thursday, April 1. Brother Emilian asked Father Moore to say the opening prayer. Brother Emilian then turned the session over to Father Philip Moore, C.S.C., Chairman of the Committee on Graduate Study. Three papers were read: "Tomorrow's Challenge to Catholic Education," Rev. Robert J. Henle, S.J., Dean, School of Philosophy and Science, St. Louis University; "Graduate School and Program of General Education," Dr. Urban H. Fleege, Marquette University; "Stimulation and Coordination of Research in Catholic Graduate Schools," Rev. Edward J. Drummond, S.J., Dean, Marquette University.

At four P. M. the Delta Epsilon Sigma meeting was held. Rev. Daniel M. Galliher, O.P., Providence College, was

elected president, succeeding Right Rev. Msgr. Julius W. Haun, St. Mary's College, Winona, Minn. Very Rev. Francis L. Meade, C.M., of Niagara University, was elected vice-president.

Adjournment of the third session.

FOURTH SESSION

FRIDAY, April 2, 1948, 9:30 A. M.

The meeting was called to order by Brother Emilian at 9:30 A. M., Friday, April 2. At the request of the presiding officer, Sister Mary Aloysius said the opening prayer. Brother Emilian made the following announcements: 1) Those colleges who desire to become depositories of information for the United Nations (see Executive Committee meeting for March 31, 1948) should notify him; 2) The University of Portland will sponsor a special workshop on diocesan school libraries from July 7 to 9, 1948, at Educational Hall, University of Portland. The workshop will be sponsored by Rosary College Department of Library Science and the University of Portland Extension and will be under the joint sponsorship of the Most Rev. Edward D. Howard, Archbishop of Portland, the Most Rev. Charles D. White of Spokane, and the Most Rev. Edward J. Kelly of Boise.

Mr. John Cunningham, Loyola University of Los Angeles, told of the splendid work being done in Catholic Colleges for "Student Relief" in Europe.

Father Whelan, S.J., reported on the Committee on Membership.

Brother Emilian, following the suggestion of the Executive Committee at its January meeting, broached the question of increased dues in the Department. Mother Eleanor O'Byrne moved the adoption of the recommendation. Father Cunningham seconded, and the motion unanimously carried.

Father William E. McManus, Assistant Director, Department of Education, N.C.W.C., Washington, D. C., spoke on "Federal Legislation." His paper provoked more discussion than any other. He advocated coverage of lay employees in Catholic colleges and institutions through Social Security. Father's excellent paper appears elsewhere in this Bulletin.

Father Connolly, S.J., reported on the By-Law Revision. He announced that his report would appear in a forthcoming issue of the Newsletter.

Father Vincent Flynn reported on N.F.C.C.S.. As national chaplain he voiced the wish of the hierarchy that leadership be developed on a national and regional basis; that Catholic boys and girls, nationally and regionally, would become acquainted; and that N.F.C.C.S. would speak and act as a unit. When asked if Catholic colleges should go along with N.S.A., Father replied that an official statement would be forthcoming very soon.

Father Cunningham reported on the Inter-American Affairs Committee. His report was seconded by Sister Camillus and adopted unanimously.

Father Slavin, O.P., substituting for Monsignor Dillon, chairman of the Resolutions Committee, before reading the resolutions, asked the body's permission to rewrite and tone down the language of some. This was agreed to.

RESOLUTIONS

I

Whereas we have been the recipients of the magnificent kindness of His Excellency, the Most Rev. John J. Mitty, Archbishop of San Francisco, his gracious clergy, and the good people of this city,

Be it therefore resolved, That we offer them our very humble and sincere gratitude.

II

Whereas as faithful children of His Holiness, our Sovereign Pontiff, Pope Pius XII, we recognize the great and

grievous burdens that are his and the grave dangers that beset him,

Be it resolved, That we renew our pledge of unswerving loyalty and unfailing affection to him.

III

Whereas this year the Christian Brothers, founded by St. John Baptist de la Salle, celebrate their centenary of coming into this land,

Be it resolved, That we felicitate the Christian Brothers and offer them our gratitude for their work in the past and our prayers and best wishes for them in the future.

IV

Whereas we have reviewed with deepest interest and most understanding vision the Report of the President's Commission on Higher Education, and whereas we recognize its many virtues,

Be it resolved, That we definitely disown the secularistic philosophy underlying many of its assumptions, and

Be it resolved, That we deprecate the Commission's failure to offer due recognition and aid to private colleges while admitting the public character and service of these same colleges.

V

Whereas the sad plight of the displaced persons of Europe has been brought vividly to our attention, and whereas Catholic colleges may be able in various ways to alleviate their condition,

Be it resolved, That the representatives of Catholic colleges in the United States recognize with deep gratitude the splendid work started and carried out by C.C.I.C.A. and War Relief Services of N.C.W.C. on behalf of scholars in the displaced persons camps and urgently request their work be continued; that Catholic colleges and universities, both faculty and student body, will make a special effort to gain a sympathetic understanding of the entire immi-

gration problem and particularly as it refers to displaced persons; that Catholic colleges and universities will cooperate to the fullest extent possible with the work of the National Catholic Resettlement Council set up by the American hierarchy; that Catholic colleges and universities will examine again their present and future needs and if possible make use of the services of some displaced scholars and will make this known to War Relief Services, 350 Fifth Ave., New York; and that Catholic colleges and universities, following the splendid leadership of the American hierarchy, will do all in their power to further legislation to alleviate the sad plight of the displaced persons of Europe.

VI

Whereas, although there may be divergent opinions as to the best methods of guaranteeing national security,

Be it resolved, That the Catholic colleges of this land unreservedly and unselfishly do solemnly pledge their loyalty and tender their entire resources to the honor and defense of this our country.

Father Cunningham's Committee on Nominations made its report and, having made nominations to all vacancies, Father Cunningham moved and Father Rooney seconded that the officers be elected as presented. Father Wilson dissented. He maintained that there is no provision for rotation of officers through the different regional units. Because the Vice-President has normally been elected President, he continued, candidates should be chosen for that position with great care because of their service to education. He then placed in nomination the Very Rev. William Gianera, S.J., opposing the Very Rev. William J. Dunne, S.J. There was no second and the motion was dropped. The officers elected:

President: Sister Mary Aloysius Molloy, O.S.F., Past President, St. Teresa College, Winona, Minn.

Vice-President: Very Rev. William J. Dunne, S.J., President, University of San Francisco, San Francisco, Calif.

Members of Executive Committee:

Class of 1948-52: Sister Catharine Marie, College of Mount St. Vincent, New York, N. Y.; Rev. A. William Crandell, S.J., Loyola University, New Orleans, La.; Rev. Edward B. Rooney, S.J., Jesuit Educational Association, New York N. Y.; Very Rev. Robert J. Slavin, O.P., Providence College, Providence, R.I.

Father Wilson moved that the gratitude of the Department be extended to the retiring President, Brother Emilian, for his untiring efforts on behalf of the Department and the N.C.E.A. Father Rooney offered the congratulations of the Department to the Christian Brothers on their centenary and moved that the Chairman of the Resolutions Committee be instructed to draw up a suitable resolution in acknowledgment of the Brothers' work for the past hundred years in the United States. Father Galliher seconded and the motion carried unanimously.

Adjournment for the final Executive Committee Meeting held immediately in California Hall.

BROTHER FRANCIS, F.S.C.
Recording Secretary pro tem.

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

SAN FRANCISCO, CALIF., March 31, 1948, 12:30 P. M.

The Executive Committee of the College and University Department, National Catholic Educational Association, met in the Palace Hotel, San Francisco, Calif., at twelve-thirty o'clock, Wednesday afternoon, March 31, 1948. Reverend Brother Emilian, President of the Department and Chairman of the Executive Committee, presided and requested Monsignor Dillon to open the meeting with prayer.

Father Wilson, Secretary of the Department and of the Executive Committee, called the roll.

> Present: Brother Emilian, Sister Aloysius, Father Wilson, Monsignor Dillon, Father Cunningham, Father Galliher, Father Whelan, Father Moore, Sister Catharine Marie, Father Meade, Father Rooney, Father Smith, Father Duce, Monsignor Haun, Father Keleher, Father Millor, Father Reinert, Brother Thomas, Sister Rose Augusta, Father Meyer, Sister Peter, Father Slavin, Father Dwyer, Sister Camillus, Father Barrett, Sister Margaret Gertrude, Father Connolly.
>
> Absent: Doctor McMahon, Father Elbert, Father Miltner, Father Holmes, Father Long, Sister Dorothy.

Father Wilson moved and Father Cunningham seconded that the minutes of the Cincinnati meeting, as printed in the March issue of the *College Newsletter,* be adopted. Motion carried unanimously.

Sister Catharine Marie reported on N.F.C.C.S. Following the wish of the College and University Department as expressed at the January meeting, Sister wrote to the Most Rev. Archbishop McNicholas, urging the appointment of a full-time national chaplain. No full-time national chaplain was appointed but the Very Rev. Vincent J. Flynn, President of St. Thomas College, St. Paul, Minn., was named as

national chaplain. Brother Thomas, seeking the Catholic attitude toward the National Students' Association, remarked that some Catholic colleges had joined the N.S.A. despite the objectionable and undesirable features of its constitution. In answer to Brother Thomas' question: "Should we try to improve the constitution or do we subscribe to it?" Sister Catharine Marie said it was the general opinion that great prudence should be exercised in joining the N.S.A., and that she did not see how we, as Catholics, could approve the constitution as written.

Monsignor Dillon reported for the *Newsletter* Committee. His report read in part: "Your Committee was requested to find a successor to Father Wilson as Editor of the *College Newsletter*. In accord with that mandate and after consultation with Father Wilson concerning the requisites for such a successor, we have unanimously agreed upon the Very Rev. Msgr. Francis X. FitzGibbon, Dean of St. Joseph's College in Brooklyn, and have obtained his consent to act in that capacity, should it be your good pleasure." Monsignor Dillon then went on to explain that by agreement with Father Wilson, in the event that Monsignor FitzGibbon's appointment is approved, he and Monsignor will work together next year. Father Wilson will be principally responsible for the October and December issues, and will confer with Monsignor about their make-up, etc., and then Monsignor will be principally responsible for the March and May issues, conferring with Father Wilson about these two numbers. In October, 1949, Monsignor FitzGibbons will take over completely and will be sole Editor of the *College Newsletter*.

Father Wilson then moved that this arrangement be approved by the Executive Committee of the College and University Department. Father Cunningham seconded the motion and it passed unanimously.

Father Rooney, speaking for the Washington Committee, said that concentration on the Report of the President's Commission on Higher Education prevented the accomplish-

ment of the objectives set for the Committee at the January meeting of the Executive Committee.

The Chairman, Brother Emilian, appointed Thursday afternoon, April 1, 1948, as the meeting time for the section on Teacher Training. This will be the organization meeting of this section.

Brother Emilian informed the Committee of the change in program caused by Dr. Francis J. Brown's sudden summons to Paris. His paper on the Report of the President's Commission will be read by the Very Rev. William J. Millor, President of the University of Detroit.

The Chairman asked the Committee to give some thought to the problem of furthering international understanding, as the Quakers are doing. Their plan is to set up seminars. consisting of seven weeks, when students of different nationalities live and work together under experts in international affairs. After much discussion Father Galliher moved that a committee be appointed to study seminars for international understanding and cooperation. Monsignor Haun seconded the motion and it passed without a dissenting vote. The Committee, named by Brother Emilian, is:

Sister M. Camillus, St. Francis Xavier College, Chicago, Chairman

Reverend Edward J. Kammer, C.M., De Paul University, Chicago

Reverend William A. Finnegan, S.J., Loyola University, Chicago

The Chairman then briefed a letter from the Department of Public Information of the United Nations which asked for Catholic colleges to serve as correspondence sections of the U.N. It was suggested that a small office be set up on the campus and information requested would be channelled to the U.N. through this office. Father Rooney spoke on the importance of cooperation in this project. After considerable discussion and at Father Cunningham's suggestion, the Chair asked representatives of interested col-

leges to get in touch with the Washington office or with the President of the Department.

An oft-repeated request was next introduced: that the Department establish an accrediting body within itself so as to become independent of secular organizations of the same type. This did not meet with the favor of the Committee and the request was dropped.

The remainder of the meeting was taken up with the report of the Committee on Membership. This report will be published entire in the annual Bulletin of the Association.

Monsignor Dillon moved and Father Smith seconded that the meeting adjourn. Motion carried.

SECOND MEETING

FRIDAY, April 2, 1948, 11:45 A. M.

Immediately following the adjournment of the College and University Department's meeting, the Executive Committee was called to order by the retiring President, Reverend Brother Emilian. Brother Emilian then introduced the new President, Sister Mary Aloysius, and asked Father Wilson to call the roll.

Present: Sister Aloysius, Father Wilson, Brother Emilian, Father Galliher, Father Cunningham, Father Whelan, Father Moore, Sister Catharine Marie, Father Slavin, Father Rooney, Father Crandell, Father Duce, Monsignor Haun, Father Keleher, Father Millor, Brother Thomas, Father Reinert, Sister Rose Augusta, Father Meyer, Sister M. Peter, Father Dwyer, Sister Camillus, Father Barrett, Sister Margaret Gertrude, Abbot Heider, Father Hooyboer.

Absent: Father Dunne, Doctor McMahon, Father Elbert, Father Miltner, Father Holmes, Father Long, Sister Dorothy.

Father Wilson asked that some action be taken to impose an absolute close on all too lengthy talks and papers. He remarked that in inviting speakers, the President has invariably put a time limit of twenty minutes on the speaker but that rarely has this been followed in practice. He

believed that a speaker should be asked, after allotted time has expired, to yield the floor. The Chairman agreed that something should be done but was not too sure that the use of the gavel would actually stop long-winded speakers. Father Rooney moved that the "gag" rule be enforced in future, limiting all papers to twenty minutes. Brother Emilian seconded and the motion was adopted without a dissenting vote.

Father Whelan concluded the report of the Committee on Membership.

Speaking of the forthcoming meeting of the Executive Committee, Father Rooney observed that previous meetings had been rushed. Monsignor Haun moved that the Chair be empowered to determine the date of the October meeting after conferring with the Chairman of the Midwest Unit with a view to allowing more time for the deliberations of the Committee. Seconded by Father Rooney, the motion was adopted unanimously.

Father Reinert asked if the Executive Committee would consider a revision in the organization of its meetings at future conventions. He favored smaller groups as being more practical and profitable, following the example of the National Education Association. Father Cunningham observed that the Department had determined to operate on that basis at next year's convention. This matter will be discussed further at the October meeting. Brother Emilian spoke favoring Father Reinert's suggestion. It was pointed out, too, that the chief reason why sectional meetings could not be held at the San Francisco convention was lack of room, a condition discussed at the last October meeting of the Executive Committee.

The meeting adjourned shortly after noon so that members of the Executive Committee might be able to attend the general closing meeting of the Association.

SAMUEL K. WILSON, S.J.
Secretary.

MEETING OF THE SECTION ON TEACHER EDUCATION

THURSDAY, April 1, 1948, 2:00 P. M.

The first meeting of the Section on Teacher Education in the College and University Department of the National Catholic Educational Association was called to order by Brother Emilian, F.S.C., President of the Department, in California Hall, San Francisco, at 2:00 P. M. on Thursday, April 1, 1948. Those in attendance were:

Rev. Wilfred M. Mallon, S.J., Jesuit Educational Association, Saint Louis, Mo.; Rev. James F. Whelan, S.J., Loyola University, New Orleans, La.; Sister M. Aloysius, O.S.F., College of Saint Teresa, Winona, Minn.; Sister M. Borromeo, O.P., College of Saint Mary of the Springs, Columbus, Ohio; Sister M. Camille, O.S.F., College of Saint Teresa, Winona, Minn.; Sister Catharine Marie, S.C., College of Mount Saint Vincent, New York, N. Y.; Sister M. Saint Edward, S.N.D. de Namur, Emmanuel College, Boston, Mass.; Sister M. Eugenia, Sister of Providence, Saint-Mary-of-the-Woods College, Saint-Mary-of-the-Woods, Ind.; Sister Francis de Sales, O.P., Albertus Magnus College, New Haven, Conn.; Mother Francis Therese, S.L., Loretto Motherhouse, Nerinx P.O., Ky.; Sister Madeleva, C.S.C., St. Mary's College, Holy Cross, Ind.; Sister M. Michael, I.H.M., Immaculate Heart College, Los Angeles, Calif.; Sister Monica, S.N.D. de Namur, College of Notre Dame, Belmont, Calif.; Sister M. Patrick, O.P., Dominican College of San Rafael, San Rafael, Calif.; Sister M. Peter, O.P., Rosary College, River Forest, Ill.; Sister Rose Maureen, S.L., Webster College, Webster Groves, Mo.; Sister M. Theodine, F.S.P.A., Viterbo College, La Crosse, Wis.; Sister Therese Regina, S.N.D. de Namur, Emmanuel College, Boston, Mass.; Sister M. Vincent, O.P., Saint Mary's Dominican College, New Orleans, La.

The first action was the election of Sister Madeleva, President of St. Mary's College, Holy Cross, Ind., as temporary chairman. Discussion followed on these topics: the purposes of this Section, the scope of its interests, the

personnel from which it will draw its leadership, suggestions concerning future meetings. It was the opinion of the group that one executive session of Sisters should be provided at the next general program.

The following officers were elected to serve for one year:

Chairman: Sister M. Madeleva, Saint Mary's College, Holy Cross, Ind.; Vice-Chairman: Sister Mary Patrick, Dominican College, San Rafael, Calif.; Secretary: Sister Mary Peter, Rosary College, River Forest, Ill.

Moved by Father Mallon to arrange for a meeting to plan for next year's program. Carried.

Moved by Father Whelan that the three elected officers be constituted as an Executive Committee to carry on the business of the Section until next year's meeting. Carried.

The following resolution was adopted:

Whereas the education of young religious teachers is of the first concern to the members of the Section on Teacher Education of the National Catholic Educational Association and,

Whereas the matter and manner of this education receive their direction and authorization from the hierarchy, particularly those members specifically and officially charged with this responsibility,

Be it resolved, That this Section on Teacher Education request the General Executive Board of the National Catholic Educational Association to present to the Hierarchy of the United States its desire to support them actively and practically in requiring, implementing, and protecting adequate pre-service professional preparation and training for our religious teachers.

Sister Madeleva urged that everyone present be responsible for the promulgation and the fostering of the aims of this Section, particularly by calling its business to the attention of bishops and priests.

Meeting adjourned at 3:30.

SISTER MARY PETER,
Secretary.

MEETING OF THE CONFERENCE OF DEANS OF CATHOLIC COLLEGES FOR WOMEN

FRIDAY, April 2, 1948, 2:00 P. M.

The Conference held its annual meeting Friday, April 2, at 2:00 P. M., in Larkin Hall, Civic Auditorium. This group was organized at the Boston convention in 1947 when about one hundred Deans registered at the first session. Sister Helen Madeleine, S.N.D., Dean of Emmanuel College, Boston, Mass., who presided, asked Mother Mejia, R.S.C.J., President of San Francisco College for Women, to say the opening prayer.

The first topic suggested, the National Student Association, led to a spirited discussion on the advisability of joining this organization. What has National Student Association to offer? What can our students contribute to it? What of the danger of the international aspects of the association? Stress was laid on the opportunity our students have to be lay apostles in the National Student Association. Reference to the Papal encyclicals and to the urgings of the Hierarchy would seem to demand active Christian participation in the affairs of the world. The Student Bill of Rights was discussed and not ratified. No recommendations, no decisions were voiced to determine the action of the colleges.

The concentration program; orientation courses for foreign students; entrance requirements in various sections of the country; testing programs; the graduate record examinations were discussed with frankness and with profit to the group.

Motions were made and accepted to secure a more convenient time for the meeting of this group on the convention program for 1949 and to retain the present chairmanship of the Conference. A motion to adjourn was seconded and the meeting ended at 3:15 P. M.

SISTER HELEN MADELEINE, S.N.D.
Chairman.

REPORTS

REPORT OF THE LIBRARY COMMITTEE

The Library Committee reports that its mandate of providing a booklist for the guidance of the libraries of our college and university members will be attained with the publication of the booklist as supplement to the next issue of the *College Newsletter* (May, 1948). The attainment of this goal entailed more work on the part of the Committee than is immediately apparent. The happy outcome of our work is largely due to the cooperation of Sister Melania Grace, and the Committee expresses its sincere thanks to her. The nature of the booklist and its manner of proper use will be explained in a foreword which will accompany its publication and need not be rehearsed here. With its original mandate accomplished, the Library Committee respectfully requests its discharge.

FATHER SAMUEL K. WILSON, S.J.

RIGHT REV. MSGR. JULIUS W. HAUN, *Chairman*

REPORT OF THE COMMITTEE ON INSURANCE AND ANNUITIES

The scope of this Committee was originally limited to the two fields indicated by its name, i.e., insurance and annuities for the lay members of our Catholic universities and colleges. It was soon seen, however, that other interests were intimately tied in with these two. Therefore, at the end of its first year of life the Committee obtained from the Executive Committee of the Department a broadening of its activities. Last year, for instance, it had something to say about salaries. The Committee feels that for the present all that can be done about insurance and annuities has been done. It feels a rightful pride that Catholic institutions of higher learning have such a good record for taking care of their lay staffs, and it sincerely hopes that all our colleges and universities will soon have working plans for insurance and retirement. Your Committee, therefore, thinks that it is best to permit insurance and annuities to rest for a year or more before making further check.

In the meantime we have given thought to another problem that has grown up within the past quarter of a century. It has come upon us, just like insurance and annuities, with the rapid increase in the number of lay men and women on our teaching staffs. We mean the problem of tenure. To put the problem in another way, and in question form, do our lay staffs have security in their positions? The Association of American Colleges at its 1940 annual meeting agreed upon a statement in this matter which is generally accepted as standard. It seems to your Committee that the statement in its entirety is debatable in relation to all Catholic institutions, but since it is the prevalent view of educators, it would serve a good purpose to review the statement and study its application to our own staffs. The statement follows:

> "After the expiration of a probationary period teachers or investigators should have permanent or continuous tenure, and their services should be terminated

only for adequate cause, except in the retirement for age, or under extraordinary circumstances because of financial exigencies.

"In the interpretation of this principle it is understood that the following represents acceptable academic practice:

"1. The precise terms and conditions of every appointment should be stated in writing and be in the possession of both institution and teacher before the appointment is consummated.

"2. Each institution should define with great care the probationary period and notify every appointee of its precise length and its terms. Notice should be given at least one year prior to the expiration of the probationary period if the teacher is not to be continued in service after the expiration of that period.

"3. During the probationary period a teacher should have the academic freedom that all other members of the faculty have.

"4. Termination for cause of a continuous appointment, or the dismissal for cause of a teacher previous to the expiration of a term appointment, should, if possible, be considered by both a faculty committee and the governing board of the institution. In all cases where the facts are in dispute, the accused teacher should be informed before the hearing in writing of the charges against him and should have the opportunity to be heard in his own defense by all bodies that pass judgment upon his case. He should be permitted to have with him an adviser of his own choosing who may act as counsel. There should be a full stenographic record of the hearing available to the parties concerned. In the hearing of charges of incompetence the testimony should include that of teachers and other scholars, either from his own or from other institutions. Teachers on continuous appointment who are dismissed for reasons not involving moral turpitude should receive their salaries for at least a year from the date of dismissal whether or not they are continued in their duties at the institution.

"5. Termination of a continuous appointment because of financial exigency should be demonstrably bona fide."

In the opinion of your Committee, the salient principles

of this statement may be reduced to four short points.

1. Lay staff members have a right to continuous service after a probationary period.
2. The probationary period should be expressed in writing and should be clearly defined and understood by both parties.
3. Due and sufficient notice must be given if a probationer is not to be allowed permanent status.
4. Dismissal for cause should only be after strict juridic process.

With these principles your Committee can find no fault. Elementary justice would seem to demand them. Now comes the question in which your Committee is greatly interested. Are these principles the guiding ones in practice? Your Committee has no means of knowing. Perhaps in the future, with the permission of the Department's Executive Committee, the Committee on Insurance and Annuities might make a survey and a study. In the meantime it earnestly recommends to the College and University Department and each of its constituent members a thorough examination of procedure with regard to tenure for our lay staffs. Your Committee repeats that it has no means of knowing the present situation but it does suspect the condition is not too healthy. Perhaps our college and university executives are not to be blamed too much. As with insurance and annuities, so also the problem of tenure is too new and has grown too fast and has been complicated by too many immediate and pressing questions, for an early solution. But our mustard seed days are over. We have become a great tree. It is time that the things that should have been done, but could not be done, will now be done, and done with that alacrity and thoroughness which is characteristic of the Church in action.

Respectfully submitted,

SISTER ST. GERALDINE
JOHN B. MORRIS, S.J.
FIDELIS O'ROURKE, O.F.M.
FRANCIS L. MEADE, C.M.,
Chairman.

REPORT OF THE COMMITTEE ON THE GRADUATE RECORD PHILOSOPHY EXAMINATION

At the national meeting one year ago, a Committee on the Graduate Record Examination was authorized to supervise the construction of an Advanced Test in Philosophy for Catholic schools to be incorporated into the Graduate Record Examination. Last June the following committee was approved with the undersigned as Chairman: Sister Rita Marie, C.S.J., Department of Philosophy, Fontbonne College, Saint Louis, Mo.; Rev. Leo R. Ward, C.S.C., Department of Philosophy, University of Notre Dame; Rev. Robert J. Henle, S.J., Dean of the School of Philosophy and Science, Saint Louis University.

The accomplishments of the committee, which has met at least ten times during the past year, can be divided into two major projects. The first project consisted in the construction of a questionnaire on the philosophy curriculum which was sent to all Catholic colleges and universities in the United States. Returns on the questionnaire were most gratifying. By analysis of the data revealed in the questionnaire and by careful study of textbooks used in various institutions, the Committee now has on hand a tremendous amount of information necessary for the construction of an examination which can be used as a successful instrument of evaluation.

The second project consisted in subdividing each of the major branches of philosophy—logic, metaphysics, rational psychology, etc.—into small topical segments. The Committee then requested various teachers of philosophy throughout the country to construct objective questions on one of these subdivisions. To facilitate their work, the Committee sent them a series of sample objective test questions of various types which might serve as models of construction. The remarkably cooperative response which we have received in this appeal for help seems to indicate

a widespread interest in this project. Thanks to fifty or sixty hard-working philosophy teachers, the Committee has accumulated objective questions on almost every topic in the field of scholastic philosophy.

We now have before us the third and by far the most difficult project, that of revising and refining this raw material into a finished examination. This project is already well under way. The examination on logic has been completed and administered to over seven hundred students. The results have been submitted to item analysis, and the questions are now being revised. According to present plans, one full-time man and two part-time graduate students will be working with the Committee throughout the coming summer. With the assistance of the technical staff of the Saint Louis University Testing Bureau, this group should be able to complete the first draft of the entire examination. This trial form will be administered in the fall to students in various sections of the country with a view to revision and standardization.

The Committee wishes to thank the many institutions and teachers who have cooperated in this project thus far, and we beg continued help should we find it necessary to call upon your services again.

PAUL C. REINERT, S.J.

Chairman.

REPORT OF THE COMMITTEE ON MEMBERSHIP

The Committee on Membership makes the following recommendations:

1. That the following colleges be admitted to constituent membership as senior colleges:

   a. Assumption College, Worcester, Mass.

   b. College of Saint Mary-of-the-Wasatch, Salt Lake City, Utah

   c. Iona College, New Rochelle, N. Y., and

   d. St. Joseph's College, Portland, Me.

2. That the following colleges be admitted to constituent membership as junior colleges:

   a. Marian College, Fond du Lac, Wis., and

   b. St. Bede College, Peru, Ill.

3. That the following college, not having submitted the report requested last year, be continued with qualified constituent membership pending the submission of a satisfactory report before the next annual meeting of the Association:

   a. Annhurst College, South Woodstock, Conn.

4. That the *Report of the Committee on Membership* for the year, 1947, which was approved by the Department of Colleges and Universities on April 7, 1947, but not published in the *Report of the Proceedings,* be published together with this report. The Report of the Committee on Membership for 1947 is as follows:

   1. That the following colleges be admitted to constituent membership as senior colleges:

      a. Annhurst College, South Woodstock, Conn. (a supplementary report to be submitted in 1948)

b. Catholic College, Guthrie, Okla.

c. Le Clerc College, Belleville, Ill.

d. Our Lady of Victory College, Forth Worth, Texas.

e. Rivier College, Nashua, N. H.

f. St. Joseph's College, Collegeville, Ind.

g. St. Procopius College, Lisle, Ill.

h. St. Bernardine of Siena College, Loudonville, N. Y.

i. Trinity College, Burlington, Vt.

2. That the following college be admitted to constituent membership as a junior college:

   a. St. Mary's Junior College, O'Fallon, Mo.

3. That the following college, having submitted the report requested last year, be admitted to unqualified constituent membership:

   a. Trinity College, Sioux City, Iowa

(Note: Number 4 of this Report was approved by the Department on April 7, 1947. Since that time Trinity College, Sioux City, Iowa, has been discontinued; the name of Catholic College, Guthrie, Okla., has been changed to Benedictine Heights College and Preparatory School, Guthrie, Okla.)

Respectfully submitted,

JAMES F. WHELAN, S.J.,

Secretary.

REPORT OF THE COMMITTEE ON INTER-AMERICAN AFFAIRS

Following breakfast, Thursday, April 1, 1948, in the Palace Hotel, San Francisco, Calif., the Committee and a group of twenty-five assembled guests were addressed by the Rev. Peter Masten Dunne, S.J., Professor of History at the University of San Francisco, under the title, "The Americas: Psychological Attitudes: Politics, Finance, Religion."

At the conclusion of the meeting the following resolution was passed:

Resolved that the Committee on Inter-American Affairs give enthusiastic commendation to the action of the Association's Executive Board, as reported by the Chairman of the Committee, that the Association join the Confederation Interamericana de Educacion Catolica with headquarters in Bogota, Colombia, and that it send an official representative on the occasion of the Inter-American Conference held throughout the different countries of the Americas.

Respectfully submitted,

W. F. CUNNINGHAM, C.S.C.,

Chairman.

PANEL DISCUSSION

REPORT OF THE PRESIDENT'S COMMISSION ON HIGHER EDUCATION—AN OVERVIEW

FRANCIS J. BROWN, PH.D., STAFF ASSOCIATE, AMERICAN COUNCIL ON EDUCATION, AND EXECUTIVE SECRETARY, PRESIDENT'S COMMISSION ON HIGHER EDUCATION

It was in July, 1946, that the President appointed the Commission on Higher Education. At that time the institutions were facing the unparalleled difficulty of doubling their 1945 enrollments within a single year. Housing and classroom buildings were being trundled from military establishments to college campuses. New faculty members were being added, some of them only seniors in the institutions, as sections of freshmen courses multiplied in number. Many institutions had set up special curricula for veterans only to find that they preferred to be in regular classes and to forget their "veteranness." Surplus property was inequitably distributed among the educational institutions because of hastily devised regulations and the lack of adequate distribution facilities. Policies were being formulated without regard to their possible long-range implications.

It was during this hectic period that Dr. John R. Steelman, J. Donald Kingsley, and a number of others close to the President believed that there should be some group drawn together who would lift their eyes above these emergency problems and view the future of the nation in terms of the demands which national needs would make upon our colleges and universities. The President readily concurred in these suggestions and appointed the Commission.

At its initial meeting the Commission spent its first day appraising the emergency problems that were at that moment so pressing. A series of resolutions were submitted to the President and the following morning the Commission received a very interesting reply which thanked the Com-

mission for its recommendations but concluded with a choice sentence which said, in effect, "Now that you have considered these emergency problems I hope that you will concern yourselves with the long-range problems of higher education for which you were appointed." The first decision of the Commission was that of determining the basic areas which they should consider. The first, inevitably, was to attempt to formulate the quantitative and qualitative goal of higher education. The second was to discover ways through which equal opportunity for higher education could be made available to all capable youth. The third was to study the complex relationships that had developed and which had multiplied so rapidly during the war years and to set a pattern of organization for higher education. The fourth recognized the fact that the contributions of higher education would be in direct proportion to the effectiveness of the faculty of our colleges and universities. And finally, it was necessary to discover ways through which higher education could be effectively financed.

At this first meeting the Commission also made several other important decisions. It was agreed that instead of building up a large central staff the Commission would utilize existing governmental and voluntary organizations in procuring and interpreting factual data. The Hoover Commission on Education had at one time 240 employees. The entire staff of the President's Commission on Higher Education was only 7½ persons—myself being the half.

At the second meeting of the Commission some fifty national agencies personally presented statements to the Commission as to what they hoped the Commission would consider. Over the months that followed, there was hardly an agency of government that did not supply factual information to the Commission and the U. S. Office of Education was extremely helpful in making a national survey for the Commission. Colleges and universities gladly cooperated and 29 made a very detailed self-analysis. Governors and Chief State School officers furnished information

regarding the organization of education within the state, and both national and state voluntary organizations in higher education made individual studies and cooperated in many ways.

It is the earnest hope of the Commission that this cooperative endeavor may set a pattern in facing comparable educational problems on the national, state, and local levels. It was the deep conviction of the Commission that the implementation of its reports would be dependent, to a large degree, upon the extent of cooperation in their preparation. The Commission believed, too, that this cooperative endeavor should reach beyond the immediate fields of education and draw in other citizen organizations since it is their support and it is their attitude toward education that will determine the extent to which higher education may ultimately achieve its goals. It was for this latter reason that the report is a series of policy statements and not weighty tomes, and the statistical material was relegated to a separate volume.

There was one other decision as to procedure that proved to be extremely wise. The Commission divided itself into separate committees, each committee responsible for the preparation, with the assistance of a consultant, of a separate volume. This had a twofold advantage: when a report was submitted to the Commission, it came before it with the prior endorsement of a portion of the Commission who were familiar in detail with the reasoning—and sometime lengthy discussions—which had resulted in the inclusion or exclusion of specific statements. It also provided a group, working with the staff, to which the Commission could leave the responsibility for the incorporation of the changes which the Commission had recommended.

I have given this much background because it provides the framework in which the Commission worked. It met actually a total of 19 days together and the record of their attendance would do credit to any college group. There were many additional committee meetings and much "home-

work." It is extremely gratifying to know that in addition to the 20,000 copies given away the report is a "best seller" with the Government Printing Office. The separate volumes are being used as the basis of discussion for policy measures by national and state organizations and by individual faculties in hundreds of our colleges and universities. It is also being studied by citizens' groups, and quantity orders have come in from many organizations.

There were two possible alternatives through which the Commission might have attempted to establish the goals of higher education. One was to have appraised the institutions themselves and, with a bit of gazing into a crystal ball, predicted the future; the other was to attempt to determine the needs of the nation and the number of young people who may reasonably be expected to profit from higher education and for whom an investment in their education is an investment in the nation's welfare. The Commission chose the latter of these two alternatives. Through cooperation with the Bureau of Labor Statistics, with voluntary associations and an appraisal of the growing complexities of national and world problems, the Commission came to the conclusion that the most that could be done to expand higher education would still be too little to meet national and world needs.

But it was obvious that not all youth could profit from higher education. Previous studies had, however, made it crystal-clear that there were many more individuals for whom higher education was an investment in the national welfare than are even now in college.

At no time has more than one in six of our young people of college age been in our institutions of higher education. The present peak enrollment has not made up the losses of war and this fall only one in eight of college age are in college. In order to have a sound statistical basis for the determination of the quantity goal in terms of the number of youth who had the ability to go to college the Commission requested the Army and Navy to provide data on the edu-

cational level and the Army General Classification Test Score of the eleven million youth who had taken these tests. On the basis of the prior education of this representative sampling of the male youth of the nation, it was possible to determine the percent of young people who could reasonably be expected to complete specific levels of education. Army General Classification Test scores were further correlated with college admission examinations.

You are already familiar with the results of this survey as reported by the Commission, namely, that 49 percent of youth 18 and 19 years of age may reasonably be expected, in terms of ability, to complete the first two years of college and 32 percent of those 20-21 years of age have the ability to complete a full four-year college course. Using these percentages and the known number of persons of college age in 1960 the Commission established the quantitative goal of 4 million undergraduates by 1960.

The Commission recognized that graduate work requires a higher degree of ability than work on the undergraduate level. It recognized, too, that graduate work has a specific vocational objective and must be closely related to national needs. Combining these two, the Commission concluded that some 600,000 students, four times the present number but less than 10 per cent of those of the normal age span for graduate study, should be enrolled in work beyond the bachelor's degree by 1960.

In thus establishing the quantitative goal, the Commission constantly took into account the qualitative objectives. Numbers in themselves have no significance but when these numbers include only those who have the ability to profit from a vital, functioning, effective program of higher education they take on new significance.

I shall not go into details regarding the changes in emphasis which the Commission recommended. These will be covered by other speakers. I want, instead, only to point up three major recommendations which have deep significance for the future of higher education.

One is that of the elimination of economic status as a basis for selection as a determining factor in who shall go to college. We have boasted much of the democratization of higher education, and we have much of which we may be proud. Enrollment in our colleges and universities has doubled each decade since 1890.

But a closer analysis reveals that this expansion has not kept pace with the increase in high school graduates—the potential for college attendance. In 1940, more than half of all students of high school age were in high school, yet colleges and universities admitted only about one in five of this number.

Studies made prior to 1940, and one made for the President's Commission, all reveal that there are as many students outside of college with equal or greater ability than those in college. The major reason for discontinuing their education is economic. Young people whose parents have an income of $5,000 or over have 13 times the chance of going to college as those with family incomes of $2,500 or less; yet 50 percent of all American youth live in families which have this low income.

We boast, too, about working our way through college—that the deserving youth can always find a way. To some degree this is true, but it is less true of each succeeding college generation. Two factors account for this decreasing opportunity. One is that, as the college population increases, opportunities for self-help are more difficult to find. There are relatively few opportunities to work in a community of 12,000 population and a student body of 22,000 young people.

The other, and more important factor, is the continued rise in student fees. Let me illustrate by a personal experience. The State University which I attended before World War I charged total fees of $10 a semester and even this need not be paid if the student signed a form stating that his parents were "indigent poor." Today, young people attending that same institution pay $65 a semester and there is no convenient form to waive this fee.

This same trend has characterized all higher education, both public and private. The number of states and municipalities that have retained free tuition can be counted on the fingers, with the exception of junior colleges. Where tuition is not permitted by law or constitutional provision, the simple expedient of special required fees is the means of evasion. The average tuition and other fees have increased more than 30 percent since 1940 and the percent of increase is greater in publicly-controlled than in privately-controlled institutions. We can no longer talk of free higher education!

The Commission proposes three basic steps to assist in lessening the economic factor as a basis of college attendance. One is the elimination of all fees in publicly-controlled institutions for the freshman and sophomore years and the cutting back of tuition charges above the sophomore year to the 1940 level. The second step is the establishment of a system of scholarships, the award to be made to able students on the basis of their economic need. It is proposed that funds be granted by the Congress to provide such scholarships to 20 percent of the non-veteran students. The third step is provision for a system of fellowships for carefully selected students of high ability.

There have been critics of these proposals. Some have implied that such financial assistance would lessen the individual's sense of personal responsibility. The Commission specifically limited the amount of the scholarship to only that necessary, with other assistance, to keep the student in college. Limited to only one in five, it can hardly be argued that individual initiative will be lessened. Still others have said that we cannot afford this federal investment in education. The fact is we are now subsidizing through the veterans' program 51 percent of all students in college and subsidizing them without regard to their economic status. We are this year investing more than $1,300,000,000 in veterans' scholarships at the college level.

A third criticism is based solely upon one's own attitude toward the values of higher education. It has been said, "If the economic factor is eliminated, we will have college graduates filling our gas tanks and running delivery trucks." If it is assumed that a college education is of value only

in terms of its vocational objective, then such a criticism is well founded and higher education should be only for those whom the economy can use at the level of his training.

But the Commission took a different view of the function of higher education. They believe that it should have, for some, a definite vocational outlet, but that for many its primary purpose is to make them better citizens, to give them a deeper appreciation of the social and cultural values, and to provide the basis for a better understanding and more intelligent action in relation to the increasingly complex problems of the local community, of the nation, and of the world. If this is accepted as a basic function of higher education, then the most that can have this opportunity will still be too few—and perhaps too late.

The second major recommendation which I wish to emphasize is that of the elimination of barriers based upon race, creed, or national origin. Here the data for discrimination against the Negro are obvious. Negroes represent 11 percent of the total population of the United States and only 3 percent of the college population. Expenditures for Negro and white college students in segregated areas vary from the District of Columbia which spends $1.00 per Negro education to $3.00 for the education of its white youth, to Kentucky where the ratio is $1 to $42. Of 40,000 advanced degrees granted in 1947 by segregated institutions, only 481 were awarded to Negroes, all on the master's degree level. Of the nearly 4,000 Ph.D. degrees awarded in non-segregated institutions, Negroes received only 8.

But this same reasoning is not applicable in appraising discrimination against other minority groups, and especially against Jewish students. It is estimated that, of our total population, 6 percent are Jews; yet they comprise 9 percent of the total number of our college students. The data supplied to the Commission by B'Nai B'Rith shows an even higher proportion in such professional schools as medicine, dentistry, and law.

However, when this proportion is appraised over a ten-year span significant changes are manifest. The proportion of Jewish students in law schools has dropped to 11.1 percent in 1946 as compared with 25.8 percent in 1935. In

commerce, the drop is from 16.7 percent in 1935 to 10.7 percent in 1946. In several of the professions, however, there was an increase of Jewish students both in actual number and in percent.

Such data prove relatively little; they can readily be used to prove no discrimination or discrimination against the non-Jewish student. It is in the more subtle aspects of college life that discrimination is most serious in its effects. There are no yardsticks by which to measure it—only the depth of feeling of the individual student.

What does the Commission recommend? In regard to segregation, the Commission believes it should be eliminated, but not by immediate action. At this point the President's Commission on Higher Education took a different position than that of the Civil Liberties Committee. In the field of higher education, the Committee recognizes that segregation is a pattern of culture deeply entrenched among large areas of our population. It cannot be eliminated by Presidential decrees nor by punitive legislation. As a step toward the eventual elimination of segregation, the Commission urges that legislation and constitutional provisions making segregation mandatory within the state be immediately repealed.

But as an interim step, prior to the gradual elimination of discrimination, the Commission urges the immediate strengthening of educational institutions for Negroes and the development of colleges of high standing serving several States—the area college, steps for which have already been taken by Southern governors.

The Commission urges the immediate elimination of every aspect of discrimination—that colleges and universities should be laboratories of democratic practice, that questions regarding religion, race, and national origin should be eliminated from application forms, and that the only criteria for admission should be the ability and interest of the student.

But the schools and colleges cannot alone eliminate segregation. It can be abolished only when adults generally appraise individuals as persons, not as members of a group.

The third recommendation to be discussed in this brief analysis pertains to the financing of higher education. On this issue the Commission did not reach a unanimous decision. There were those who believe that public money should be made available exclusively to public institutions. Interestingly enough, in discussing the continuance of tax-exemption, the Commission urges that it be continued for privately-controlled as well as publicly-controlled institutions, "thus recognizing that the former are rendering the same kind and quality of national service as are the publicly-operated colleges and universities." But in discussing federal funds for capital outlay and general educational expenditures, the Commission states that "any divergence by government of public funds to the general support of non-publicly-controlled educational institutions tends . . . to weaken the program of public education." In this second instance a sharp distinction is apparently made between the kind and quality of national service rendered by public and private institutions.

There were those in the Commission who believe that the rendering of national service by all institutions places all of them, regardless of type of control, upon an equal basis of entitlement for federal funds. Specifically, the Commission recommended that students holding federal scholarships and fellowships may attend the institution of their choice; that the Federal Government in negotiating contracts with educational institutions should assist such institutions in fulfilling the contract by awarding funds both for the operation of the project and for capital outlay. The only basis of selection is the ability of the institution to render such service. While the majority of the members of the Commission expressed their strong opposition of federal funds for private institutions, the Commission unanimously recommended that "the determination of what

institutions or systems of education are publicly-controlled and thus eligible to receive public funds for the support of higher education should be left to the states."

If I may add an expression of personal judgment, I should like to point out that higher education cannot be classified, as it has traditionally been divided, into two groups—those publicly-controlled and those privately-controlled. There are three types of control in American higher education—public, private, and church-related. Any implication of the relationship of church and state cannot by any construing of logic be made adaptable to the 445 colleges and universities that have no denoninational connection. In the formulation of basic fiscal policies this threefold character of control should be recognized.

If the acceptance of public money by private institutions, whether church-related or otherwise, would "tend to destroy the competitive advantage and free inquiry which they have established and which are so important in providing certain safeguards to freedom," then the public institutions frankly admit that they are less free than are the private colleges and universities. I am sure that there are few if any public institutions that would testify that federal funds have made them less free than are the private institutions. There is another implication. If it is assumed that public money should be restricted to public institutions, then a logical corollary is that public institutions should not accept private gifts. Yet the percentage of private donations to public institutions has increased from 3 percent in 1920 to 14 percent in 1947.

The war has brought the very complete shift in the framework of the financing of higher education. In 1947, $1,772,000,000 of federal monies was spent in connection with post-high school education. The Veterans Administration accounted for two-thirds of this amount; temporary housing physical facilities and surplus property another 24 percent. These funds have been available to institutions without regard to type of control. The service rendered by

the individual institution should be the only criteria for the allocation of public money. Whatever may be the eventual solution of the problems of finance, higher education must be viewed in terms of its total potentiality, no type of institution having an advantage over the other. The American Council on Education has worked just as assiduously to avoid the originally favorable advantage of private institutions in GI payments as it did to provide temporary housing to private colleges on the same basis as public institutions.

There is only one final comment, and I return to the Commission. The group was very much aware of the fact that higher education cannot be strengthened without at the same time strengthening elementary and secondary education. The apex of a triangle cannot be broadened without a corresponding expansion and strengthening of the base. Viewing education in its entirety, America today faces the most serious challenge in all its history. From 1940 to 1947, approximately 4,000,000 more babies were born than if the birthrate of 1935-1940 had remained unchanged. In 1947 the number of infants born was almost 61 percent above the number born in 1939.

Translating these percentages into human values, they mean an expansion in elementary education so that by 1953 our elementary schools can absorb 60 percent more children than were in the first grade in September, 1946. The increase which began this fall will move progressively upward through the grades; it will reach the high schools in 1955 and the colleges in 1960.

These are the kinds of facts that must be of as great concern to the colleges and universities as they were to the President's Commission. The goals of higher education can be achieved only as the goals of *all* education are met effectively. Not only must governmental and non-governmental agencies and institutions join hands, but the interests of education must also be shared by every citizen.

The implementation of the report of the President's Commission is in your hands.

PAPERS

EDUCATION AND THE DIGNITY OF MAN

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Education and the dignity of man! It seems to me that we have heard both these terms more frequently of late than a few years ago. I seem to remember a time when we thought we had a fairly clear idea of the meaning of "education," when we took for granted that "the dignity of man" meant just what the words denoted. Words, of course, are living things, and, like other organisms, are sensitive to their surroundings and to the company they keep. Then, too, they are not incapable of exercising authority over our thinking and action. Besides having a life cycle of their own, they have a protean nature. Such being their influence and their nature, is it not our duty, from time to time, to re-examine the character and intention of certain words whose form passes freely and familiarly among us? Should not their authority be tested and proved now and again? I should say that it is so; and especially now, when the identity of each of the terms I have mentioned seems to have been currently questioned in some quarters.

Because my time is brief and the subject is large, we shall be obliged to take a good deal for granted; I hope, however, not too much.

Our traditional conception of education lies in Aristotle's description of the process (as much of our thinking is permeated by his wisdom). He says that education consists in "bringing up in a particular way our youth so as they delight in and are pained by the things that they ought; for this is right education." This simple statement contains implications unacceptable to many modern "educationists";

thanks to psychological findings scientifically reached, discipline of the affection—the "ought"—they hold, is an old-fashioned business, and may lead to serious nervous disorders. On the one hand, it is believed, the individual should be left free to *express* himself as completely as possible; on the other, he should be taught what is called "group living"; for nowadays the principal end of education is the development and the persistence of "a good society." This situation raises a problem, the solution of which, I take it, calls for precise definitions. It is not asking too much to require, before accepting a description of the purpose of education, a clear conception of the creature that is to be educated. Until one is in possession of that concept, I do not see how one can devise a program of education. Moreover, in order to form an idea of the kind of creature for which a program of education is to be devised, one should have a clear idea of the kind of universe one lives in.

Let us begin with a view of the present world we inhabit. On the material level we are in a very complex world, a much more complex world than our predecessors were aware of. We possess more of *things;* we are obliged to cope with more of these things. We know more about the *details* of our physical universe; we understand more about the *workings* of this machine we call the body, and about what some of us who are still conservative choose to regard as the mind. Man has brought under control so many of nature's forces, has exposed so many of her secrets hitherto concealed, that he has moments when he confidently assures himself that it is now but a matter of time until all nature shall be at his disposal to do with her as he desires.

I do not wish to be thought to disparage the achievements of the natural scientist; his discoveries, his revelations, have immeasurably relieved man's estate on this earth. It is not these achievements of themselves that disturb me as a teacher—and as a teacher of literature, may I add? It is, rather, a prevalent attitude some scientists have been

led to assume toward the meaning of these achievements as they affect the scientists' own relationship to his universe, and man's relationship to his, physical and social. It is the attitude of Lucifer, and, on a human, less grandiose scale, that attitude bitterly described by Isabella in Shakespeare's *Measure for Measure:*

> Man, proud man,
> Dress'd in a little brief authority,
> Most ignorant of what he's most assur'd,
> His glassy essence, like an angry ape,
> Plays such fantastic tricks before high heaven
> As make the angels weep.

It may well be, after all, that I really have in mind, not the attitude of the scientist himself, or even of the laboratory worker, but of the one who accepts with naïve faith the scientist's results up to a given moment—the educator, to be specific—and who, no doubt, with the best of intentions, and with pride in thinking himself as up-to-date, modern, translates into programs of education for youth, that which he regards at the moment as "scientific," "objective," "rational." He conscientiously rejects that which he calls "traditional," "subjective," "irrational." He will grant that these elements are "natural"; that is, they are manifestations of "instinct," but, as such, if encouraged, would threaten the survival of the species—on the human level, "society." (For example, *dulce et decorum est pro patria mori; blessed are the meek; greater love hath no man* are noble sentiments; but if practiced on a considerable scale might jeopardize the vigor, if not the survival, of the species.) It is tragically ironic that some men have taken advantage of "reason" and "freedom of will," two capabilities that distinguish the human being from the beast, in order to arrogate to themselves the management of the world and the direction of the destiny of their own kind even to enslaving those capabilities. It is ironic, too, that, whereas a man's larger knowledge of nature should lead to humility in the presence of the magnificent order of

being, and to an awareness of his own dignity, which is his by virtue of his share in that being, it often leads him instead to *regard himself as merely another organism* on whose survival he seems concerned largely because upon it the persistence of his species hangs. This being so, the "modern" educator feels himself on safe ground if he concentrates with scientific ruthlessness on eliminating those elements that reason alone tells him have been inimical to the persistence and the progress of the species. He is intent on doing what is socially significant, in his special sense of the term. Let me quote by way of parenthesis the observation of Thomas Hobbes, that thoroughgoing materialistic cynic of the mid-seventeenth century: "in the state of nature," so the proposition goes, "the life of man is solitary, poor, nasty, brutish, and short"; and on the proposition Hobbes based his contention that absolutism in government was the sure way to peace. After two centuries of research, one wonders whether the biological evolutionist's view of man in a state of civilization presents a very different picture or would lead to a very different theory of government.

No matter how "realistic," "hardheaded," "scientific" man tries to be; no matter how distrustful of "irrational" sentiment he may persuade himself to be, this view does not satisfy him in his present any more than it ever has in his past. He *knows* it is not the final explanation of his nature or the kind of universe he lives in; nor will a man permit such a view to direct his relationship to other men and to all else that is. Even though a man's faith assures him that the materialist's answer to the question, "What is man?" is not the final one, a man's intellect is acute enough to see that in the course of explaining away attributes, there must come a time when there will be no attributes remaining to explain away. And then? The mystery of man will have been dispelled; for man will then have been eliminated. No, this will not do; the one thing man will resist is his own destruction.

That man has not been satisfied with explanations of the kind I have mentioned above is patent in his art, his literature, his religion. May I quote only two short passages? Hamlet asks,

> What is a man
> If his chief good and market of his time
> Be but to sleep and feed? A beast, no more.
> Sure he that made us with such large discourse,
> Looking before and after, gave us not
> That capability and god-like reason
> To fust in us unus'd

That question is but an echo of the psalmist's yearning query, which has sounded through the ages:

> What is man, that thou art mindful of him? and the son of man, that thou visitest him?
>
> For thou hast made him a little lower than the angels, and has crowned him with glory and honour.
>
> Thou madest him to have dominion over the works of thy hands. Thou hast subjected all things under his feet, all sheep and oxen; moreover the beasts also of the fields.
>
> The birds of the air, and the fishes of the sea, that pass through the paths of the sea.
>
> O Lord, our Lord, how admirable is thy name in all the earth.

Are not our problems those of enlarging this "capability," and of directing to uses proper to a *man* this "god-like reason," and of finding our proper place in the grand design? "Knowledge is power," one of Shakespeare's eminent contemporaries declared; and the same Sir Francis Bacon cautioned that the power conferred by knowledge should not be used solely for pleasure. The fate of Dr. Faustus, who bartered his soul "that all things that move between the quiet poles should be at his command," warns a man to beware the exercise of that "command" as a god. We are therefore concerned, not with what our accumulated knowledge has done or may do *for man;* but with what it is capable of doing *to a man;* and not over the possible material destruction, but the possible intellectual, moral, and spiritual catastrophe.

At the beginning I said that there are times when confusions in the identities of words are more noticeable than at other times. At these times the recognition or the failure to recognize the phenomenon may have profound consequences for good or for evil in the lives of those who come under our supervision and guidance. These times occur when the frame of reference is altered by new discoveries in science, as have taken place recently, or by enormous convulsions in our political and social order, as those through which we are now passing. At such times, when the sudden shift seems to bring chaos out of order, the thoughtful almost frantically seek for some solid ground whereon to stand and from which to get their bearings by which to chart a new course.

Whatever course others may follow, that of the educator is our concern. Equipped with the facts science has provided, he sets busily to work contriving his programs as the facts seem to indicate.

Now, I should like to illustrate this principle by examining two concepts of the nature of man, setting them beside each other and appraising each as a basis for the education of man in present-day conditions. To be specific, I shall make use of two recent publications, both by distinguished biologists. Necessarily, the time at our disposal restricts the scope of the examination.

The first document on which I wish to draw is one which, I think, gives strength to presuppositions that underlie certain "trends" in modern educational theory and practice. Not solely, however, for that reason have I chosen this document; it represents itself as a working plan for present and future education on an international, yes, a global scale. The pamphlet is entitled *UNESCO, Its Purpose and Its Philosophy,* by Julian Huxley, Director General of the Organization. I cannot relate the interesting story of its preparation, the discussion it aroused in the Commission and its publication and circulation. That story has been told in a

brief review written for the July 5th (1947) issue of the *Saturday Review of Literature*, by James Marshall, who is with the U. S. National Commission of UNESCO and was adviser to its Paris Conference. Mr. Marshall concludes his acccunt with these words: ". . . . this essay is neither an authoritative statement of the purpose and philosophy of UNESCO, nor as far as the reviewer is concerned, is it a statement of a desirable purpose and philosophy for UNESCO." I quote this sentence that it may dispel justifiable fear that the U. N. has officially committed itself to an educational program of impressive proportions based upon a philosophy of materialism, and a hypothesis that man is the chance end-product—up to now—of biological evolution, a higher animal in which have been evolved traits that from now on enable him to take over the direction of affairs; that is, the shaping of the destiny of his successors by scientifically selecting, for retention or rejection, such traits in individuals as may seem to the ones in positions of authority to be favorable or harmful to the progress of the species. It is, however, important to take account of the pamphlet, because it comes out with what appears to be the sanction of the organization itself. The disclosure of its real identity is made in a paragraph in fine print on the inner page of the cover. In that paragraph we read that "the views presented herein do not necessarily reflect the official policies of the Commission or the Organization." That is, they are the views of Dr. Huxley.

Neither is it my purpose here to analyze the contents of the pamphlet; the Catholic Commission on Intellectual and Cultural Affairs has already prepared and circulated a penetrating comprehensive answer to Huxley's theses. I take this occasion, however, to call attention to several points that have particular importance for all educators. I ask your leave, accordingly, to quote three short paragraphs that you will agree are extremely significant.

(Perhaps I should note at the beginning that Huxley declares it a basic principle that "From the acceptance

of certain philosophies UNESCO is obviously debarred." Among those he places "the competing theologies of the world," ranking them with "the competing politico-economic doctrines" that divide society. Once UNESCO has cleared its mind of such lumber, it becomes free to set up a certain philosophy of its own, one which more nearly conforms with the observed facts of nature than many "existing philosophies.") Here are the paragraphs:

> "Unesco must promote the study of philosophy as an aid in the clarification of values, for the benefit of *mankind in general.* It must also do so in order to have its own clearly thought-out scale of values to guide it in its own operation, both positively in what it should undertake or assist, and negatively in what it should avoid or discourage."
>
> "Here it will be guided by the philosophy of evolutionary humanism, which I adumbrated in my first chapter. Such a philosophy is scientific in that it constantly refers back to the *facts of existence.* It is the extension of Paley's Natural Theology and those other philosophies which endeavour to deduce the attributes of the Creator from the properties of his creation. It is an extension because it deals with the range of nature in *time* as well as in *space,* so that it endeavours to discover *directions* rather than *static design;* and it is a radical reformulation because it does not presume to *translate the facts of nature into supernatural terms,* nor jump to the conclusion that an *observed direction must imply a conscious purpose behind it.*"
>
> "It will accordingly relate its ethical values to the discernible *direction* of evolution, using the *fact of biological progress* as their foundation, and shaping the superstructure to fit the principles of social advance. On this basis, there is *nothing immutable and eternal about ethics, yet there are still ethical values which* are general and lasting—namely, *those which promote a social organization* which will allow individuals the fullest opportunity for development and self-expression *consonant with the persistence and progress of society.*"

We have time to view those paragraphs only as they have bearing on our subject, and so let us observe that there is

described a philosophy on which a thoroughly "rational" educational program for man is to be devised on a global scale. It rests solely and securely upon the material facts of existence, which obey the so-called laws of nature. It recognizes the worth and authority of ethical values only in so far as they hinder or promote the persistence and progress of society. As for having care for the dignity of man, this may be said: Four times in three pages early in the pamphlet, Huxley declares that this program is set up to enhance the dignity of man. We learn, however, that "man's dignity" consists in the freedom of development consistent with the progress of society. He possesses about as much dignity as an individual in a police state.

In those paragraphs are the naked assumptions as to the kind of universe we live in. It is a universe whose design, though observable, does not "imply a conscious purpose behind it." As a part of this design there chance to be a considerable number of complex organisms known as *man*, and, by virtue of certain acquired attributes, given the name "society," struggling much as their forbears struggled toward mass survival by avoiding mass extinction. The past is a memory of terror, the future as yet dark, the present irritating confusion in which only random motion, trial and error, are the rules of action that may result in "progress." If an educational program raised within such a frame of reference should lead to anything but some sort of totalitarianism and to the complete perversion of the dignity of man or of a man, then language as I have learned it has lost its meaning.

The second document from which I wish to draw as far as time permits is *Human Destiny*, by Lecomte du Noüy. The late du Noüy could claim as great distinction as biologist as Huxley enjoys. The contrast I wish to sketch does not, therefore, lie in their relative competence in the field of natural science; nor, it should be added, in their methodology. The basic difference, which I hope to show has direct bearing upon our subject, is found in their conception and

interpretation of the "facts of existence." Whereas Huxley rests his case upon the biological data and thus observes man solely on the materialist's level, du Noüy ventures to suggest that in the study of man, biological data are only a portion of the facts, and so are adequate only to a certain point in the direction of his destiny. To carry the study beyond that point, the level of observation must be shifted in order to account for *all* observable facts. Du Noüy readily grants that he "is not naïve enough to think that this discussion will convince the materialist," because, he adds, "people who have faith cannot be convinced by mere words and logic. Men with an irrational faith—and we hope that we have made it clear that such is the materialist's case—(they are convinced believers in the infallibility of their brains)—do not yield to rational arguments because words do not have the same meaning for us and for them. We talk about moral and spiritual values to which we attribute a greater reality with respect to man than to the electron, while they do not even admit the existence of such values and firmly believe in a material world which we consider only as a pretext." And summing up his findings, after having subjected to the same tests applied by the materialist all the facts of existence, he says: "Our aim in discussing the mechanistic attitude toward evolution and liberty, or free will, was to show that the materialist, who boasts about his strict and scientific rationalism, is not infallible in his own trade. He is not likely to advertise his errors or his conflicts, but it must be known that he is no longer qualified to claim strict rational thinking and scientific facts as the basic foundation of his creed."

Du Noüy has shown that the materialist cannot help falling into his errors because he insists upon using mechanisms of sense impressions, which are bound to yield—as we all can testify—only a relative picture of the world; he relies upon logical mechanisms which operate on those impressions derived from sensorial experience. What he calls rational thinking often then proceeds in a circle. An

account of just how du Noüy establishes this conclusion is beyond the scope of this discussion; it is sufficient to say, however, that the application of the materialists' own mathematics and logic to the facts of evolution, for example, leads to the impossibility of holding that *chance* is the final cause of the appearance of man equipped with the nature by which he is distinguished; on the contrary, it leads to the actuality of a First and Intelligent Cause, Whose creative process not only *is,* but is being continuously revealed. Thus the complete story of evolution, when it is lifted to the level of man, cannot avoid involving philosophical and religious considerations among the facts of existence, considerations, or facts, the materialistic scientist rigidly excludes. The hypothesis stated above du Noüy finds to be the only one that can satisfactorily account for the intellect, the will, the freedom of choice, the marks of the dignity of man.

The materialist would without doubt grant the presence of these attributes; in fact, he himself tells about them; but to him they are marks of just a higher animal. They can have no other meaning within his frame of reference. He cannot, accordingly, admit that at the moment, the very moment, man achieved these capabilities, he became something more than a higher animal; that he became a living soul. Conscience, personality, once and for all separated him from his predecessors of the slime. Henceforth, the term *man* was translated into *men.* To retain the terminology of science for the time, at the moment mentioned above, evolution began on a new scale and with the *possibility* of a faster tempo. These facts the materialist would grant, but with a quite different meaning for the words. And still retaining the terminology of science, "Evolution," du Noüy points out, "continues in our time, *no longer on the physiological or anatomical plane but on the spiritual and moral plane.*" Now, and this fact is significant for educators, on this plane we are dealing with human personalities capable of freedom of the complete domination of physical urge,

mechanical impulse, instinct, which controlled or directed behavior on the physiological plane. From now on, we are dealing with beings capable of criticizing and controlling those traits, of realizing the end for which they were created.

It is obvious how a difference in the frame of reference alters the meaning of a word. It is this difference that distinguishes an educational program designed for creatures conceived as still in the grip of biological forces from one designed for beings liberated from that grip by virtue capabilities whose source is other than merely biological, and whose control and direction are destined to an end other than mere physical survival.

I should like to let the two authors themselves pursue the point I have just mentioned. Huxley's program of education is based on the assumption that the origin and roots of human values lie in man's biological structure; and it is enclosed in the philosophy he calls "scientific world humanism global in extent and evolutionary in background." Its purpose is the promotion, in his words, of "a social organization which will allow individuals the fullest opportunity for development and self-expression consonant with the persistence and the progress of society." And so, "Education.... in its developed form, as a cumulative social process, is confined to Man. It is the process by means of which knowledge, skill, technique, understanding, ideas, emotional and spiritual attitudes, are transmitted from individual to individual and from generation to generation. It is also a major part of the process by which the latent potentialities of the individual are actualized and developed to their fullest extent.... It is one of the means by which society as a whole can become conscious of its traditions and its destiny, can fit itself to new conditions, and can inspire it to make new efforts toward a fuller realization of its aims." These statements *in themselves* can be accepted without serious question; but when they are set in the frame of assumptions that, "from the evolutionary point of

view, the destiny of man may be summed up very simply: it is to realize the maximum progress in the minimum time," that education "endeavours to discover *direction rather* than *static* design"; that "observed direction must not imply a conscious purpose behind it"; when set in such a frame, I say, those statements would apply as well to a course prescribed for the breeding and training of a species of higher animal as well as to a program for the education of man. To be flippant, we don't know where we're going, but we're on our way—we hope.

An educational program set within the frame constructed by Lecomte du Noüy would rest on the proposition that "The progress and happiness of the masses can only be obtained by an *improvement of the individual,* and his improvement can only be based on a high and noble moral discipline, not only freely accepted but understood." It cannot be too deeply fixed in our minds that, as Etienne Gilson, the distinguished philosopher, declares, "Humanity exists in each man and indeed it is because there are men that the human species exists." Education as described by du Noüy, distinguished from instruction, which I take it Huxley is really describing, is human as well as scientific. To du Noüy the child or the youth is more than a higher animal and the teacher something more than a trainer. "Education," writes du Noüy, "consists in preparing the moral character of a child, in teaching him the few fundamental and invariable principles accepted in all countries of the world. It consists in giving him, from the tenderest childhood, the notion of human dignity. On the other hand, *instruction* consists in making him absorb the accumulated knowledge of man in every realm. *Education* directs his action, inspires his behavior in all contacts with mankind, and *helps him master himself. Instruction* gives him the elements of the actual state of his civilization. *Education* gives him the unalterable foundation of his life; *instruction* enables him to adapt himself to the variations of his environment and to link these variations to the past and future events. Only in the past is

environment immutable; it is essentially variable in the present."

As it has been hinted, superficially the two descriptions of education by Huxley and du Noüy respectively seem very much alike. They assume quite different aspects and meaning when placed each in its own frame of reference. Both represent man as the result of an evolutionary process, unique in the scale of being. Both represent man as unique in the possession of speech, that instrument by which he records and transmits thought and by which the educational process may be carried on. But the ends and purposes of education, which superficially appear so much alike, assume very different aspects and meaning when the descriptions are placed each in its own frame of reference. Huxley's definition means that, since man has moved from his biological origins to his present status, he will continue on the same plane using more complex mechanisms; that since any discernible direction in the movement does not necessarily imply a conscious or preordained design behind it, the business of the educational process is to determine the direction by eliminating those traits or tendencies which deter, and developing those which promote the persistence of that advance. Since those tendencies or traits—call them ethical in the sphere of man, if you will—are biological in origin, they may *change or be changed* as appropriate occasion rises. Du Noüy's definition, no less scientific, means that, since, in the course of biological evolution man achieved traits which, from the moment they appeared, separated him forever from the level of his biological existence; and it means that, since these traits endow the individual human being with personality and so, dignity, the business of education is to enlarge them in every person. "The evolution of human beings," writes du Noüy, "as a whole, is in absolute contradiction to the science of inert matter." He goes on to say that "it is in disagreement with the second principle of thermodynamics, the keystone of our science, based upon the laws of chance." He declares that the

reason and even the fact of evolution cannot be within the realm of our present science. His scientific findings lead him to what seems to be the only sound hypothesis to explain what has taken place since the appearance of life; namely, "the existence of a goal, of an *end.*" He concludes, "Therefore, everything has taken place as if, ever since the birth of the original cell, Man had been *willed;* not as a superior animal capable of speaking and of using his hands, but as the support of a brain, the organ of conscience, of intelligence, the seat of human dignity, and the tool of further evolution." Du Noüy rejects the proposition that man with his present brain represents the end of evolution; he holds that man is "only an intermediary stage between the past, heavily weighed down with memories of the beast, and the future rich in higher promise. Such is human destiny." In accordance with the faith here expressed, and supported by right reason, du Noüy offers the following, which should fortify the courage not only of educators but the world at large: "This Will manifests itself through evolution, and its goal is the realization of a morally perfect being, completely liberated from human passions—egotism, greed, lust for power. . . . This does not mean the definite severing of the ties between the flesh and the spirit, which would not make sense, as we cannot conceive the latter independently of the first in the case of man, but simply the escape from the *domination* of the flesh."

In concluding this discussion, permit me to say what is already obvious: this conception of a man's nature and that of the nature of the universe in which he lives gives noble meaning to our profession. Recognizing personality, in which a man's dignity rests, we find our purpose not only that of equipping the man with the means of adjusting himself to an ever-changing worldly environment, but also, equally, if not more important, in nourishing that personality on the truths which never change. Recognizing that the totality of a man's environment is larger than that

which may be bounded by lines of time and space, we find the end of education in establishing in a man the sense of the order of his affection, so that he may become more fully aware that his immediate business here, whatever it may be, is essential to the good because its conduct is ordered with relation to a man's last end, which is spiritual, consistent with his dignity.

Ah! then the frame is enlarged to proportions of grandeur, indeed: the answers to the question "What is man?" or "What is a man?" are clear: a part of being in its totality, by virtue of which fact he achieves his dignity. And by that fact society may be raised above the level of a mass of blindly struggling individuals, each bent on its own survival at the expense or even the extermination of others, or ruthlessly beaten into a hugh and soulless lump according to the whim of a super-planner. Society is elevated to the level of a living body of persons related to each other by virtue of a common divine origin, common heritage, and united by indissoluble ties of mutual respect and love. An educational program built on such ground-lines is the only one which can hope to achieve peace on earth, because it is the only one that has care for the true dignity of man.

THE AMERICAS: PSYCHOLOGICAL ATTITUDES: POLITICS, FINANCE, RELIGION

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Since these reflections will find some unity within the realm of psychology, we can begin this spring of 1948 with one of the latest manifestations of the psychological attitude of a Latin American writer, Señor J. A. Osorio Lizarazo of the Dominican Republic, in his work *The Illumined Island* (Mexico, D.F., 1947). "The solidarity and Good Neighbor Policy proclaimed by the United States after a century of imperialistic expansion, characterized by the practice of methodic cruelty, was nothing more than an instrument to aid in winning the war." (page 9) The statement demonstrates the classical dislike towards the government of the United States in which so many Latin Americans share. The reasons for this dislike are as complex as any other historical cause: on the part of the Latin American they are differences of racial psychology, national and personal pride, sensitiveness augmented by an inferiority complex in the face of the northern material development and prosperity, dislike of what is called North American Protestantism and materialism. On the part of the United States former neglect, unilateral attitudes, brusk manners, financial dominance and corruptions, and other abuses and blunders.

To begin with psychological attitudes created by politics, Mexico, especially Mexico's clergy, blame all their troubles upon the United States. Joel Poinset did inject himself into Mexican politics, and Anthony Butler, another United States representative there, has been called by the American historian Moore "an unscrupulous, swashbuckling spoilsman, often acting imprudently and disgracefully." Commodore Jones seized Monterey in California in 1842

in time of peace, and then came the war of 1846-1848 in which Mexico lost more than half her territory to the northern republic. In the revolution of 1911 President Wilson recognized Carranza and not the drunkard Huerta who had slain Madero. Catholics in Mexico erroneously considered this action as prompted by prejudice and dislike of the Church. Hence the sensitiveness of Mexicans vis-a-vis the United States. The attitude is emotional and unscientific, but it is there just the same. A deeper knowledge of their own history would tell Mexicans, including the clergy, that national troubles began away back in 1821 when national leaders were unable to fabricate a constitution and were continued through the decades in repeated revolutions which for a century allowed only one president to complete his term of office. It would be an aid to mutual understanding did the Latin American realize that his emotional and explosive psychology, leading to division and revolution, are to blame for a large percentage of Latin political trouble.

As for Argentina, to choose another country, the United States had long neglected her. While from 1800 to 1822 her import trade increased from 2,600,000 pesos to 11,000,000, a half coming from Great Britain, only one or two ships entered Argentine waters from the United States. Just before World War I in a three-year period 28,303 vessels entered the harbor of Buenos Aires of which exactly two were from the United States. This government had an unpleasant brush with Argentina in the Falkland Islands in the 1830's and during the quarrel Great Britain seized them. The thing still rankles in the bosom of the proud and sensitive porteño. In more recent dealings with Argentina, United States representatives have sometimes shown a blunt and blundering front. The notes of Cordell Hull to Foreign Secretary Admiral Stormi in the fall of 1943 were bitterly resented, while Ambassador Spruille Braden's unpsychological and blundering interference in national affairs aided President Perón to power and to dictatorship. The smart Perón could and did say: "Whom

do you want for president, Braden or myself?" Argentines quite naturally forget how they have tried to thwart United States leadership right along the line and perhaps do not realize that they suffer from the frustration complex. Nor do they recall the insulting attitude shown towards and the insulting words spoken to the American delegation by Argentine delegate Cantilo at the Pan American Congress held at Lima in 1938.

Politically, therefore, a calm evaluation and recognition on both sides of psycho-racial differences and of multilateral stupidities and blunders would improve the psychological health of the hemispheric international atmosphere.

Economically, the Latin American has much to regret and much to complain about. If he is honest, he will regret his own inability to create the financial strength of the northern republic and he can, too, justly complain of the selfishness and abuses of United States capitalism. For instance, the Guggenheims in the copper industry of Chile did national economic harm to the country by their gargantuan nitrate monopoly called COSACH. The Chilean government was to own fifty-one per cent of the stock, but did not. The giant was over-capitalized and badly managed. Production declined and the 60,000 employees of 1929 dropped to 10,500 in 1932. In the reorganization which followed seventy-five per cent of the profits and seven out of twelve directors were North Americans.

In Bolivia the workers of the tin mines received but thirty cents a day and developed the fatal cilicosis. Tin-king, the late Simón I. Patiño, had as vice-president of his company the North American Clause F. Garesche and the two worked in perfect harmony and understanding with United States Ambassador Boal. Company stores held the workers in debt and in bondage. They struck in 1942 and while they foregathered to assert their rights troops fired into the midst killing four hundred men, women, and children. It was the Cativi massacre. The North Americans

involved defended capital against labor and a new labor code was blocked.

The Brazilian Machado Neto, past president of the São Paulo Commercial Association, in this year of 1948 proposed new laws regulating foreign capital, which, he said, was responsible for Brazil's "stagnant and undeveloped economy." Yet, Brazil needs foreign, especially United States, capital and experts in order to be able to exploit her rich and almost untapped national resources. The greatest slab of iron in the world lays across the top of Itabira, the iron mountain in northern Minas Gerais. War emergency called for rapid exploitation. South from the United States flew experts and capital. Soon gigantic cranes began to dig into this solid chunk 450 feet high and 100 feet thick while to transport to the sea the richest ore in the world the thin, winding railroad, shot with managerial corruption, was smoothened and straightened out by American engineers. The little town nearby, Volta Redonda, which formerly held fifty inhabitants living in dirty, thatched huts grew in five years to fifty thousand and for the first time beheld comely homes and used bath tubs and porcelain toilets. Though Latin America resents the presence of foreign capital and is angered at its occasional abuse, she still has need of what North America can give. Perhaps under the vast Brazilian selva and beneath the rain forests of the Amazon lie the world's richest oil deposits. Standard, Shell, and Texaco could find out and were it there could get it out. The Brazilian laws which stand in the way may soon be revoked.

It is clear that the economic need, as well as the occasional or frequent abuses connected with its fulfillment, has created psychological attitudes on either side which should be recognized with honesty; their causes should be investigated; and their destructive quality against hemispheric harmony and understanding should be eliminated.

Religion too offers a delicate problem to be solved or lessened. Church people, particularly the clergy, are con-

cerned here. Ignorance can stir bigotry; Catholic hypersensitiveness can lead to explosive emotions; international misunderstandings can be augmented.

There is only one intelligent approach to this question—the detached, the scientific approach. It is thus the Spanish scholars, Salvador de Madariaga, writes with such telling effectiveness in his recently published *The Rise of the Spanish Empire* (Macmillan, 1947) and with the weapons of knowledge and cool science he slays the Black Legend, which painted every Spaniard cruel and every priest ignorant, venal, and superstitious. Bailey W. Diffie in his excellent study *Latin American Civilization* (Stackpole, 1946) goes with some length into the corruptions of the convents and of the clergy during the late colonial period. He writes neither with prejudice, nor with ignorance. His reason for this emphasis, says he, is the fact that clerical writers pass over such unpleasant topics leaving thus a lacuna in the record, and he avers that the Catholic and the non-Catholic will always see this matter under a different light. But for the historian there is only one light, that of truth. In my review of Dr. Diffie's work for the *Catholic Historical Review* I made this reflection: there is no reason why Catholic and non-Catholic scholars should differ in the matter of the corruptions of the church and of the clergy. Did non-Catholics lay aside their generalizations and a certain animus (which Diffie does), and did Catholic writers dispel their ignorance as to the extent of these abuses and eliminate their extraordinary hypersensitiveness on the point, why then all scholars and writers would agree under the white light of truth itself. Dr. Diffie must have been pleased, for he wrote asking what further suggestions and corrections I could offer him for a second edition of the work. The fact is, the Latin American clergy in certain numbers, large or small according to time and place, have been lax, lazy, venal, immoral, ignorant, and corrupt. North American Church people should recognize the facts of history and cease being sensitive on the point.

The South American clergy, which can take no criticism whatever, but especially on this point when it comes from a Yankee, should correct their attitude and subdue the volcanic quality of their emotional reaction to what is true.

The learned and literary quarterly *Estudios* of the Jesuit Colegio del Salvador of Buenos Aires published in 1945 a review of the little book, *A Padre Views South America* (Bruce, 1945). The article can be designated as nasty. The title was "The Book of a Naïve Tourist." Though there were defects in the book, many points made therein were true, but the hypersensitive clergy could not endure any untoward reflections coming from a North American even though he be a priest and had written very many things of a highly complimentary nature concerning Latin Americans. And it was an extraordinary thing to witness one Jesuit "smear" another thus in public print. But the clergy of the United States suffer from this same defect of hypersensitiveness. In a history of Latin America a censor of a few years ago deleted a passage telling of the moral corruption of the regular clergy in Bogotá. The censor said the facts were unauthentic and came from Protestant sources. But such was not the case. The facts came from a letter of a high-placed member of the Bogotá clergy in a letter written to Pope Pius IX, namely, Father Vicente F. Bernal, chaplain of the hermitage of Santa María de la Cruz de Monserrate. He made some very frank admissions to the Pope. "The religious communities of men are in a state of relaxation and immorality without limits. . . . . This state has existed for many years which the undersigned well knows. . . ." Thus wrote Bernal to Pius IX in 1866. Some years ago John Gunther published his *Inside Latin America.* He made mistakes concerning the Church as he did concerning a number of other things, but his attitude was not unfair or prejudiced. Yet a widely circulated organ of the hypersensitive Catholic press came out with large headlines damning the book as "Ignorant, bigoted, etc." Protestations made to the editor of this western paper

elicited no reasonable reply. Thus could the unscientific and destructive attitude of Catholics, and especially of their leaders, in both North and South America be illustrated at great length.

Recent Catholic and scientific observers realize that all is not well with the Church in large parts of Latin America and they have said it. Dr. Richard Pattee, perhaps our best Inter-Americanist, wrote in the *Catholic Digest* (May, 1944): "Indifferentism has been the great problem of Latin American Catholicism." Dr. Joseph H. Privitera in *The Latin American Front* (Bruce, 1945) makes the following statements: "I venture only one prediction in this book, and it is this: that if the Catholics of America are not interested in saving Catholicism in the lands of the south, by the turn of the century much of Latin America will be Protestant. . . . My reasons are these: the Latin American male's basic indifference to Catholicism." One cannot read Miguel Covarrubias, *Mexico South: Isthmus of Tehuantepec* (Knopf, 1946), without realizing how in this district of Mexico the Catholic clergy has about died out and the people have been left to their own devices. So, too, Brazil's clergy is in numbers gravely inadequate so that many of the people are going into spiritualism. Recent Catholic churchmen from the United States have not tried to hide these deficiencies. Father John J. Considine of Maryknoll in *Call For Forty Thousand* (Longmans, Green, 1946) has spoken of the inadequacy, of the corruptions of the past, and of the lack of attraction of the clerical vocation. Finally, the reflections of Bishop Raymond A. Lane of Maryknoll have made the rounds of the Catholic press in North America. Great sections of Latin America may be counted among the lost lands of Christendom, wrote the Bishop, "unless some of us stay up nights and do some hard planning and hard praying." The remedies he suggests are what have been suggested before: better organization, harder work, and a missionary spirit among Latin American Catholics.

From these last citations it would seem, encouragingly, that in North America the psychological attitude among Catholics is changing for the better. Ignorance must continue to be dispelled, the facts must be faced, and any touchy pride or destructive sensitiveness must be eliminated. Perhaps the clergy in Latin America can improve, too, along these same lines. It will be more difficult for them, because of Spanish background with its pride and because of the touchy and highly emotionalized quality of the Latin nature. But false and destructive psychological attitudes can never be corrected without the admission of the truth. What is virtue in the individual is virtue in the group: see your shortcomings and then try to correct them. For there is nothing which can take the place of truth: it will set us free, it is divine, it is of God.

SCHOLARS IN THE DP CAMPS

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When the shooting and bombing of the European phase of World War II came to a blessed end in May, 1945, the Continent presented a picture of horror and confusion only slightly surpassed by the hell that was war. Some twelve million people, a large percentage of them women and children, had been driven from their homes. Military and civilian agencies were promptly set in motion, and the vast majority of these refugees were quickly, if laboriously, returned to their homes. But the joy that came to the repatriated only emphasized the miseries of those for whom no such repatriation was possible.

Herded into camps in Western Germany and Austria and Italy were the captured Poles who had known the slave labor camps of the Nazis; the Lithuanians, Latvians, and Estonians whose countries had been taken over by Russia; the Ukrainians, driven west before the Red Army; Croats and Slovenes and Serbs who fled from a Jugoslavia that had fallen under the Red domination; White Russians and Jews from all the countries of Central Europe. There were over a million of them shortly after the war. And even today, almost three years after the close of the war, there are still in some 370 camps in the English, French, and American Zones of Germany, 120 camps in Austria, and about 25 camps in Italy, well over 800,000 displaced persons. For the vast majority of these, the fortunes of war and politics have changed their native lands into enemy lands. To return home would mean sudden death or an exile worse than that in which they are living today. For, one by one, their countries have come under the hard domination of Russia and this has made political or religious exiles of them all.

This is not the place to tell the story of the various governmental organizations that worked for the relief of displaced persons, such as the Inter-Governmental Committee on Refugees, the special military organizations, and the UNRRA. While these organizations did much to meet the immediate needs, they also left much to be desired. The story of some of the tactics of the military organizations, of red or pink influence in UNRRA, of forced repatriations, is not a pretty one. But some day it should be told. International Relief Organization (IRO) is the new agency set up by the United Nations to deal with the problems of refugees and displaced persons. How successful it will be remains to be seen. There are some dangerous lacunae in its constitution. The insufficient stress placed upon human rights, a definition of "displaced persons" which does not include victims of political persecution by the Soviet or its puppet governments, and what appears to be an overemphasis on repatriation, might make one wary of its ability to relieve the situation of the vast majority of the displaced persons presently located in the DP camps of Western Germany, Austria, and Italy. Fortunately, the personnel of IRO is better than its constitution.

Side by side with (or, often enough, far in advance of) the government organizations that worked for the relief of refugees and displaced persons were the voluntary Protestant, Jewish, and Catholic relief agencies. Their voluntary character often gave them a mobility not characteristic of agencies of government; and the idealism and motivation of their workers engendered a devotion that made their lives and their actions shine in a very naughty world. With a realism born of their experience in working with displaced persons, and with a charity born of devotion to world brotherhood founded in the Fatherhood of God, the workers of the voluntary agencies long since saw that relief work is, at best, only a passing phase of their job. A permanent solution must be sought. There are but three ways open: Send the DPs back home; close the camps and

throw them on the economy of Germany, Austria, and Italy; or, seek other homes for them in other lands where they can start their lives anew. Fortunately, the first solution is out. The governments that have accepted IRO, including the United States, England, France, etc., have adopted, in spite of Russian opposition the policy that displaced persons should not be compelled to return to countries where they will not enjoy political and religious liberty. To throw them on the economy of Germany, Austria, and Italy would mean confusion worse confounded. The only possible and only Christian solution is the third: they must be permitted to seek a permanent home in other lands.

Already some steps have been taken in this direction. According to the most recent statistics, Belgium has accepted nearly 20,000; Holland, 2,000; England, 17,000 from the DP camps and close to 250,000 persons comprising the Polish army and their families; Canada has opened its doors to 2,000 and is preparing to admit 25,000. Brazil has taken 7,000; the Argentine, 5,000; Venezuela, 4,000; Australia, a few thousand. The United States has admitted 17,000 since the beginning of 1946. Unfortunately, these steps, notable as they are, are all too faltering. Unless some vigorous action is taken to relieve the situation, the old among the displaced persons will die and the young will grow old stretching their hands for pity toward lands that could well afford to relieve their distress. Such action, on the part of the United States, has been called for by President Truman. As late as July, 1947, he sent a special message to Congress urging legislation to admit a substantial number of DPs.

Voluntary agencies have already done their best in the matter of resettlement and are prepared to do more just as soon as governments will open the doors wider. Church World Service, representing twenty-two major Protestant denominations, is eager to expand its work. It already has a tentative budget of over one million dollars a year. Jewish agencies are exceptionally well organized for the work.

This year they plan to raise $250,000,000, chiefly for the work of resettlement. Another bright ray of hope was recently seen in the action of the American bishops in setting up a National Catholic Resettlement Council to interest the Catholic people of the United States in the plight of the displaced persons, and to sponsor their immigration. War Relief Services of the N.C.W.C. has taken the leadership in this movement. This alone is a happy omen for the Catholic Resettlement Council since War Relief Services has already made an enviable record in dealing with the DP situation. For several years now, it has been working in Europe and all over the world bringing help to the suffering and afflicted victims of war. Thus, the agencies of the churches and of the United Nations are ready to move. It is to be hoped that our Congress may quickly redeem the time that has been lost. The three years since the war have passed very quickly for us amidst the comforts of home in the United States. How long they have been for the exiles in the DP camps of Europe only those who have seen the camps and worked with their poor inhabitants can realize. It was my privilege to work for a brief period last summer with War Relief Services in Germany. I am happy to use this occasion to pay tribute to the organization and to its staff. Never before have I seen such tireless devotion to a cause. As I saw War Relief Services working in Germany, the thought came to me—and comes to me constantly—that never was the Catholic Church of the United States greater than in this work; and never will it be greater than in its extension of this work. For never was it more Christlike.

The rest of this paper will be devoted to a brief account of one tiny, but, I hope, not unimportant phase of War Relief Services' efforts for the DPs.

War and political persecution are not selective about their victims. It is only natural, then, and providential, too, that in the DP camps, along with the peasants and laborers, we find a large group of intellectuals: from agronomists,

architects, chemists, to lawyers, doctors, and priests, and university professors, veterinarians and x-ray technicians. Too many of these there are to be absorbed by the meager needs of the camps, and so literally thousands of Europe's best trained and most qualified men and women are stagnating for want of employment in the fields for which they were educated. Like their companions in misery, they, too, are political or religious persecutees. To return to their native lands would in no way better their condition. Nor would they be permitted to better the conditions of their countries. They would simply become political prisoners of a regime which they are known to have resisted. Shortly after the organization of the DP camps, requests began to be sent to America and other countries to relieve their lot by securing positions for these intellectuals. Little was done in an organized way. Some who had personal acquaintances in foreign countries were able to emigrate but such happy occurrences were few and far between.

European agents of War Relief Services working in the DP camps rightly felt that many of the intellectuals in the camps would, if given an opportunity, be a valuable asset to American colleges and universities. At a meeting of the Catholic Commission on Intellectual and Cultural Affairs, held in Washington, D. C., May 18, 1947, Miss Eileen Egan of the staff of the War Relief Services presented the problem. Father Stanford, Executive Director of the Catholic Commission on Intellectual and Cultural Affairs, sent a letter to all the Catholic colleges in the United States, requesting their assistance and asking if they would be willing to offer positions on their faculties to some displaced persons who could fill necessary requirements. It was explained that according to the immigration laws, a professor coming to this country under contract with a college or university could enter on an extra-quota basis.

While the response to this letter was most encouraging, many of the college administrators manifested a certain anxiety about hiring professors about whom they knew

so little. Already, they had had some unfortunate experiences with refugee professors. Many more such experiences, and the cause of the DP professors would suffer irreparable damage. War Relief Services decided that for the good of the DPs themselves and for the security of American Catholic colleges, it would be better to send a few Catholic educators to Europe to interview the DPs who were eager to come to the United States to take up teaching positions.

Late in July, Father Gerald Walsh of the History Department of Fordham University and myself were asked by Monsignor Swanstrom to go to Europe on this mission. As quickly as could be, arrangements were made for our Military Permits to go to Germany. Father Walsh flew to Paris where I met him about August 7th. Some days later, his clearance arrived and he left at once for Munich. I, too, was prepared to go at once to Germany and return for an engagement in Paris from August 17th to 24th, but the inevitable red tape held up my permit and so I lost a precious week. Father Walsh installed himself at War Relief Services' Headquarters in Pasing, just outside of Munich where the central offices of all the voluntary relief agencies are located.

Father Stephen Bernas, the Director of War Relief Services in western Germany, had prepared for our coming by sending word to a number of camps that two Catholic priests would interview DPs interested in applying for teaching positions in American Catholic colleges. Father Walsh remained about ten days at Pasing and then proceeded to Stuttgart, and finally to Frankfurt. I followed him at Pasing and Stuttgart, and finally joined him at Frankfurt where we finished up as much of the interviewing as we had time for.

Our routine was to have the DP scholars come to N.C.W.C. headquarters and fill out an application form. We were particularly interested in academic backgrounds: publications, teaching experience, facility in English, and Catholic activities. We interviewed each person to check on his academic

life and proficiency in English and other languages. Often enough, we soon discovered that applicants knew little or no English, and so we had to conduct our interviews in French, German, Italian or even Latin. When these languages did not suffice, we called in as interpreters some of the young ladies at the War Relief Services office who were well versed in the Slovak languages. We had with us photostat copies of the requests for teachers that had been sent by the Catholic colleges to War Relief Services in New York. Our original plan was that each evening we would check the applications against the requests and, if we found likely applicants to fill the requests, we would immediately cable the War Relief Services the name of the applicant, his DP number, camp, degree, and the school we thought would be interested in him. This, for reasons which I shall explain later, did not work out as smoothly as we had hoped.

In the short time at our disposal, Father Walsh and I interviewed nearly 500 displaced persons. A tabulation of our interviews and of data on some of the applicants who came too late for interviews has been carefully prepared by War Relief Services and sent to all the presidents of Catholic colleges in the United States. And here a word of thanks is in order to Miss Mary Burke of the staff of War Relief Services, who with painstaking care did such an excellent piece of work on the tabulations. Copies of the complete application form as well as lists of publications by the applicants, references, and other pertinent material, and the personal notes added by Father Walsh or myself, are on file at the office of War Relief Services for those who are interested in any particular applicant.

This is but a sketchy account of our mission. And now you may ask, "Was the mission worth while? What did we accomplish? What recommendations or observations have we to offer?" I shall try to answer these questions briefly.

First of all, Father Walsh and I think the mission was eminently worth while. From an apostolic viewpoint, and no Catholic educator can ever neglect this viewpoint, the

mission brought new life and new hope to the intellectuals among the displaced persons and a new love and respect for the Church. As far as we could learn, this mission was the very first attempt to do anything on an organized basis for displaced scholars of eastern Europe. We were certainly the first to conduct actual interviews with applicants. The news of it spread like fire through the camps. The scholars were made to feel that something was at last being done for them; that they were not going to be allowed to rot in the camps; that even at what seemed to them the eleventh hour, there might be a place for them in the intellectual vineyard of Catholic education. If you could see, as we saw, the tears of joy come in the eyes of those men and women at the pleasure of talking with priests and educators who were free to teach and carry on the apostleship of learning, you would have been amply repaid, as we were, for the long hours of interviewing. For them, the mere interview was a sign of hope: the first breeze of a second spring after the long winter of war and the still longer one of what had come close to despair. If our mission accomplished no more than a renewal of hope for most of those we interviewed, a realization that someone—Christ in His Church—was thinking of the DPs, it was, we are convinced, worth far more than the time and cost involved. Non-Catholics, and we interviewed many of them, were deeply impressed.

If the results of our mission were to be measured in the number of DPs actually brought to this country up to the present moment, they would be disappointing, indeed. For the number is pitifully small. However, we do not feel the results should be so measured. Had contracts been given to a large number of DPs merely on the basis of data sent in on an application form, many serious mistakes would certainly have been made; our colleges would have suffered, and the lasting good of the DPs themselves would have been jeopardized. Our mission taught us how to go about such a job in a careful, scientific way that will assure better and more permanent results. At the same time, we were able

to make the beginnings, at least, of a list of European scholars who are eager to come to America, not for a brief period of six months or a year, but to make their homes here permanently.

In this connection some few statistical details may be of interest. Of the 487 persons on whom we have data, 429 are men and 58 are women. Forty-six are over 55 years of age while one hundred and twelve fall in the age bracket of 20 to 35, and three hundred and twenty-three are between 36 and 55 years of age. Seven nationalities are represented, the largest group being Lithuanians. Fifty-six persons are listed as "stateless." Of these stateless persons, I suspect a large number are former Russians. Among the group, there are 142 Ph.D.'s and M.D.'s, while 324 possess a Master's degree. I have reason to believe that of this number listed as possessing a Master's degree, many possess a degree rather equivalent to the doctorate. Of the ten subject-matter fields, science, social science, languages and engineering lead the list. By far the great majority of those interviewed are Roman Catholics. It would be interesting to give some details of our interviews, to tell of the large number of men and women who had achieved noteworthy success in their fields, of those who were leaders of Catholic Action in their own countries, and of the many whose publications have contributed much to the advancement of science. But time will not permit this.

"Why, then," you may ask, "were so few immediately recommended" by us? There are several reasons. To come to the United States as a professor on a non-quota basis, the immigration law of 1924 requires that the person have had immediately preceding his application two years continuous experience in a college, academy, seminary, or a university, teaching the subject he is hired to teach in the United States. The term "professor" is construed to include properly equipped teachers of foreign languages whether or not they hold a college or university degree. So far, I am told, the United States consulates have been reluctant

to accept teaching in a gymnasium as fulfilling the requirement. Why such an interpretation is given, I do not understand since the "Immigration and Consular Requirements Regarding Alien Professors" state (in paragraph b) "the terms 'academy' and 'seminary' in the same section (4-d) are construed as applicable to any reputable institutions of learning which are equipped to prepare students for colleges." In any case, the requirements of two years' teaching experience in a college, academy, seminary, or university could not be met by many of those we interviewed.

It must be remembered that sweating it out in a DP camp is not the most pleasant thing in the world. For the DP, "America" is still a magic name of a magic country. No one realizes better than he the horribly unsettled condition of Europe. Literally hundreds of thousands of the DPs have had personal experience of the concentration camp, the forced labor camp, or of life under the red star. They are ready, then, to grasp at straws. They came to us, then, many of them, knowing they could not meet the requirements of the United States Government to enter the United States on a non-quota basis. "But, perhaps," they said to themselves (and you and I would have said the same), "maybe somehow, some way there will be a chance to get out of Europe and go to America."

But the main reason why we were reluctant to recommend more of the DP professors for immediate positions was their deficiency in English. Requests sent by the colleges either stated explicitly or implied that they desired teachers who could take over classes immediately. Very few of those we interviewed had sufficient proficiency in English for that. Many knew English fairly well and read it without difficulty, but they spoke it haltingly. Hence, we simply could not recommend them for immediate teaching positions.

What is the present status of the program for the DP professors? Since the tabulation of interviews prepared

by War Relief Services was sent to the Catholic colleges, there has been renewed interest. Every day brings letters of inquiry about some of the professors listed. A number of requests with signed contracts for definite individuals are now coming in. While this renewed interest is encouraging, it is still all too slow. For a while, some at War Relief Services were beginning to think in terms of releasing the tabulation to secular colleges and universities. Since our main object is to assist the DPs, I would not be too opposed to releasing the tabulation. However, since our mission was one inaugurated by the Catholic Commission on Intellectual and Cultural Affairs and War Relief Services, and paid for entirely by War Relief Services of the National Catholic Welfare Conference, I feel that Catholic institutions should have the first opportunity to make selections from the list.

Among the displaced persons interviewed, there are some excellent prospects. Many of these men and women would be real acquisitions to the faculties of our Catholic colleges and universities. But any continuing program should make provision for the language problem. A good knowledge of English is, of course, essential for any teacher in an American college. But many of these men and women know English well, to say nothing of their proficiency in other foreign languages. They just have not had the opportunity to perfect their speaking knowledge of English. But they are an élite, and an extremely intelligent one. Give many of them a few months in an English speaking milieu, and they would master the language. Father Walsh and I therefore recommend that the program inaugurated by the Catholic Commission on Intellectual and Cultural Affairs and War Relief Services for finding places in American Catholic colleges and universities for the intellectuals in the DP camps should be continued and that as an essential part of the program there be given to the DP scholars coming to our schools an opportunity to spend two or three months, or a summer, in orientation and perfecting their English.

While this might mean a loss in dollars and cents, in the long run it would be a good investment.

"But what if we accepted one of these professors and at the end of a year or two either because of language or other reason he did not work out? Would we be forced to keep him?" That is a very fair question. And the answer is "No." If such a professor does not work out, it would be up to him to seek other employment. Should he or his family be in need, he would become a charge of the local Catholic charities.

At the end of our stay in Germany, Father Walsh reported on our mission to the officials of PCIRO in Geneva, and outlined for them a more extensive program for work among the DP intellectuals. IRO accepted nearly all of Father Walsh's suggestions and is working on the program now. Even so, we feel that the specifically Catholic project should not be dropped; it was only because of the start made by the Catholics that PCIRO took up the work. As long as there are needs to be filled in Catholic colleges in the United States and as long as there are outstanding Catholic DPs to fill them, we should bend every effort to get them. The brief time at our disposal did not permit us to do more than contact some of the DPs of the camps in Southern Germany. The camps in Austria and in Italy were untouched by us. This is another reason for our recommendation that the program be continued and expanded.

Our work with War Relief Services has given Father Walsh and myself a knowledge of its work for resettlement and an interest in it that is, perhaps, unusual. The opportunity we have had imposes upon us the obligation of passing on the benefit of our experience to other Catholic educators by spreading the knowledge and enthusiasm for the cause of the resettlement in which the Church has shown such great interest.

The debt that we, as Catholics, owe to Europe, the home of our ancestors and the missionaries who evangelized

our country, is known to all of us. It is unfortunate, then, that an attitude of hostility is often shown to the idea of further immigration to America. I have been told by immigration officials of the National Catholic Welfare Conference that there is less understanding, or a more biased understanding of the whole problem of immigration among the Catholic college group than among any other groups. Yet, it is estimated that of the more than 800,000 displaced persons registered with I.R.O., 55% are Roman Catholics, 18% are Jews, and 27% are of Protestant or other Eastern orthodox faiths. The attitude of opposition or bias arises, I think, from misunderstanding or ignorance of the true facts on immigration, and on displaced persons in particular.

It is commonly believed that during the period between World War I and World War II, immigrants were swarming to this country. Few realize that during the period 1930-1946, had all quotas been used, 2,614,273 (quota) immigrants could have come to this country. Actually, only 559,812 or 21.4% came during those years. This means that 78% more, or 2,054,461 could legally have come to the United States.

Those who are interested in relieving the DP situation have been for some time advocating temporary legislation aimed at recapturing the quotas not used during the war period. The American Bishops and several Catholic associations have taken an important part in this movement. Last year the Stratton bill was introduced in Congress, providing for the admission of 400,000 displaced persons over a period of four years. This would have done much to relieve the situation. But the bill was not passed.

The most recent legislation introduced is the Wiley Bill (S.2242). This bill provides for the admission of 50,000 DPs a year for two years. While we are happy that a bill has been introduced, in all honesty it should be pointed out that the bill suffers from some serious defects. The total

number of 100,000 is not nearly enough to meet the needs. Two very good features of the bill are: First, it establishes a DP Commission. This, in effect, is a recognition of our continuing responsibility to try to solve the problem. Secondly, by setting aside Section III of the Immigration Law of 1917, the bill would permit governmental and private agencies to assist in providing transportation for displaced persons. For example, IRO would then be permitted to use for bringing DPs to this country funds appropriated by Congress. It is to be sincerely hoped that, when the objectionable features of the bill have been eliminated, it will be speedily passed by the Congress, so that we may keep faith with the people of Europe who by suffering have proved their loyalty to the principles of democracy.

It was a privilege for Father Walsh and myself to take part in the work for displaced persons of Europe. It has also been a privilege to be permitted to present to the representatives of American Catholic colleges and universities the facts on the great work that is being done to meet the problem. I am certain that Catholic educators cannot help but draw their own conclusions and, perhaps, make certain resolutions on ways in which they can cooperate in this work. Were I, myself, asked, I think I would formulate such resolutions in the following way:

1. That the representatives of Catholic education in the United States, recognizing with deep gratitude the splendid work started and carried out by the CCICA and War Relief Services of the NCWC, urgently request that the work continue.

2. That Catholic colleges and universities, both faculty and student body, will make a special effort to gain a sympathetic understanding of the entire immigration problem, and particularly as it refers to displaced persons.

3. That Catholic colleges and universities will offer 100 per cent cooperation with the work of the National Catholic

Resettlement Council, divisions of which are being set up in every diocese of the country.

4. That Catholic colleges and universities will examine again their present and future faculty needs and, if they see that they can possibly use the services of a displaced scholar, they make this fact known to War Relief Services, 350 Fifth Avenue, New York.

5. That Catholic colleges and universities, following the splendid leadership of the American Hierarchy, of NCWC War Relief Services, and the Catholic Rural Life Conference, as well as the leadership of our President, and the highest officials of labor, will urge faculty members, students, and alumni to do all in their power to further legislation to alleviate the sad plight of the displaced persons of Europe.

Last September, I had the great privilege of a special audience with our Holy Father, Pius XII. On the request for the audience, it had been mentioned that I had just come from Germany where I had been interviewing the DP scholars. Our Holy Father showed wonderful interest in the project, and he spoke kindly and lovingly of his poor children—for they are all the children of Christ's Vicar—in the DP camps. "What can we do for them?" he asked. "What can we do for these poor people?" The information that we are attempting to do something for his children brought joy to his heart.

What can we do for them? I hope that what I have said in this paper indicates in a small way something we can do for them. A cartoon once appeared in the newspapers of Europe and America. It depicted a strong, powerful American carrying on his shoulders a thin, weak, emaciated European, worn out from suffering and hardship. The caption of the cartoon read: "He's not heavy; he's my brother." No burden, no sacrifice, no inconvenience should be too great when by it we carry our brother, Christ's brother.

THE FUTURE CHALLENGE TO CATHOLIC EDUCATION

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In our discussions we have been occupied with the immediate difficulties of current Catholic education. The administrative, economic, and personnel problems which press upon us and demand day-by-day solutions make it difficult at times for us to view our work in its larger perspectives. I should like, therefore, to speak of the larger ideals and the historic destiny which should dominate our efforts at this period of the world's history. I shall place our present educational effort against a broad historical background in three rapid surveys of modern history.

First, let us review the development of modern Catholicism, for, whatever one may think of the "state of seige" theory, it is true that, until very recent times, Catholicism has been a sort of ghetto within western culture, that it has developed in isolation from the general movement of western culture and thought. Baron von Hügel speaks of Catholicism as having been in earlier times the natural home of saints and scholars, and in more recent times as becoming more and more the natural home of saints indeed but not of scholars. After the great effort of the late sixteenth century, a sort of stagnation set in within Catholicism. There was a decline and a withdrawal until the lowest point of Catholic life and thought was reached perhaps somewhere after the first decade of the nineteenth century. The Society of Jesus had then been suppressed and with it a great part of the missionary and educational work of the Church; the ancient monastic orders were threatened with extinction; the numerous modern congregations had not yet been founded. There were few centers of Catholic thought and research, few Catholic universities, few scholarly periodicals. Catholic philosophy and theology were almost dead and were practically unknown outside the

seminaries. In literature and liturgy, in art and social thought there was no Catholic effort of any moment. Catholic leadership, lay and ecclesiastical, through its compromises seemed to have tied Catholicism itself to a decaying and discredited regime. Everywhere progress, under the banner of positivism and rationalism and other anti-Catholic ideologies, was surging forward, while within the ancient church there was a quiet and a repose as of death. Well indeed might the men of the Grand Orient rejoice that at last they had all but destroyed the "infamous thing"; that it was a discredited survival within a hostile modern world. Yet, as the nineteenth century moved forward, life slowly returned. The revival of the Dominicans and the monastic orders in France and the restoration of the Jesuits was followed by the founding of numerous congregations for education, nursing, social work, and the missions. Thomistic philosophy was rediscovered; Catholic theology began to live again in men like Scheeben and Franzelin; in every field Catholic scholars began to appear. Scholarly societies, periodicals, and institutions were multiplied. Catholics became aware of their social thought, of their liturgy, of their own answers to modern political and social problems. The challenge of scientific materialism and of the Higher Criticism, was taken up in earnest. The renaissance surged forward in every field and under the great Pope Leo and his successors received charters of direction, inspiration, and progress. That upsurge has continued until today we are living in a period of Catholic activity of world-wide importance that has few parallels in the history of the Church. We, as Catholics, are now engaged in the greatest educational, missionary, social, and religious effort in history. This is very difficult for us to realize; we are caught in the upsweep of the movement; we take for granted the achievements that a century ago would have seemed impossible and the institutions that were then nonexistent. We look forward to greater achievement, and we feel our needs and our failures acutely. We are all too well

aware of the opposition of the world and the threat of a hostile ideology, backed by a naked force, which hangs over all our work. Now, the full and peaceful achievement of the kingdom of God is for us a metahistorical vision; our successes within time will always be in the midst of danger and difficulty and under threat of extinction. It was within a decaying Roman Empire with the barbarians poised at the frontier that the Church created theological thought and Christianized society. When the great Augustine died, the Vandals were pounding at the gates of his episcopal city. The twelfth and thirteenth century culture grew up under the shadow of Mohammedanism; the revival of the sixteenth century was within a Church besieged by the Turk and by the Protestant arms of the north. And today, within a decaying civilization endangered from within and without by the power of Russian communism, we are seeing a new birth of Catholic life that is invading every department of private and public life, breaking out indeed from the besieged walls of Catholicism itself. If, then, we can judge from historical parallels and can cast conjectures on the future from the past, we are justified in saying that the daring Catholicism which today is expanding in the midst of danger and opposition gives promise of a new era of Christian culture that may well be—if we can rise to the challenge—the greatest the world has ever seen.

This destiny which history itself presents to us, places upon us who are engaged in Catholic educational and intellectual effort, a high obligation of achievement and excellence. The historical parallels to which I have already referred indicate that Catholic culture cannot rise higher than the intelligence which guides and directs it. There must be a supreme effort of the Catholic intellect. This does not, of course, suffice. There must also be purity of heart and sanctity of life, but the intellectual effort is necessary. I am convinced, for example, that one of the essential reasons for the failure of Christian culture in the fourteenth century was a failure of Catholic intelligence and of Chris-

tian education. The full measure of the possibilities that open before us will never be realized without the highest excellence of intellectual life. To this I shall return; for the moment let us look again at modern history.

If we leave aside the development within Catholicism and study the main line of western history since 1300, we can read that history as a story of decline in culture and civilization. We can begin with the destruction of metaphysics in the fourteenth century, the spread of nominalism, and the consequent loss of transcendental truth and moral principles. At this point in history, wisdom was dethroned and intelligible ideals rejected *in principle,* though the full effects were not to be felt for centuries. In the sixteenth century we find the destruction of Christian unity and the repudiation of that firm ground of authority on which rested Christian dogma and doctrine and the beginning of a dissipation of Christian belief which continued in the secularism thereafter. The seventeenth century saw the struggle, mistaken in principle and unfortunate in fact, between a science mistaking itself for a wisdom and a decaying scholasticism mistaking itself for a science. The sweeping success of science within its own field gave the illusion of a legitimate victory over the ancient philosophy and released positivism and naturalism for a career of conquest. When we move into the nineteenth century, we find a civilization that still clings to certain ideals of human dignity and human worth derived from Christian dogma and doctrine without adhering or even understanding the intelligible foundations of those ideals. For a short space, Christian morality was outliving the soul of doctrine on which it depended. But, slowly the lack of vital foundations began to tell and as the twentieth century developed, the last memories of Christian tradition and ideals began to fade, Christian morality and human dignity were consciously attacked, and at last there emerged, brute and stark, an ancient barbarism inspired by new ideology. The liberal, who has been holding to

Christian ways without Christian commitments, finds himself in a more and more impossible position as it becomes ever clearer that the crucial struggle lies between the believing and practicing Christian and the pagan barbarian. It becomes clearer year by year that today only the Catholic Church offers a defense not only of religion but of the values of human nature and human reason—values whose recognition have been essential to our western culture. In a world gone barbarous, the last stronghold of rationalism, the last home of humanism is the Catholic Church. Thus, history has again illustrated the truth of Chesterton's remark, "that only Christian men preserve even heathen things."

This historical crisis again places upon us a high obligation, for the preservation and extension not only of Christian wisdom but of human culture and western civilization itself will depend in a very large measure upon the success of Catholic educational and intellectual effort. The vital streams of Catholic thought have already burst beyond the confines of the Church, but we must assume the leadership in intellectual life which is here necessary for the salvation of our culture. The obligation is again one of high excellence; we must develop the profoundest understanding of the principles of Christian wisdom and an integral and intelligent application of them. Let us now turn to our third survey of western history.

If the over-all picture of western culture is one of continuous decline, the detailed examination of our modern history reveals movements and achievements of genuine progress. Various Christian and rational ideas and ideals, prepared by long centuries of Christian contemplation and intellectual endeavor, worked themselves out in isolation from the foundations on which they depended. This can be seen in the enormous development of the particular sciences and of specialized research, the growing realization in practical politics and in social activities of the dignity of each man, the appreciation of liberty and legal equality

and the expansion of educational and humanitarian works. All of these and many others have borne indeed the mark of their isolation and independence; they have been misdirected and exaggerated; yet in themselves they contain great advances and have yielded most precious fruits of the human spirit. The great good, therefore, which they contain is not to be jettisoned because they were not properly ordered by Christian wisdom and consequently in practice frequently worked against the Church and religion. The Christian culture of the future cannot do without the historic results of these movements, any more than Roman Christianity could reject classical letters or Paris refuse admission to Aristotle. Yet, on the other hand, they cannot be simply added to Catholic culture for they share the general disorder of our civilization, and their inner organization, their direction and their interpretation are frequently false. Whole sciences, unknown to the academy of Plato or the Parisian doctors, have grown up in dependence upon false philosophies; practical movements, that would have done honor to Christians and have but imperfect analogies in the Christian past, have been inaugurated and inspired by positivists and anti-religionists.

That task we face here is the very difficult one of reworking a whole body of learning and reorientating a diversity of practical policies so that they may be integrated into Christian culture without detriment to their own formal nature and their own proper goods. The task has an analogy in the Christian culture of the late twelfth century. At a time when Christian intellectual life was growing and expanding but was still immature and limited, the Christian doctor of Europe was confronted with the whole body of Arabian and Greek science and philosophy. This body of learning was illumined by a non-Catholic light and constructed by pagan, Arabian, and Jewish thought. Christian wisdom could neither accept it wholly nor wholly reject it. By a tremendous effort of rethinking and reworking, Christian culture assimilated the goods of the Egyptians

and transformed them into Christian possessions. The models for our effort today must therefore be Albert and Saint Thomas and their co-workers, who calmly and courageously, by a tremendous effort of the creative intelligence, produced a Christian synthesis that employed all available knowledge and used every available intellectual and scientific instrument. The mass of intellectual treasure accumulated outside Catholic thought, we cannot either wholly reject or wholly accept; we cannot simply add it to Catholic culture, nor merely extrinsically complete and re-tailor it to fit principles of Catholic theology and philosophy. Our task is one of reworking the mass from the ground up, a task analogous to Saint Thomas's rethinking of Aristotle from which Aristotle emerged, by a strange paradox, still Aristotle and yet totally transformed.

This third task, which is placed upon us if we are to rise to the challenge of our historic destiny, is one that implies, again and first of all, high excellence and a powerful intellectual life.

This, then, is the threefold task which I believe history places upon us and our successors. The Church is in a full tide of renewed vigor and its vitalizing effects are being felt far beyond its own confines; outside, the traditional capital of inspiration and ideas is rapidly approaching exhaustion while disappearing western culture is leaving behind it a heritage of divided and partial goods. Our historic challenge of the future is, therefore, to prepare and produce an era of Christian culture which shall be wholly Christian and yet shall save, incorporated within itself, the ideals, the values, and the temporal achievements of western culture. This challenge, because of reasons that need no development, falls with particular force upon the educational and intellectual leaders of the American Church. We are not now prepared to face these tasks. It is now a time of preparation in which we must prepare the great mass of our people through our educational system for a greater Christian civilization and thereby also pre-

pare the leaders who will achieve the tasks confronting us. The one immediate obligation which is placed upon us is one of high excellence at every level of our educational system and above all in a strong intellectual life whereby we shall be able and shall deserve to assume that intellectual leadership and to carry out that creative intellectual effort that alone will bring success and answer the challenge of history.

I should, therefore, like to turn now from the inspiration of ultimate ideals to something of more immediate practicality. Let us consider some conditions of success.

There are first of all two attitudes which may inform the work of the Catholic educator, which are understandable enough in themselves and even good as far as they go, but which do definitely handicap us. The first of these I shall call the defensive or apologetic attitude in educational work. It is, of course, understandable that the establishment of a Catholic school might be viewed at first as primarily a means to preserve the faith of students who would lose it in other institutions. One can also easily understand how the grouping of Catholic students in a school might be viewed as an occasion for direct apostolic work, for teaching the catechism and habits of prayers and inculcating attendance and participation in the sacramental life of the Church. These are not only intelligible viewpoints; they are definitely good. But if the matter stops there, it is definitely bad. We would miss the whole positive work of Catholic education *as education.* A Catholic school is not merely a preventative of irreligious education; it is not merely an opportunity to hold Sunday school throughout the week or an opportunity to influence the young by associating with them. It is intrinsically an educational institution, and it will succeed as a Catholic school only if it succeeds in education; it will give excellent *Christian education* only if it gives excellent *education.* The study, the research, the intellectual endeavor and spiritual contemplation which are here involved have a positive value of their

own that is not merely a help but a necessity for the full growth of Catholicism and of Catholic civilization. As long as we consider the educational aspect of Catholic education as somehow accidental to our real purposes we will never have a profound concern for excellence in Catholic intellectual endeavor.

The second attitude is what I shall call the pseudopietistic attitude. The Catholic educator, above all if he be a priest or religious, has the highest personal motives for his dedication to educational work. The effort he makes in ordering his own life and developing his own sanctity lays upon him the duty of ordering all his motives under the one impelling drive of the love of God. He labors not for personal prestige, material gain, or the sheer thrill of intellectual achievement or of successful teaching. His eyes and his heart are fixed on the greater glory of God and the ultimate conquest of the world by grace. The very sincerity and intensity with which he attempts to purify his motives may lead him into the error of neglecting the proper formal nature of the particular work which he is doing. It is a general principle of theology that grace perfects and does not destroy nature, that nature rightly developed is a more fit subject of elevation and a more precious dedication to God. This means that the effort to dedicate a work to God demands precisely the effort to make that work as perfect as possible *according to its own particular nature* and *its own particular goodness*. Thus, the effort to practice the supernatural virtues demands not less but more vigilance in the slightest details of the natural law; the effort to offer our daily tasks to God, implies rather more than less effort in sweeping a floor, in cooking, in erecting churches and in works of art. The principle was well understood by the monkist craftsmen of the Middle Ages who labored to bring every detail of statue and fresco, of manuscript and melody, to artistic perfection precisely because they were intended for God's glory. The principle is illustrated by the homely story of Saint Ignatius and the lay-brother cook. When Ignatius

wandered into the kitchen one day on one of his informal inspection tours, he found the Brother cook preparing the community meal in a somewhat careless fashion. "Dear Brother," said Saint Ignatius, "for whom are you doing this work?" The Brother remembered his novitiate instructions very well, and he promptly replied, "Why, Father Ignatius, for the Love of God." "Well, then," said Saint Ignatius, "you must have a penance. Such carelessness would be excusable if you were working for men, but it is inexcusable if you are working for God." Now we are perhaps sometimes tempted to interpret our motivation in a different way. One sometimes hears practices that are educationally unsound and professionally reprehensible excused on the ground that, after all, we are not directly interested in just intellectual advancement; we are concerned with the salvation of souls—as if the religious atmosphere of a Catholic hospital were any excuse for unhygienic practices in the operating room; as if the highest religious motivation would allow a doctor to be less professionally exacting, a waiter less courteous, an artist less painstaking, a dishwasher less cleanly. Such an interpretation would expose us to the ridicule of the heathen and to the objection met by Archbishop Goodier from the Hindus of India that, precisely because we are Christians and religious, we cannot be wholehearted educators. The very opposite is the truth. Our high motivation imposes upon us more than upon Socrates or Quintilian, more than upon the Sorbonne or the University of Chicago, the imperative obligation of professional rectitude and intellectual excellence in our educational work according to the proper nature of educational work. The Catholic educator, when his institution falls below high standards in literature or science, in research or teaching, is not to be less concerned but more than a secular educator, for he has a less perfect work to offer to God. And he who is tempted to excuse failings on the ground that education is not his ultimate interest is being tempted to a sort of blasphemy against the nature of

things as God made them and a sort of sacrilegious use of his own high motives.

Therefore, Catholic education, while its two formalities of "Catholic" and "education" cannot in the concrete be separated, is not truly Catholic unless, when viewed as education, it has a high degree of excellence. The stress on excellence is of course nothing new to us. It is a trite theme. But I have tried to feel in it the urgency of an historic mission and a divine call which speaks through that history. We are not now at that level of achievement or excellence in our teaching, our research, our contemplation that gives assurance that we will meet the challenge of our destiny. The imperative duty rests upon us of seeking in actual fact the excellence that shall make our Catholic education more Catholic and inferior to no other system in our nation. It must be improved in order to survive, to meet the challenge, to achieve its destiny.

What is this excellence? Certainly it demands buildings, libraries, and organization; but the one absolute requisite is men and women. We need teachers and scholars who are convinced of the excellence of the educational and intellectual work to which they are dedicated, who will realize that to excel in scholarship and education requires the absolute dedication of all a man's time and energy and interest, who will realize that to teach well, write well, to be productive in speculation or research requires that we live an intellectual life. To obtain such men and women, lay and religious, for our schools and centers of learning must be the concern of all of us. We must first of all instill in young religious, into priests destined for teaching, into young men and women who are preparing for the life of scholarship in our graduate schools or contemplating such a career in our arts colleges, the high ideal of total dedication, hard work, and professional excellence without which their achievement will be mediocre and inferior. We must provide them with ample opportunity, not merely to obtain a degree, as though we were reluctantly forced to a formal

fulfillment of the requirements of accrediting agencies, but with the genuine desire to see our teachers receive the best possible training. Once they are trained we must not overburden them with teaching; we must protect them from non-academic works so that they will have time to study and think and so develop into ripe scholars and richly endowed teachers. This must be all the more stressed for, in our present pressure of work, we are all too prone to sacrifice the future development of our teachers and professors to the immediate need of the moment. If we are not to sacrifice the whole future of Catholic education; indeed, if we are even to survive in the face of growing standards and higher ideals, this policy must be tempered by far-sighted sacrifice of the present to the future. Let us not expect our teachers to pick up degrees course by course, through summers and Saturdays, in the shortest possible way, at the easiest possible institutions; let us, at whatever cost, at whatever sacrifice, give them the opportunity to develop themselves to the utmost. Let us encourage lay men and women to prepare themselves in the best possible way for future work and make it possible for them to do so and to continue to do so after they are engaged in their career work of teaching or research. Thus, we will gradually raise our own standards and build up a body of Catholic scholars and teachers who will be able to meet the challenge of the future.

I have attempted to place before you the destiny which I believe history reveals to us and to draw out the ideals which are implicit in that destiny. Humanly speaking, we are unequal to this challenge of the future for it demands a heightened excellence at every level of educational work and a powerful effort of creative intelligence which can only come to pass through an enormous increase of intellectual life in Catholic teachers, scholars, and institutions. Whether we shall meet the challenge fully or not, lies hidden in the future; whether we shall assume the responsibility of heroic preparation, rests with us now.

THE GRADUATE SCHOOL AND THE PROGRAM OF GENERAL EDUCATION

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It is worthy of note that the title of this paper, assigned to me by the Chairman of this Department of the N.C.E.A. before the publication of the President's Report, involves specifically two of the recommendations of the report, namely, 1) general education, and 2) reorganization of the graduate school, especially from the point of view of teacher preparation.

Across the land in college after college, Catholic as well as secular, there is a rising cry for more adequately prepared college teachers. College presidents and deans are re-echoing the question, "Where can we find teachers prepared to teach courses in general education?" They complain that they are handicapped in setting up the general education program because graduate schools are not preparing teachers for teaching these broad courses. Colleges have little choice other than either train their own teachers themselves or fail to answer one of the greatest needs in college education today.

This problem of adequate preparation of teachers of general education represents one of the most pressing problems facing higher education in America at the present time. In this paper I shall attempt to discuss certain factors involved in the problem of supplying adequately prepared teachers for courses in general education.

PROBLEMS NOT TO BE DISCUSSED

There are other problems that might well be examined under the general heading assigned to me for discussion. We could discuss the various meanings of general education, the relation of general education to liberal education and specialized education. Or we might take up any of the

following for examination, all of which are problems that must be faced by either the college or university, even the secondary school for that matter, in attempting to establish and carry out a program of general education:

1. What should be the objectives of general education?
2. What general area courses should constitute the general education program?
3. What should be the content of these general education courses? Should the content be determined by culling the best from our cultural heritage, or should content be determined by the problems, needs, and activities of our future citizens?
4. How should these general courses be presented? In what way should their presentation differ from that of specialized courses?
5. How much of the student's program should be devoted to general education? How coordinated with specialization?
6. How hurdle the problem of presenting general education both to terminal as well as prospective major students?
7. How can the college prevent gaps and overlaps in general education courses? How evaluate progress toward the achievement of general education objectives?
8. What about suitable texts for general education courses?

We do not know the answers to some of these problems. Others have been discussed at length elsewhere. Directing graduate research to some of these problems would constitute a major contribution to the cause of general education. But the greatest contribution that the graduate school can make, and I believe must make, is the adequate preparation of teachers for teaching courses in general education. In discussing this problem it is impossible, if not undesirable, to treat the preparation of college teachers for general education apart from the problem of preparation of college teachers in general.

WHAT IS THE BASIC FUNCTION OF THE GRADUATE SCHOOL?

At the present time, and I believe this to be true with very

few exceptions, there is no distinction, other than minor variations, made in the graduate programs of those preparing for pure research and those preparing for teaching. The fact is the objective of the minority has been permitted to dictate the program of the majority, despite the fact that surveys show that seven out of ten graduate school graduates enter teaching. Regardless of objectives or field, the students have been required to follow almost identical procedures.

Adequate teacher preparation means a revamping of objectives, programs, courses, and M.A. and Ph.D. degree requirements—at least as far as prospective teachers in the graduate school are concerned.

College deans, department heads, teachers, graduate students are not satisfied with our graduate schools. Their reasons for dissatisfaction boil down to this:

1. The purpose of graduate work is wrongly conceived and as a result the program is pointed in the wrong direction, mainly through emphasis on research as a primary and almost sole function, and
2. The graduate procedures, as a result, are wasteful and unrealistic.

Such dissatisfaction is not new; for at least twenty years there has been a growing demand from the various professional and accrediting associations for change in the education of prospective teachers. As Dean McGuire pointed out before this group yesterday, and Dean Moore last year, one of the primary functions of the graduate school is the preparation of teachers for our colleges.

Until graduate schools accept this as their prime function, . is almost a waste of time for colleges to attempt any .enovation or improvement in their curricula. The graduate school occupies the pivotal position in education, and it is almost useless to try to organize courses in general education without graduate faculties recognizing the preparation necessary for the teaching of such courses. Consequently, general education is of pressing importance to the graduate school. As Dean Drummond pointed out to this group

last year, the graduate school has the serious responsibility of providing educational leadership to our Catholic as well as secular colleges.

In view of the stubborn resistance of graduate schools to requests for change in their teacher-preparation programs, we might ask, "What is the purpose of graduate work?" The usual answer is "to train scholars who by their research will add to the sum-total of human knowledge." No one can object to an expansion of knowledge; but we believe this is *only one of the functions* of the graduate school. Furthermore, we believe there is a justifiable complaint against the befuddled methods by which we now support this ideal. As Sewall pointed out recently in the *Journal of General Education,* "The college teacher does not work on the frontiers of established fact. He works with students who are in the status of students because they do not know, and because they need to know a reasonable portion of the corpus of knowledge already established. He works with immature minds, and tries to make them mature by supplying both subject-matter and methods." In view of this responsibility, the expansion of knowledge can hardly be regarded as an adequate ideal for the graduate school in preparing college teachers.

It is true that the excellent teacher keeps alive professionally by keeping up his interest in research, either as producer or consumer, but primarily he is a teacher; his interest in research is secondary. It merely helps him perform his principal function of teacher.

It is quite apparent that the aspects of the graduate school program that are proving the principal obstacle in the development of general education courses in the college are in the main the same factors that stand in the way of more effective teaching in the college in general. The members of the Committee responsible for the President's Report on *Higher Education for American Democracy* are quite pointed in their accusation that "the failure of individuals to learn how to teach is largely the failure

of the present graduate school system. Inflexible requirements for the degree, the formality and dispersion of the established curriculum, the absence of programs designed to develop skill in presenting subject matter, and the lack of appropriate guidance have been largely responsible for the fact that advanced degrees frequently do not indicate an ability to teach." (vol. 4, p. 17)

WHAT IS THE MEANING OF GENERAL EDUCATION?

Before we discuss what changes might be made in the graduate program for the more adequate preparation of teachers of general education, it might be well for us to state what we mean by general education, why it is necessary, and then examine the nature of general courses in education. To begin with, general education, as the term is used today, is not synonymous with liberal education. The difference is one of degree, not of kind. General education refers to those phases of nonspecialized and nonvocational learning which should be the common experience of all educated men and women. It is that education which *every person* should have in order to assure to him the fundamentals of an effective life; it is that education which no person can afford to be without. General education undertakes to redefine liberal education in terms of life's problems as all of us face them, to give it human orientation and social direction, to invest it with content that is more directly relevant to the demands of the society in which we are living. The purposes of general education are contributory to those of a true liberal education. General education may be looked upon as an integral aspect of a full liberal education.

General education, as the President's Report emphasizes, should enable the student to identify, interpret, select, and build into his own life those components of his cultural heritage that contribute richly to understanding and appreciation of the world in which he lives.

Achieving this objective through highly specialized and intensive courses, which characterize the average college

curriculum, is almost an impossibility. To obtain a reasonably comprehensive grasp of his major field a student has to spend half or more of his time in that one department. The bits of knowledge which he gathers from specialized courses designed for specialists in other departments are too difficult for him to fit into a unified pattern. As a result of such fragmentation in the presentation of subject matter in college classrooms, he is likely to leave college unacquainted with some of the fundamental area of human knowledge essential for a balanced view of life.

Because of the prevalence of this situation, colleges find themselves facing the crucial task of providing general courses in the fundamental areas of our culture which make a major contribution toward more intelligent human living. These areas are usually labeled the humanities, the social sciences, and the biological and physical sciences. General courses that cut across departmental lines and center about problems of life are the answer to hyperspecialization.

IN WHAT WAYS ARE GENERAL EDUCATION COURSES DIFFERENT?

What is the nature of these general courses in education? How do they differ from other courses? First of all they are explicitly planned and taught with the objectives of general education in mind. They are not simply a dilution or restyling of existing courses nor a stringing together of the fundamentals usually found in the specific courses of an area. The difference is in choice of content and method of presentation. General courses are broad in scope, they emphasize generalizations and the application of principles rather than the learning of factual minutiae. They show the relationships between subject matters not ordinarily brought together, they cultivate in the student the habit of looking for and discovering broad meanings. This does not mean that general courses are elementary or superficial. They are no easier than specialized courses; if anything, more difficult from the point of view of the teacher. The real difference lies in function and purpose; the function

of general education courses is not to develop a learned man or professional technician but to provide the basis for intelligent living regardless of the type of life man may chance to have or the circumstances that surround it.

These courses draw their material from wide divisions of knowledge, embodying unusual combinations of subject matter not closely related within the systematic, logical development of the subject, but vitally related to the psychological processes which human beings use in dealing with everyday matters. A general course in the exact sciences, called perhaps "Science and Human Progress," designed to develop an understanding of the common phenomena in our physical environment and an appreciation of the implications of scientific discoveries for human welfare, would include not only content covered in science courses but would wed this material to that treated in the social sciences of sociology, economics, history and anthropology —all definitely related to life problems. A general course in the social sciences might be called "Problems in Contemporary Life" and draw material not only from the social studies but from the biological and physical sciences as well. Other general courses may be organized around major human problems such as family life, healthful living, world understanding, drawing from all fields and divisions of knowledge whatever facts and principles are pertinent to these problems.

WHAT IS BLOCKING THE PROGRESS OF GENERAL EDUCATION?

The effectiveness of any general education program will depend on the quality and attitudes of those who administer and teach it. "Unfortunately the training of college teachers today," to quote again the President's Report (vol. 1, p. 60), "is oriented so overwhelmingly toward research in some special field of scholarship that all too few are either competent to teach general courses or sympathetically inclined to try to do so. A quite different kind of education for college teachers and a new definition of scholarship and the purposes of higher education in America are basic necessities

if general education is to move forward to its goals." This new type of training that will have to be given teachers and the new way in which it will have to be given has occupied the thinking of too few leaders in graduate education.

We must face the facts. Teachers are unprepared for handling general education courses because from their junior year through the completion of their Ph.D. program they have concentrated on learning how to be technical specialists. The few exceptions are those who attended undergraduate schools that have developed programs of concentration requiring wide reading. If graduate schools continue to train teachers like they have in the past, they will continue to unfit them for general education courses. And if the majority of teachers in graduate schools remain mere specialists in the presentation of their subject matter and continue to regard general education as a euphemism for superficial education and resent cooperating in the development of interdepartmental courses in the graduate school, they will sabotage the entire program of general education.

DOES GENERAL EDUCATION BELONG IN THE GRADUATE SCHOOL?

There are some who say that advanced general education courses do not belong in the graduate school because the graduate school like professional schools is the place for specialization. Dean Moore last year told this group that to extend general education into the graduate school might prove almost as serious as pushing specialization down into the college. I cannot quite agree with him on this point. There are some graduate students, I grant, who may be adequately prepared to teach general education courses provided they have had a full general, liberal education in their undergraduate years, capped by specialization in the graduate school. But since a teacher tends to teach as he is taught, no matter how deep the rootage in his early training, the experience he gathers in the graduate school tends

to be rather decisive in setting the norm of his future teaching, philosophy and interests. He is too likely to think of much of his instruction in his graduate courses as intrinsic material of his field and as a result incorporate considerable portions of it in his own lectures. Too many college teachers fresh from graduate school have a tendency to reissue vest-pocket editions of their graduate courses.

Because of the rapid proliferation of courses, even in the graduate school, sometimes for no other reason than the fact that they are outlets for the specialized interests of certain strong personalities in a particular department, advanced general courses are necessary in the preparation of teachers of general courses. The future college teacher of general education has to "specialize" in general education. In this sense the graduate school is even for these prospective teachers a place for specialization. It is impossible for a prospective teacher of a general course in the exact sciences to cover all of the helpful courses offered in this general area. The same is true of one preparing for a general course in the humanities or social sciences.

At present a student may leave the graduate school with a Ph.D. in a scientific field like physics, for example, without having had any instruction in zoology, botany, geology, astronomy, bacteriology, physiology, anatomy, hygiene, and nutrition, sciences involved in the preservation of health and which constitute part of a general course in science. The ignorance of other fields not closely related to the sciences, for example, areas in social science in which the exact sciences have such important implications, especially in our technological society, represents another serious gap.

Advanced general courses are necessary in order that prospective college teachers be sufficiently liberated from the confining compartmentalization which results from subject-matter specialization. Norman Foerster, Kirkpatrick and others believe that advanced general courses have a rightful place in a graduate program for prospective college

teachers. To quote Foerster, "It is absurd to think that the A.B. graduate has had enough of it to become a teacher of general education in a college." (*Journal of General Education,* Jan., 1947, p. 108.)

Furthermore, I believe that advanced general education courses in the graduate school offer us an opportunity to carry upward the conscious Catholic emphasis which characterizes Catholic education on lower levels, but which at the present time has a tendency to be terminated at the college.

WHAT ARE SOME OF THE CHARACTERISTICS OF THE NEW-TYPE GRADUATE PROGRAM?

It is beyond both my intention and my ability to present a blueprint giving the details of the new type of graduate program that should be developed for prospective teachers of general education courses in college. I do not believe that anyone has such a workable blueprint mapped out in detail at this time. It is my opinion that the new type of graduate program must evolve from various experimental programs. However, there are a few suggestions and considerations that I would like to offer.

1. In preparing prospective college teachers for general education courses, the graduate school will have to shift emphasis from that of producing research scholars to that of preparing teachers. The needs of the graduate student should determine to a large extent the program of the graduate school.

2. The pattern of study should be designed to develop the broadest kind of interpretive scholarship in the chosen *general area* of "specialization." This calls for advanced general courses in the principal areas of our culture in order that unified knowledge may result. Compartmentalization of knowledge has grown to such an extent that it has become too difficult for many students to grasp the relationships of their fields to other disciplines even on the graduate level. This places a definite responsibility on the university faculty to reduce the present unmanageable

bulk of specialized learning to basic, understandable concepts.

3. The graduate school should provide a solid base for continued professional and personal growth. This may be done through acquainting the student with the principles as well as the practice of research in his chosen area, grounding in the history of his area, an understanding of its fundamental theories and principles, principal relevant facts, and the inspiration and working habits necessary to grow professionally throughout his lifetime. This inspiration should *be caught* from the graduate school faculty.

A certain amount of concentration in a particular field in a given area is not excluded by emphasis on general courses.

WHAT PROFESSIONAL PREPARATION IS NECESSARY?

4. The graduate school should recognize the necessity of providing potential teachers of general courses with the basic skills necessary to impart knowledge to others. College teaching is the only major learned profession for which there does not exist a well-defined program of preparation directed toward developing the skills which are essential for the practitioner to possess. This includes (except for the graduate student who is an experienced and superior teacher): 1) one or possibly two professional courses in education, and 2) a period of internship.

The course in education should consider major developments in curriculum, the philosophies of which they were or are the outgrowth, the philosophy of general education, and the principal techniques of superior teaching together with the psychological principles which they illustrate. Interwoven in the above considerations would be insights into the psychology of the upper teens as well as practical applications of such insights in the field of counseling, guidance, and teaching. The teacher of this course should be one of the remarkably superior teachers in the graduate school. Before this can happen the education departments will have to squeeze out the water from their multitudinous

offerings and present the meaty fundamentals in an organized and challenging manner.

As part of the graduate preparation of the college teacher, there should be a teaching internship during the graduate years. This calls for actual teaching of general courses, under helpful supervision in the undergraduate school of the university or in a nearby college. Firsthand contact, first observing an excellent teacher in action, then actually teaching the general course for which he is preparing, will forestall many of the shortsighted mistakes otherwise likely to saddle his first years of teaching. This means more than holding a graduate assistantship in which the assistant performs only the simple and repetitive tasks.

Teaching internship should continue through the first years of actual college teaching. Too many beginning college teachers are left to shift for themselves. An intelligent supervision characterized by helpfulness should be forthcoming from department heads. But until we have more department heads who appreciate the breadth of view needed by a teacher of general education, this type of supervision may have to suffer.

5. In admitting prospective teacher candidates for the general education courses, greater care and diligence should be exercised than is currently common in admitting teacher candidates. An essential qualification for such graduate study should be a broad program of general education at the undergraduate level together with evidence of superior scholastic ability (at least the upper third of their graduating class) and, in so far as possible, evidence of depth of interest, initiative, imagination, and determination to complete whatever is undertaken. Certain personality factors such as "unabrasiveness," love of people, emotional balance, and energy should also be in evidence.

Where prospective candidates present favorable traits but lack breadth of background, they should be required to undertake further preliminary work.

6. In order that there be as little wasteful repetition as possible in general areas, it is essential that the graduate

school should carefully appraise the candidate's achievements before outlining his graduate program.

7. The dean of the graduate school is the kingpin in determining the success or failure of whatever changes are brought about. As the head, so the school. He must be convinced of the necessity of the changes that are made in the graduate program. The faculty in the graduate school, at least those members concerned with the preparation of teachers of general education courses, should be committed to the philosophy of general education; they must have a broad general education themselves; they must be themselves excellent teachers in order to exemplify the improvement in teaching we have in mind.

Furthermore, the new type of graduate school must be more business-like in its direction. The chaos of "departmental autonomy" must be eliminated. Strict departmental control of advanced degree programs is too inflexible for the achievement of teacher-preparation objectives common to the entire graduate school.

WHAT CHANGES IN CURRENT REQUIREMENTS ARE SUGGESTED?

8. To make way for the advanced general education courses referred to above, there will have to be certain reductions in certain widely accepted graduate school requirements. Department heads and teachers afflicted with the occupational disease of hyperintellectualism and confirmed in nineteenth century conceptions of scholarship may not agree to the following suggestions, but we believe them in keeping with the new orientation of the graduate school interested in meeting the present emergency of lack of adequately prepared teachers of general education:

a. Drop the requirement of German, or in some cases German and French, as a "tool" of research, except where obviously necessary. In practice the uniform requirement has never justified itself. What the prospective college teacher of general education needs is not a blunt tool but a more humane understanding of our culture. A friend of mine, dean of a large

school, argues that ability to read these foreign languages is necessary for background. That was true in the German universities from which we have derived this requirement, but the conditions which made this requirement necessary then do not exist now.

b. Reduce the number of courses in subjects of comparatively slight importance, such, for example, in English, as the more barren periods of literature and third-rate individual authors.

c. Reduce the time given to certain courses, for example, in the English program, the introductory course in linguistic science might be reduced to one semester.

d. Reduce the emphasis on facts in the comprehensive examination to perhaps half of what is currently customary. This will permit more emphasis on critical evaluation and the understanding of the relatedness of cultural areas.

e. Cut in half the time spent on the graduate thesis. For the doctoral thesis this will amount to a saving of half a year. Present emphasis seems to indicate that the graduate school aims to develop authors. A recent study of professors of English shows that 95 per cent have never published a book and probably never will. What is expected of the college teacher is an occasional scholarly article. In view of this, would it not be better to insist on quality in the thesis and perhaps greater delimitation in the problem undertaken for research, with possible publication of the final draft in a scholarly journal?

These are a few of the reductions that seem possible in the graduate program, which if carried out would strengthen rather than weaken the program while at the same time make way for several advanced general education courses as well as for the professional preparation referred to above.

Research and scholarship would not be eliminated in the new type graduate program. As a matter of fact research might well be directed toward a number of pressing problems in general education which are clamoring for solution. We need research, for example, in the development of evaluative instruments that will reveal the progress of a student in the achievement of general education

objectives. We need instruments capable of disclosing attitudes and motives which will determine what an individual is more inclined to do when confronted with real issues. Substantial progress has been made in methods of functional measurement of non-factual outcomes, but much still remains to be done. We need research in correlation studies involving students in general education programs. We need research in the development of suitable college and secondary texts in the various areas of general education.

HOW DEVELOP AN ADEQUATELY PREPARED GRADUATE FACULTY?

An important problem remains: where are graduate deans going to find broadly educated faculty members to develop advanced general education courses covering the principal areas of our cultural inheritance, and secondly, who is to direct the graduate work of such graduates "specializing" in general education?

It seems to me there is only one practical answer, namely, in-service training of the graduate faculty. Perhaps the best preparation is the opportunity of graduate faculty members to work with a college faculty that is in the process of developing their own program of general education and assisting in the outlining of the general courses for the various cultural areas.

Blessed is that graduate school possessed of a few enthusiastic faculty members imbued with the philosophy of general education. With a few to lead, others can be led to see the light. This procedure has worked in a number of our colleges and in a few of our graduate schools. It is only through grappling with the problems at hand that dyed-in-the-wool subject-matter specialists can be led gradually to divorce themselves from the departmental concept of subject matter. But more than an intellectual acceptance of the general education program is necessary if it is to succeed; there must be an emotional acceptance likewise.

IN SUMMARY, WHAT IS NEEDED?

Summarizing, what is needed in higher education today

is a rededication of liberal education to its earlier purposes of freeing the human spirit from ignorance, prejudice, and provincialism, and of releasing the energies of men for the achievement of the good life. Since this objective is not possible of full attainment for large numbers of our students it means establishing courses in general education. This will cause some confusion and inconvenience, but the needs of the 90 per cent in college, not the 10 per cent, should set the college pattern.

On the part of the graduate school, this means facing squarely the responsibility of preparing teachers to teach general education courses in our colleges. It means reconsidering their basic purpose. The training of teachers must be recognized as their primary function; in doing so, stimulating scholarship and an interest in research should not be lost sight of but rather considered as a function along with the preparation of college teachers.

Because of the urgency of this whole problem, I would like to recommend that this department of the National Catholic Educational Association form an Advisory Committee on General Education, made up of undergraduate and graduate school members, to work with colleges and universities interested in developing such general education programs and courses as referred to in the body of this paper. A group of colleges might well constitute an experimental group, each working through its own faculty committees on the development of its own general education objectives and courses. Stimulation, direction, and encouragement are vitally needed. We have a fair number of Catholic colleges at the present time experimenting on their own with general education courses. We also have the experience of secular institutions to draw upon. I feel the number of Catholic institutions of higher education interested in the problem of general education would be considerably larger if an Advisory Committee on General Education existed which could advise and coordinate their efforts.

THE STIMULATION AND COORDINATION OF GRADUATE WORK IN CATHOLIC INSTITUTIONS

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In simple justice to your chairman I should note at the start that he intended me to raise questions, not to answer them. To begin, our Catholic graduate schools are, like all things finite, not everything we wish them to be. Their improvement involves not only the practical and perennial question of money but also the question of certain fundamental principles. Thus, are Catholics convinced that knowledge is a good, that the pursuit of knowledge specifies an institution as an institution? When I say "Catholics," I mean all Catholics or at least Catholics in general—lay and clerical, those who are professionally concerned with education and those who are not, the hierarchy, the clergy, religious, administrators and teachers. And when I say "convinced," I mean a real and not merely a national assent.

If Catholics in general had such convictions, the improvement of our graduate schools would almost take care of itself. It might appear, then, that the best way to better our graduate education would be to organize some nation-wide program of indoctrination which would lead to the general and real conviction among Catholics that knowledge is good and that it specifies an educational institution. Such a program would be useful because many Catholics, knowing they have the right answers to the large questions about human destiny, can and do at times adopt easy intellectual attitudes. Furthermore, because they are Americans, many Catholics have taken on unconsciously some of the pragmatism which colors American culture. Such a program of indoctrination would, however, probably accomplish little. It is too general, it would require too much to start it properly, to

organize it for the different classes of Catholics. Futhermore, many Catholics are here and now concerned with problems that are practically more pressing. Actually nothing would be done except to pass resolutions and to file mimeographed forms.

But deans and administrators have no problem that is more pressing. The improvement of graduate education is their problem. They can start with themselves, rally a few departmental chairmen, and gradually by professional zeal and by such concrete details as schedules, salaries, publicity show what their convictions are. One good man can do much to make a department; three excellent departments can almost make a school. And two or three outstanding institutions can be a tremendous force in shaping Catholic education in this country. This is not meant as quick arithmetic. It indicates that the only really practical answer which I know to the question of improvement is an answer which begins at home with small, very concrete beginnings. This one note might be added. At a time when our schools are being challenged, one of our most useful arguments could be that our institutions are doing an excellent job as educational institutions.

Does the attempt to improve our graduate education require that we increase our endeavors to foster and stimulate research? Or, to place the discussion on a fundamental basis, what is the end or purpose of a graduate school, what is the specific nature of graduate work which distinguishes it from non-graduate education, and what is the proper emphasis to place upon research? These were points at issue at the Mid-West Conference on Graduate Study and Research and at the Conference of the Department of Higher Education. And Dr. Blegen, dean of the Graduate School of the University of Minnesota, when the direct question was put to him, admitted that it was difficult if not impossible to give an adequate definition of graduate education. According to Dr. Meyer, chairman of the Department of Higher Education, graduate work is graduate work

because it is taken by graduate students. Finally, the report of the President's Commission on Higher Education was critical of graduate schools.

Probably more flexibility should be introduced into graduate programs. And certainly improvements can be made in graduate education taken generally. But whether it be termed by-product or goal, whether it be divided into pure research and into critical scholarship, whether it be a property or a specific difference, I hold that research must always be in some way a distinguishing mark of graduate education. And make what criticism you will of old guard thinking in graduate schools, demand better preparation of college teachers, speak positively of general education, properly deride narrow specialization and research, but beware of mere pragmatism, beware of reducing graduate education to a mere prolongation of college.

The matter of coordination is more important, but it can be presented more briefly. The real strength of our educational system does not lie in our institutions taken individually. Compare our schools individually with those of like size which are non-Catholic, and the dollar-weakness is apparent. Our greatest potentialities lie in our basic unity as Catholics. To put it in commercial terms—we can make use of that cooperation and coordination which chain-store systems or cooperatives have used advantageously. Or to make it clearer at the educational level—if the resources, buildings, funds, energy, leadership, faculty, everything that goes into all our Catholic graduate institutions could be pulled together to make one institution, that institution would hardly have an equal. But facts like buildings, the size of the country, the number of students to be cared for, present commitments, public relations, local circumstances, to say nothing of the disadvantages of having only one graduate school in the country, make that impractical and impossible.

And yet we could use far better than we have and do that potential strength which lies in cooperation and coordination. As a practical means towards such better use, I recommend that the Graduate Commission of the National Catholic Educational Association exercise a stronger concern with all graduate work carried on in Catholic institutions, and I recommend that the Graduate Commission function in a far tighter way than it has. This Commission, for example, could study the changing directions and needs of graduate work and make sound recommendations. It could see that graduate work in Catholic schools would measure up to certain standards. It could assist in preventing needless duplication (with its usual attendant weaknesses) of graduate programs in various institutions. And more positively, it could work out procedures for the exchange of students and of professors where graduate programs would make these advantageous. Finally, it could present more effectively on a national scale the needs of our graduate schools and show the important responsibility they have in carrying much of the intellectual apostolate of the Church.

FEDERAL LEGISLATION

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NATIONAL CATHOLIC WELFARE CONFERENCE
WASHINGTON, D. C.

This paper on federal legislation is a sequel to my address on the same subject at last year's Boston convention. On that occasion I endeavored 1) to interpret certain import trends in federal legislation affecting higher education, particularly Catholic higher education, and 2) to review a few of the education bills pending before Congress. Today's talk will follow the same procedure.

In light of the past year's legislative developments, probably the most significant observation in last year's address was the reference to an important book by Thad Hungate, Comptroller of Columbia University, entitled, *Financing the Future of Higher Education.* In this volume Mr. Hungate sketched the broad outlines of a pattern for financing a greatly expanded system of higher education in the United States. He proposed the following basic fiscal policies:

1. Public funds may not be appropriated to church-controlled private institutions, nor for specifically theological instruction.
2. Public funds may not be appropriated to private independently controlled institutions when such are of low standards or so located as to make undesirable their designation as a part of the State system.
3. Selected private independently controlled institutions desirable in a State system may be taken under public control pursuant to their request, and, as public institutions, receive public funds.
4. Selected private independently controlled institutions whose functions serve to fulfill State objectives for higher education may be offered State long-term contracts, say for thirty-five years, to achieve the

objects sought. Such contracts would be renewable, say, ten years before the date of their termination.

5. The State must carefully guard its prerogatives. Its actions must at all times be in fulfillment of its responsibilities for a satisfactory State system of higher education.

Facing frankly the problem of how these policies would affect privately controlled colleges and universities, Mr. Hungate declared:

> "State policy thus determined will fall hardest on institutions under church control. The action may precipitate anew the questions regarding the relations of Church and State. The Church, on one hand, does not want public control of its institutions; the State, from its point of view, seeks to strengthen the ties that bind its citizens together. A common educational experience is a potent force for social solidarity. The recourse of church-controlled institutions is to stimulate philanthropy to fuller support, to change type of control, if by so doing it can gain State support, or, failing this, to discontinue."

At this time last year Mr. Hungate's proposals and predictions were just so many opinions of an expert in educational finance. Today they are the principal fiscal recommendations of the President's Commission on Higher Education. In the near future they may be incorporated into the laws of the United States. Indeed, the legislative trend to prohibit the use of public funds in aid of privately controlled colleges and universities has developed rapidly during the past year. This acceleration is due in large measure to the financial recommendations of the President's Commission on Higher Education, most of which are very similar to Mr. Hungate's proposals. For example, in its volume on finance, the Commission recommended that "federal funds for the general support of current educational activities and for general capital outlay purposes should be appropriated for use only in institutions under public control." Like Mr. Hungate, the Commission did not

blink the fact that ". . . . its proposals for a great expansion of higher education in publicly-controlled institutions may make it extremely difficult for many private institutions to survive. A system of tuition-free education up through the fourteenth year and relatively low fees above the fourteenth year and in graduate and professional schools of publicly-controlled institutions will undoubtedly force many of the weaker private schools out of existence and profoundly affect the whole pattern of private institutional support. Furthermore, the strengthening of publicly supported institutions, as recommended by this Commission, may have the effect of further increasing the gradual upward trend in the flow of private benefactions to State institutions." Moreover, the Commission agreed with Mr. Hungate's plan to coordinate all institutions of higher learning in a State-wide and State-supervised system of higher education, for in its third volume, *Organizing Higher Education,* the Commission proposed that privately controlled colleges and universities become an integral part of the State systems "without implying that public funds should be used to support sectarian education." In short, the majority of the President's Commission has very definitely decided that every privately controlled school must serve the public good, but at the same time it has recommended that the criterion of a school's eligibility to receive public funds shall be not service to the public, but public control. To quote the statement of dissent, signed by Monsignor Hochwalt and Doctor McGuire, this criterion "appears to be arbitrary, to say the least."

How soon the Commission's financial recommendations will become law is a debatable question, but that laws for federal aid to higher education eventually to be enacted will be patterned after the Commission's proposals seems to be a fact beyond dispute. Here it may be noted that although the statement of dissent in the Report of the President's Commission was concerned exclusively with the

question of aid to privately controlled colleges and universities and not with the much broader issue of aid to church-related schools, yet only two members of the Commission signed the dissent. This leads one to suspect that not a few private college administrators would rather forego the benefits of federal aid than allow any public assistance to denominational schools. Moreover, a few administrators of church-related colleges apparently are opposed to federal aid for all privately controlled schools, their own included, simply because they fear that it might lead to federal aid for parochial elementary and secondary schools, an "evil" which they want to avoid at all costs. The fact remains, therefore, that legislation to provide federal subsidies for higher education undoubtedly will have a prohibition against any aid to privately controlled schools.

Any discussion of this issue invariably raises questions about the Supreme Court's recent decisions on the constitutionality of furnishing bus rides for parochial school pupils and the unconstitutionality of permitting religious instruction classes to he beld in public school classrooms during school hours. At the outset may I say that the Supreme Court of the United States is not, as Mr. Justice Jackson observed, "a school board for the nation," but rather a court of last appeal to settle particular cases brought before it. To date, the Court has not decided a particular case involving the use of public funds for the direct subsidization of a church-related school. No one may prove conclusively, therefore, that such aid is unconstitutional.

Nevertheless, it is quite evident that the question of subsidies for privately controlled schools conducted under religious auspices is intimately associated with the questions resolved by the Court in the Everson and McCollum decisions. May I therefore briefly review both decisions.

In the Everson case, a taxpayer claimed that a New Jersey statute authorizing the use of tax funds to furnish bus service for parochial school pupils was a "law respecting

an establishment of religion" in violation of the First Amendment. For the first time the Supreme Court was called upon to give an interpretation of the phrase, "a law respecting an establishment of religion," and then to apply its interpretation to the case at hand. Speaking for a five to four majority, Mr. Black prefaced his decision by discoursing on "the background and environment of the period in which the constitutional language (of the First Amendment) was fashioned and adopted." For information about this "background and environment" he relied rather heavily upon Madison's famous Memorial and Remonstrance, Jefferson's deistic theories of religion and the general notion that people came to our shores in search of religious tolerance. On this superficial investigation of the historical meaning of the First Amendment, Mr. Black based his sweeping conclusion that "Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or for professing religious beliefs or disbeliefs, for church attendance or non-attendance. No tax in any amount, large or small, can be levied to support any religious activity or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organization or groups, and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect a 'wall of separation between church and State.' "

What, then, constitutes "aid to religion" and when is a tax levied in support of a religious institution? Mr. Black's answer: a State "cannot consistently with the 'establishment of religion clause' of the First Amendment contribute tax-raised funds to the support of an institution which

teaches the tenets and faith of any church." Nevertheless, a State which has a general program for furnishing services, e.g., bus rides, to all school pupils may supply the services to parochial school pupils without violating the First Amendment, because, Mr. Black said, "Of course, cutting off church schools from these services so separate and so indisputably marked off from the religious function would make it far more difficult for the schools to operate. But such is obviously not the purpose of the First Amendment."

In this decision, therefore, Mr. Black set forth two conditions for giving aid to church schools: 1) that the funds be granted as a part of general welfare programs for both public and nonpublic school students; 2) that the funds be used for a service separate and indisputably marked off from the school's religious function.

Then came the McCollum decision. In Champaign, Ill., the school board permitted the use of public school buildings for religious instruction classes during school hours. Mrs. McCollum asked for a discontinuance of the practice on the plea that public buildings were being used in aid of religion in violation of the First Amendment. When the case was carried to the United States Supreme Court, the attorneys for the school board immediately realized that their case could not be won unless the Court could be persuaded to reverse or modify the sweeping ban against aid to religion decreed in the Everson decision. Accordingly, they prepared an excellent brief demonstrating that State legislatures which requested the First Amendment and the Congress which worked out its phraseology had in mind one and only one major objective, to prevent Congress from establishing a national official church to which all persons would have to belong as a condition for full United States citizenship. The attorneys maintained that historical evidence did not justify the Court's opinion in the Everson decision that the First Amendment prohibited aid to all religion. Accordingly, the attorneys argued that the nondiscriminatory use of public buildings for religious instruction, as was the

fact in Champaign, was not a violation of the First Amendment.

Mr. Black minced not a syllable in his abrupt reply to the attorneys' arguments. In the Everson decision, he said, the Court interpreted the First Amendment to mean that neither a State nor the Federal Government can pass laws which aid one religion, aid all religions, or prefer one religion over another and that no tax in any amount can be levied to support any religious activities or institutions whatever they may be called. This position, Mr. Black declared, has been challenged by an historical argument that the First Amendment was intended to forbid only government preference for one religion over another and not an impartial governmental assistance of all religions. After giving full consideration to this argument, the Court, Mr. Black concluded, is unable to accept it. Therefore, the Champaign plan of religious instruction is unconstitutional.

There is not one word in the McCollum decision to disprove the historical evidence submitted by the Champaign school board attorneys. The evidence was dismissed with the flat statement: "We do not accept it." The Court's arbitrary and doctrinaire attitude on this important constitutional question has prompted not a few American citizens to ask whether the Bill of Rights in our Constitution is an expression of immutable law or is it merely an historical relic worthy of an occasional nostalgic reference by a Supreme Court that is disposed to base its decision on the social trends prevalent at the moment. How secure are our rights? Does a citizen whose rights are violated appeal to the Constitution of the United States or does he throw himself at the mercy of the court? Is our nation a constitutional democracy or is it a bureaucracy managed by nine men? These are a few of the fundamental questions raised by the McCollum decision and, to be sure, they are more important than the issue of released time.

At least for the time being we may assume that the First Amendment forbids not the mere preference of one church

over all others, but also aid to all religions on a nondiscriminatory basis. But there probably will be many more decisions before an uncertain Court will determine with a measure of consistency exactly what is meant by the phrase, aid to religion. Is tax exemption an aid; are G.I. scholarships; are contracts with church-related schools for nuclear research; is the singing of Christmas carols, or Bible readings, or the recitation of the Lord's Prayer (Protestant version) an aid to religion? The court has opened the door to a score of law suits involving such practices. It is hard to believe that the framers of the First Amendment, not to mention the States which ratified it, ever intended that the First Amendment would have any relevance to these controversial practices in American education. As Mr. Jackson said in his concurring opinion, "It is idle to pretend that this task is one for which we can find in the Constitution one word to help us as judges to decide where the secular ends and the sectarian begins in education. Nor can we find guidance in any other legal source. It is a matter on which we can find no law but our own prepossessions. If with no surer legal guidance we are to take up and decide every variation of this controversy, raised by persons not subject to penalty or tax but who are dissatisfied with the way schools are dealing with the problem, we are likely to have much business of the sort. And, more importantly, we are likely to make the legal 'wall of separation between church and state' as winding as the famous serpentine wall designed by Mr. Jefferson for the University he founded."

There is no escape from the hard fact that the Supreme Court decisions do raise considerable doubt about the constitutionality of legislation, both in effect and pending, to provide public funds for church-related colleges and universities. Laws authorizing direct subsidies to church-related schools probably would be most vulnerable to judicial review, whereas legislation providing scholarships and/or contracts for specific projects probably would be least susceptible to attack by the courts. The legal situation

underscores the importance of giving serious consideration now to legislative proposals for scholarship aid to deserving students. This type of legislation would arouse a minimum of controversy, probably would stand a constitutional test, and in the long run probably would be the most effective method for granting public funds in aid of higher education.

We may be sure, however, that the administrators of publicly controlled colleges and universities will not rest content with scholarship assistance alone; before long they will sponsor legislation to provide federal funds for the direct subsidization of their institutions. This legislation will be patterned after the Taft federal aid bill about to be passed by Congress. Funds will be allocated to all States according to an objective formula which correlates the college-age population (ages 18-21) in each State with State-wide average income. Proportionately larger grants, therefore, will go to the poorer States. As to the use of the funds, the law will permit States to expend federal funds for any current expenditure for which State and local funds may be constitutionally expended. This is a complicated way of saying that funds will not be available for privately controlled schools, unless, perchance, they choose to give up their private status and become public institutions.

For the time being, such legislation should be opposed. We need time—all of us in the education profession—to consider carefully all the implications of building up a mighty system of publicly controlled colleges and universities, a system in which the privately controlled school will play an increasingly minor role. We educators need the counsel of historians and political scientists, who, perhaps, may give us some insight into the dangers to a free society inherent in a system of education largely controlled by the government. The current dispute over the relation of government to education raises a vital political problem; governments that aim to dominate every action of their citizens' lives initiate their dictatorial plans in the schools; governments that respect human freedom endeavor to pro-

mote a system of schools in which freedom of education is a major objective.

This thought was well expressed in the statement of dissent filed with the President's Commission on Higher Education. "We believe it is timely in this connection to call attention to the dangers of a higher educational system largely or completely dominated by the State. Exclusive control of education, more than any other factor, made the dictatorships of Germany, Italy, and Japan acceptable to an ever-increasing number of their populations. The question immediately comes to mind whether American education can continue to withstand the modern social trend toward governmental domination of the educational process. We confess definite misgivings on this point, now that the Commission has so decisively recommended a monopoly of tax funds for publicly controlled colleges and universities. We fear that legislation implementing the Commission's recommendation would go a long way toward establishing an administrative structure for higher education whereby government in the United States might easily use the nation's public colleges and universities to promote its political purposes."

Indeed, the immediate task of statesmanship in education is to create a true service of youth by making possible a harmonious and fruitful partnership between the different agents rightfully concerned in the upbringing of the younger generation. This partnership is one in which rights and duties in education are balanced and dovetailed so that a monopoly of control over the educational process is vested neither in the Church, nor in the State, nor in the organized teaching profession; it is a partnership in which the principle of divided authority in education is enshrined as a condition of freedom.

Now we turn our attention to an amazing paradox in educational administration. At the very time that our government on all levels is turning down requests of private schools for public funds, it is demanding an ever-increasing

amount of public accountability. Time permits only a cursory review of a few examples of public accountability. This review also will summarize the more important legislative proposals before Congress.

1. *Selective Service and Universal Military Training.* At the moment it is extremely difficult to predict whether Congress will enact legislation for Selective Service and/or Universal Military Training, but it is certain that privately controlled colleges and universities will be expected to cooperate in the same manner as publicly controlled schools in whatever defense program the Congress enacts into law. Our government will have no hesitancy—nor should it have—in asking privately controlled schools to adjust their schools to Selective Service requirements, to accept UMT students for their second six months of training and to furnish specialized courses in military skills. As was the case during the war, the exigencies of the present emergency undoubtedly will hush the complaints about aid to sectarian schools and the alleged diversion of public funds to private schools. Is it not a bit ironic that war or the threat of war breeds a spirit of tolerance while peace or the prospects of peace engender prejudice and religious animosity?

2. *Taxation.* The Committee on Ways and Means of the House of Representatives has heard testimony concerning the exemption from federal taxation of certain types of income received by colleges, universities and their affiliated institutions. It has been charged that some educational institutions are engaged in business operations netting millions of dollars annually and on which they pay no taxes, with the result that they afford unfair competition to business corporations which must pay high corporate income taxes. This complaint was directed mainly against those institutions engaged in business ventures not even remotely connected with their educational activities and against other institutions which pour back their tax-exempt profits

into their business ventures instead of into the treasury of the educational institution itself.

It is reported that these complaints caused the House Committee to consider a revision of the Internal Revenue Code under which the income of educational institutions is tax-exempt. Fearing that this revision might subject income from endowments to federal taxation, representatives of the American Council on Education and the Association of American Colleges presented testimony to the Committee opposing any revision in the Internal Revenue Code. Meanwhile, serious consideration is being given to a voluntary correction of abuses of the tax-exempt privilege. The matter is still pending before the House Committee.

3. *Extension of Social Security Coverage.* The House Ways and Means Committee has before it two bills to provide coverage in old age and retirement insurance for lay employees of nonprofit educational institutions. They are the Murray-Wagner-Dingell bill and the Kean bill. Both measures would require compulsory coverage. It is feared in some quarters that this extension of Social Security insurance might jeopardize the tax-exempt status of nonprofit institutions. Accordingly, it has been proposed that the bills be amended so that nonprofit institutions could come into the plan on a voluntary basis, with the understanding, however, that the tax would be compulsory on both employer and employee.

Advocates of this extended coverage point out that nonprofit institutions have an obligation in social justice to provide old age and retirement insurance for their employees. Here is another example, therefore, of the public accountability demanded of privately controlled colleges and universities.

4. *Anti-discrimination Legislation.* Several bills to outlaw discriminatory admission practices in institutions of higher learning have been proposed to the Congress. These bills apply to both publicly and privately controlled schools,

and reflect the trend to demand public accountability in admission procedures from all institutions of higher learning. As the President's Commission on Higher Education put it, ". . . . It is becoming generally acknowledged that, despite a large measure of private control and private support, these (private) institutions are vitally affected with the public interest. Not only is this reflected in the privilege of tax-exemption which they are accorded, but also in the process of State accreditation in certain States, and in the recognition that they constitute part of a program of higher education dedicated to the nation's welfare. They are thus genuinely vested with a public interest and as such are morally obligated to abandon all restrictive policies. . . ."

At the moment, however, no serious consideration is being given to any of the federal measures to prohibit discriminatory practices.

5. *National Science Act.* Proponents of legislation to establish a national science foundation have introduced a new bill without the administrative "bugs" which caused the President to veto a similar measure last session of Congress. As far as I know, research grants and other forms of aid will be available to both publicly and privately controlled colleges and universities on the theory that every school in the nation must contribute the fruits of its research to the common good.

Three laws pertaining to education merit a word of comment.

1. *The Fulbright Law.* Three nations, China, Burma and the Philippines, have signed agreements with our State Department whereby their currencies paid for the sale of surplus war property will be used to pay tuition for American students in foreign universities and for foreign students in American-sponsored universities.

2. *The Mundt Law.* This measure authorized our State Department to engage in a program of information and cultural exchange. Administrative procedures for the Mundt Law are now being developed. It is expected that funds for exchange personnel will be distributed impartially among both publicly and privately controlled colleges and universities.

3. *Subsistence Increases for Veterans.* Under tremendous pressure from veterans' organizations, Congress and the President somewhat reluctantly agreed to grant cost of living increases to G.I. students. It is estimated that these increases will cost the government over $200,000,000 a year. It is quite possible that this law will increase the number of veterans seeking opportunities for higher education.

Perhaps this report on legislative developments in Washington during the past year has had an excessively gloomy note. While it is quite certain that the cause of public aid for privately controlled colleges and universities has been set back a long way during the past year, it still remains true that scholarship programs, contracts for research and other indirect forms of financial assistance may afford private schools some measure of public support. I make this comment lest the somewhat dismal tone of my report might arouse unwarranted indignation or resentment. To be sure, the issue of aid for privately controlled schools is tremendously important not only in terms of the financial assistance it would bring to our schools but in terms of the fundamental political issue of the right relationship of government to education. On the other hand, this issue must be kept in its proper perspective and our concern about it must never become so intense that we would lose sight of other issues even more important. I do not think that the importance of this issue should be exaggerated to the extent that we would do anything to interfere with the essentially spiritual mission of the Catholic Church in the United States.

Perhaps this thought is best expressed in a beautiful quotation from one of the finest Christian patriots who ever lived in our wonderful nation. In 1901, in Dubuque, Archbishop Ireland delivered a sermon on "The Church in America." Towards the conclusion he made this statement, "Finally, in my earnest desire that the Catholic Church in America should be all that God intends it to be, may I be allowed to say to Catholics: Be, in the truest and best sense of the word, Americans—loving America, loving its institutions, devoted to its interests, slow to blame it, ardent to defend it. In the past, the Church in America bore more or less a foreign aspect. This was due to circumstances; but, however inevitable it was, no one will deny that it worked harm to the cause of religion. To do away with the possibility of misunderstanding or suspicion, we owe it to the Church to make plain to all our Americanism—our loyalty to America. We are not, of course, bound to approve all that the country does or all that is done in its name; as citizens we have the right to condemn, to criticize, to try to alter; but, whatever we do, it must be plain that we love America, and that, if we do criticize, it is for very love of country. There is among us, I am not afraid to say, a tendency to criticize at every moment, to exaggerate mistakes, to minimize virtues, to pile up grievances, to grumble perpetually. Such a disposition is unpatriotic, and does most serious harm to the Catholic faith in the eyes of intelligent and earnest Americans. If there are grievances that Catholics have to complain of, let us seek to redress them by proper methods; and our grievances will be redressed, so far as circumstances will at all allow. I have unbounded confidence in American liberty and American justice; I believe that it is the sincere wish of our public men and of American citizens in general to give all classes their just rights. I have not known a single case in which a reasonable appeal through reasonable methods was not courteously listened to, and in due time granted, as justice and patriotism dictated. Is it not un-

reasonable to go back fifty or a hundred years to unearth acts of unfairness or ill-will towards Catholics? Is it not un-American to load down meetings with resolutions that Catholics have grievances, without even being sure that grievances really exist, or without doing anything to remedy them, if they do exist, save to grumble? Is it not puerile to declare in every issue of a weekly newspaper either that we are persecuted, or that we are about to be persecuted? Surely, the time has come to forget the old spirit of bitterness and suspicion begotten of days of persecution in olden times, to look at things as they are today, to live in the present and the future, and to reach courageously and honorably forward towards the elevation of our people to the character as well as to the condition of free men. Let us be just to America, and know and proclaim that, all things duly considered, nowhere is the Church more free than in America, that in few other countries is it allowed to live in such untrammeled freedom."

As we approach the problem of aid for private schools in the spirit of patriotism so magnificently expressed by Archbishop Ireland, we shall in the end be able to surmount the legislative and constitutional barriers that now bar our institutions from receiving the public funds to which they are entitled. If the problem is approached in this spirit of patriotism, we shall make not enemies but friends for the Church that holds high the banner of justice in political and social affairs.

STUDENT RELIEF CAMPAIGN

JOHN CUNNINGHAM, LOYOLA UNIVERSITY OF LOS ANGELES, LOS ANGELES, CALIF.

Last April, at the annual Congress of the National Federation of Catholic College Students, it was decided to launch a relief drive for the needy students of the world. This was not to be the usual cash collection among the student bodies but a major concerted effort to meet what was regarded as a crisis in the international student community. It was hoped that every student in the Catholic colleges of the nation would participate.

The Catholic students have, since the war, participated in many independent drives to raise funds for relief work. Some schools used existing relief agencies to distribute the supplies while others sent aid directly to schools and agencies overseas. Unfortunately, there was no means of calculating the share that our students had contributed under this system. There was danger too that some groups overseas would receive supplies from several different sources while others in far worse physical condition suffered unaided. These possibilities are being avoided by channeling all assistance through one outlet.

Why Student Relief?

Some people question the object of a student relief drive. They fail to realize the fact that many of the world's universities were destroyed during the war. They do not know that many students in Europe must work half of the day rebuilding their school in order to attend class the other half of the day. Perhaps they are unaware that the forces of the Cominform make special efforts to develop leaders for the communist cause from among the college students the world over. They might not know that students are often overlooked by existing relief agencies with the remark: "If

they are hungry, they will get a job." Perhaps, and more important than all, they forget that what we do for these, our brothers, we do for Him.

THE ORGANIZATION

The administrative organization to handle this project was quite simple. Ken O'Connor of St. Peter's College, N. J., was selected to be chairman of the Executive Committee. Other members of the committee were Jim Dougherty, St. Joseph's College, Pa.; Neil Scanlon, Boston College, Mass.; Tom Harper, La Salle College, Pa.; Miss Ruth Maiers, Mount Mary College, Wis.; and Jack Cunningham, Loyola University, Calif.

Miss Joan Christie, who was graduated from Manhattanville College of the Sacred Heart last June, was appointed to the full-time position of Executive Director of the Student Relief Campaign. Much of the credit for the success of the drive must be given to the skill and tact of Miss Christie.

Miss Christie worked in the office of the NCWC War Relief Services in New York. Through their expert assistance many difficulties were overcome and the road cleared for the campaign. The problems of shipping and handling overseas were solved by the use of facilities already established by War Relief Services.

Neither the Executive Director nor the Executive Committee planned the local efforts in raising funds. They gathered information on the need for assistance from overseas and suggestions of different methods which might be used to raise funds and sent this information to the local campus and regional organizations. The full responsibility for making the effort a success was placed in the hands of the regional and campus leaders. Each campus and region had a Student Relief Committee and all action, and in some cases inaction, rested in their hands.

The flexible organization was important for the following reasons: first, the many local situations made it almost

impossible to draw up a plan that would be workable in many localities; second, the committee felt that outside interference into the local affairs would be resented by student leaders; third, it was felt that outside direction would have a tendency to retard initiative and leadership, while the plan adopted would give a free hand for expression.

The campaign was divided into two sections. During the first semester of this school year cash was raised to purchase food, medical supplies, and school equipment. The second semester was reserved for collections of clothing, books, food, paper, and supplies.

RESULTS

The first phase of the campaign has been completed by most of the schools. By the last report, $118,000 cash had been collected and sent to headquarters. The cash drive is still continuing in many places and funds raised will be accepted until the end of this semester. There are many thousands of dollars that have not as yet been sent to the relief offices in New York.

France, Belgium, Poland, Germany, Austria, China, the Philippines, Spain, Hungary, Italy, and the DP students of at least seven nationalities have already received aid through the Student Relief Campaign.

Some of the schools have had a marvelous record to date in the campaign. Thirteen schools have raised over five dollars a student so far. They must certainly be congratulated for their exceptional work. The thirteen leaders are, for the most part, small schools.

Manor College, Philadelphia, Pa., has led all schools in the per capita donations. The ten students at Manor have raised $588.50, or $58.85 per student. Other schools that have topped the five-dollar-a-student mark are: Marymount College, Los Angeles; Nazareth College, Mich.; Ursuline College of Paola; Manhattanville College of the Sacred Heart, N. Y.; St. Mary of the Springs, Ohio; Loyola University, Los Angeles; Mount St. Mary College, N. H.; St.

Mary of the Woods, Ind.; Regis College, Mass.; College of St. Francis, Ill.

University of Notre Dame has shown a marvelous performance. The true Christian spirit of Notre Dame was shown when the "Fighting Irish" raised $32,600.00 for student relief. Most of this total was raised in a whirlwind drive between the end of football season and the semester end. The feature performance was a car raffle in which two automobiles were given away. Both the person who held the winning ticket and the student who sold the winning ticket were given an automobile.

Loyola University of Los Angeles sponsored a raffle of a television set that raised $9,250. The raffle started as a campus project and ended with the active cooperation of over forty other organizations in Los Angeles. Knights of Columbus Councils, parish Young People Clubs, nurses training schools, local Catholic colleges, and other organizations helped sell tickets.

St. Joseph's College of Philadelphia sponsored a debate to raise funds. This was no ordinary debate, as it was between the St. Joseph's debaters and those of Oxford. The Oxford debaters were brought over from England for this occasion. Although the debate was described by Jim Dougherty, president of the NFCCS, as more of a cultural than financial success, it shows the lengths to which our students went to raise funds for the needy. There were many novel schemes tried.

NOT ALL RESULTS FINANCIAL

Not all of the students' efforts ended in financial success. Some schools worked tirelessly on projects only to see little or no success. These students must be commended for their efforts. Some of the schools that made poor showings in this campaign were using other channels to send goods overseas.

The fact that some schools did better than others can be shown by the fact that of the 133 schools reporting to date

the combined total of the top two, Notre Dame and Loyola, is equal to one third of the national total. The thirteen schools mentioned raised almost half of the total.

There are probably varied reasons why so few students contributed such a large proportion. Much of the credit must undoubtedly be given to a small group on each campus who took the responsibility upon themselves to make success out of the effort. They saw the Christian implications. Their burning zeal caught fire in the rest of the student body and the final outcome was assured.

SECONDARY SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 2:30 P. M.

Rev. Bernardine B. Myers, O.P., President of the Department, requested Rev. Joseph G. Cox to say the opening prayer.

The following Committee appointments were made by the President:

The Committee on Nominations: Brother Herman Basil, F.S.C., Chairman; Sister Francis Joseph, S.P.; Brother Benjamin, C.F.X.

The Committee on Resolutions: Rev. Hugh M. Duce, S.J., Chairman; Sister M. Xavier, O.P.; Brother Henry Ringkamp, S.M.

Father Myers announced that Sister M. Evangela, of the School Sisters of Notre Dame, long a member of the Executive Committee, had been appointed Provincial Superior of her congregation. He offered to her and to the members of her community the felicitations and congratulations of the Secondary School Department.

Father Myers then outlined briefly the general statement of the Life Adjustment Education Program for Youth, the theme of the Department. To this he added several remarks from his article on Life Adjustment Education from the February Bulletin of the National Catholic Educational Association.

Sister M. Janette, who had attended the meetings of the National Commission on Life Adjustment Education for Youth as an auditor for the N.C.E.A., supplemented the

remarks of the President. She explained that she had been greatly impressed with the attitude of the Commission. It was made up of only nine members, and there was no desire to enlarge it in order that its work might not be hampered. She said that Catholic education was represented on the Commission when many other important groups were not, and attributed this to the great respect of the Office of Education for the National Catholic Educational Association and its influence. Sister Janette expressed her respect for the sincerity and idealism of the group and their endeavors to foster a more efficient program of education for American youth.

A lively discussion followed the general statement by the President. The *sixty percent* was challenged by several, and Father Myers explained that it should not be taken as an absolute value, acknowledging that Dr. Prosser himself, the author of the Life Adjustment Program, found that number too vague and unreliable.

Sister Janette remarked that in the past, when Catholic educators felt the need of something in the schools, they went ahead and did something about it. Catholics have built up a system of education because they are convinced that education without religion is no education. If we are now convinced that changes are necessary in the present set-up of education, then we should make some efforts to discover the causes and take the necessary remedies, and many Catholic educators are convinced that some changes should be made.

Sister M. Annetta described several techniques in force in the schools conducted by her congregation in California. These were principally in the field of guidance, and were for the purpose of adjusting pupils to the school schedules according to their needs and interests.

Sister Ignatius invited the delegates to the Lux School in San Francisco to view what one school is doing for the *sixty percent.*

Father Joseph G. Cox commented upon the difficulty of introducing the Life Adjustment Program to take care of all the needs of the individual students. Large schools especially challenge the ingenuity of teachers and administrators to test numbers of pupils for their needs and capabilities. Many students drop out of school principally because of a lack of energy to finish the course, and not through any inadequacy of the school.

Brother Benjamin, C.F.X., in rebuttal, remarked that many pupils can never succeed with the program of many schools. Pupils today are younger, and modern educators are asking them to do more than older pupils of thirty years ago were expected to do. Our schools are not perfect. We have much to learn, and we should not be afraid to face the issue. Vocational training is necessary, and can be introduced without too much expense. Where there's a will, there's a way!

The session closed with prayer by Father Edmund J. Goebel.

SECOND SESSION

THURSDAY, April 1, 9:30 A. M.

Father William Plunkett opened the session with prayer. This session continued the consideration of the Life Adjustment Education Program for Youth in several specific fields.

Brother John McCluskey, S.M., Principal of St. Monica's High School, Santa Monica, Calif., read a paper on "The Implications of the Life Adjustment Program Concerning Citizenship."

Sister Mary Annetta, P.B.V.M., Presentation Academy, San Francisco, spoke on "Implications Concerning Home and Family Life."

Rev. A. E. Egging, Superintendent of Schools, Diocese of Grand Island, St. Paul, Neb., read a paper on "Implications Concerning Work Experience."

At the end of these papers the Department was honored by a visit from His Excellency, Archbishop Mitty, who was accompanied by Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General of the Association, and Rt. Rev. Msgr. James T. O'Dowd, Superintendent of Schools, San Francisco, and chairman of the local committee for the convention. His Excellency expressed the gratitude of the bishops of the United States for the excellent work that is being done by the priests, brothers and sisters engaged in the secondary field of education, and commended the members for the great influence their lives have upon the Catholics as well as non-Catholics with whom they come in contact. He also congratulated the Department upon its excellent program and for its great work in the field of secondary education.

The discussion centered principally upon the implications concerning work experience. The question was raised: How will we determine who to send to work and who to retain in school for more advanced work? Father Egging replied that this is the work of a good guidance program. Constant alertness is necessary in the classroom to determine when a student is no longer obtaining any value from his school experience. Such a condition suggests an adjustment, and a good guidance director in conference with the student should be able to work out a program to meet his needs.

Father Foudy asked how the school can meet the needs of the *sixty percent*? Father Egging replied that it is a fallacy to establish any percentage figure. This figure changes with the locality. This figure was later changed by the Prosser Committee. The nature of the work experience depends upon the appetites, the interests, and the probable opportunities of the pupils. He then gave several examples of adjustments in work experience that have taken place in his diocese.

Brother Henry Ringkamp asked Sister M. Annetta how her course of study was built up and what texts were used.

Sister M. Annetta replied that the course of study in home and family relationship was built up around the li-

brary. There was a separate teacher for each unit. The teachers were trained in a workshop during the summer and developed their own courses and collected their own materials. No one text could do. Many texts, pamphlets, and publications were worked into a basic program. The core in Christian family living includes English, history, and other subjects, and so is valid according to State requirements. Hence there is no difficulty with the accrediting agency.

The session ended with prayer.

THIRD SESSION

THURSDAY, April 1, 2:00 P. M.

This session which, by custom, is devoted to the consideration of the teaching of religion, was opened by Rev. Joseph G. Cox, Vice President of the Department.

Father Thomas Lawless, O.S.F.S., said the prayer.

Father Cox introduced the panel by reading an editorial taken from *America* on secondary education's responsibilities.

Father Thomas Lawless, O.S.F.S., Salesianum High School, Wilmington, Del., read the first paper on "Self-Discipline through Religious Motivation—The Practical Christian Basis for Life Adjustment."

Sister Joan Marie, S.H.N., Oakland, Calif., spoke on "Christian Morality—The Index of a Christian Life."

The third paper, entitled "Modern Economics versus Christian Ethics," was presented by Rev. William J. Smith, S.J., of Brooklyn, N. Y.

Very Rev. Msgr. Patrick J. Dignan, Superintendent of Schools, Los Angeles, spoke inspiringly on "Catholic Dogma —A Challenge to Collectivism and Secularism."

Brother Paul Sibbing, S.M., Inspector of Schools, Dayton, Ohio, presented the last paper of the panel entitled: "Life

Adjustment through Catholic Action—The Spiritual Outcomes of Catholic Education."

A short discussion followed which touched on several points brought out in the papers.

The meeting closed with prayer by Father Lawless.

FOURTH SESSION

FRIDAY, April 2, 9:30 A. M.

The last session opened with Rev. Bernardine B. Myers, O.P., in the chair. Father Anselm M. Townsend led the prayer.

Rev. Anselm M. Townsend, O.P., Fenwick High School, Oak Park, Ill., spoke on the subject "Implications Contained in the Life Adjustment Program Concerning the Tools of Learning."

This was followed by an admirable summary of the discussion throughout the convention by Rev. Edmund J. Goebel, Superintendent of Schools, Milwaukee, Wis., under the title "The Total Experience of the School Child for Life Adjustment Education."

Brother Eugene A. Paulin, S.M., complimented the program committee upon the fine program presented, and called attention to the fact that the Life Adjustment Program is a new approach to secondary education which is long overdue, and that the Secondary School Department is the first national group to consider it.

Father Myers spoke of the National Honor Society and urged its introduction into our schools for the encouragement of our boys and girls by the recognition of leadership and scholarship among them. He announced that Mr. Paul Elicker had recognized the contributions of Catholic secondary education to this society by the appointment of Father Myers to its National Board.

Brother Julius Kreshel, S.M., made short reports on the Regional Units and the Quarterly Bulletin.

Rev. Hugh M. Duce, S.J., Chairman of the Committee on Resolutions, presented his report.

RESOLUTIONS

I

Whereas we, the delegates of this forty-fifth annual meeting of the National Catholic Educational Association, have received the warmest of welcomes from the city of San Francisco, and from its illustrious Archbishop, His Excellency, the Most Reverend John J. Mitty, and

Whereas everything possible has been done by the local committee on arrangements, headed by the Right Rev. Msgr. James T. O'Dowd, Archdiocesan Superintendent of Schools, to make our stay profitable and enjoyable,

Be it resolved that the membership of the Secondary School Department voice its deep and sincere gratitude to the City of St. Francis, to His Excellency, the Most Reverend Archbishop, and to the aforesaid committee and its chairman.

II

Whereas our Holy Father, Pope Pius XII, in his solicitude for the Mystical Body of Christ, has never ceased to point out to all men the way to abiding peace, justice and charity,

Be it resolved that the members of this Department renew their pledge of loyalty to the Supreme Pontiff and that they continue to support him in his disheartening struggle by their fervent prayers;

Be it further resolved that the members of this Association will do all in their power to impart to their students great loyalty to and love for the Holy Father and an unswerving fidelity to all his teachings.

III

Whereas our own beloved country has, under the Providence of God, attained to a position of world leadership, and at the same time is menaced by enemies both within and without its borders,

Be it resolved that we, the members of the Secondary School Department, will be more insistent than ever in inculcating in our pupils the genuine Christian principles on which alone true patriotism and democracy are founded;

And be it further resolved that we will earnestly strive to prepare the students entrusted to us to assume the weighty responsibilities of citizenship that the gravity of the times and the mighty dignity of our country demand.

IV

Whereas many false doctrines have tended to undermine the vigor of family life in our nation,

Be it resolved that we, the members of the Secondary School Department, will vigorously combat these errors and that in order to do so more effectively we will strive for an ever closer cooperation between the school and the family.

V

Whereas it is most essential that every Catholic child be in a Catholic school,

Be it resolved that we as educators will give serious study to the problem of adjusting our curricula to the needs and capabilities of all Catholic youth.

VI

Whereas the illustrious Order of the Brothers of the Christian Schools, which has served God, the Church, and the youth of every nation with such great distinction and untold good for souls, is observing the centenary of its foundation in the United States,

Be it resolved that the Secondary School Department of the National Catholic Educational Association extend to the Brothers of the Christian Schools its heartfelt congratulations and fervent prayers that God may continue to bless and prosper their generous and fruitful labors in the vineyard of Christ.

Respectfully submitted,

HUGH M. DUCE, S.J., Chairman
SISTER MARY XAVIER, O.P.
BROTHER HENRY C. RINGKAMP, S.M.

Brother Henry Ringkamp, S.M., moved that the report be accepted as read. Brother Julius Kreshel, S.M., seconded the motion, and the report was unanimously adopted.

Brother Herman Basil, F.S.C., Chairman of the Committee on Nominations, presented his report, and moved its adoption.

Officers of the Secondary School Department, National Catholic Educational Association, 1948-1949:

President: Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.

Vice President: Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.

Secretary: Brother Alexis Klee, S.C., A.M., Metuchen, N. J.

Members of the General Executive Board: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Rev. Julian L. Maline, S.J., Ph.D., West Baden Springs, Ind.

Department Executive Committee:

Ex Officio Members: The President, Vice President, and Secretary; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Rev. Julian L. Maline, S.J., Ph.D., West Baden Springs, Ind.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo., Vice President General, representing the Secondary School Department.

General Members: Rev. John P. Cotter, C.M., A.M., Brooklyn, N. Y.; Rev. John T. Foudy, Ph.D., San Francisco, Calif.; Rev. Michael J. McKeough, O. Praem., Ph.D., Washington, D. C.; Rev. John Francis Monroe, O.P., A.M., S.T.Lr., Columbus, Ohio; Brother Herman Basil, F.S.C., A.M., Chicago, Ill.; Brother Benjamin, C.F.X., A.M., Danvers, Mass.; Brother Joseph Abel, F.M.S., A.M., Poughkeepsie, N. Y.; Brother Ignatius Francis, F.S.C., A.M., Glencoe, Mo.; Brother Mark, C.F.X., A.M., Baltimore, Md.; Brother Julius J. Kreshel, S.M., A.M., Kirkwood, Mo.; Brother Paul A. Sibbing, S.M., A.M., Dayton, Ohio; Brother Gerald, S.C., M.S., Mobile, Ala.; Brother Henry C. Ring-

kamp, S.M., A.M., St. Louis, Mo.; Sister Mary Angelica, S.C., Ph.D., New York, N. Y.; Sister M. Benedict, C.S.J., A.M., Brighton, Mass.; Sister M. Coralita, O.P., Ph.D., Columbus, Ohio; Sister Mary Elaine, S.S.N.D., A.M., St. Louis, Mo.; Sister M. Hyacinth, O.S.F., A.M., Aurora, Ill.; Sister M. Joan, O.P., A.M., Madison, Wis.; Sister Francis Joseph, S.P., A.M., St. Mary-of-the-Woods, Ind.

Regional Members:

Middle Atlantic: Rev. Leo J. McCormick, Ph.D., Baltimore, Md.; Very Rev. Thomas A. Lawless, O.S.F.S., Ph.D., Wilmington, Del.

Southern: Rev. William E. Barclay, Memphis, Tenn.; Rev. Laurence M. O'Neill, S.J., Ph.D., New Orleans, La.

Midwest: Brother William Mang, C.S.C., Ph.D., Notre Dame, Ind.; Rev. William J. Plunkett, A.M., Elmhurst, Ill.

California: Sister Joan Marie, Oakland, Calif.; Rev. Hugh M. Duce, S.J., San Jose, Calif.

Brother Eugene A. Paulin, S.M., seconded the motion, and the report was accepted. The Secretary cast the ballot electing these officers.

There being no further business, the meeting adjourned.

BROTHER ALEXIS KLEE, S.C., *Secretary.*

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

Fenwick High School, Chicago, Ill., December 6, 1947

Rev. Bernardine B. Myers, O.P., President of the Department, called the meeting to order at 10:00 A. M. Rev. William Plunkett led the opening prayer.

The Secretary called the roll and all members answered to their names with the exception of the following:

GENERAL MEMBERS

Rt. Rev. Msgr. James T. O'Dowd; Rev. Michael McKeough, O.Praem.; Brother Herman Basil, F.S.C.; Brother Benjamin, C.F.X.; Brother William Sharkey, S.C.; Sister M. Angelica, S.C.; Sister Benedict, C.S.J.

REGIONAL MEMBERS

Rev. Edward M. Reilly (Middle Atlantic); Rev. Laurence M. O'Neill, S.J. (Southern); Sister Joan Marie (California); Rev. Hugh M. Duce, S.J. (California).

The minutes of the meeting of April 7 at Boston were read and approved without change. Motion of approval and acceptance: Brother Julius Kreshel, S.M.; second, Brother Gerald, S.C.

Brother Julius Kreshel, S.M., Chairman of the Regional Units, gave a report upon the activities of the various Regional Units. He introduced Rev. William E. Barclay, newly elected Chairman of the Southern Regional Unit, who gave a brief report of the program presented at the meeting of the Unit in Louisville on December 4.

Brother Henry Ringkamp, S.M., moved the acceptance of the Report on Regional Units. Brother Gerald, S.C., seconded the motion which was carried without dissenting voice.

Brother William Mang, C.S.C., discussed the change of

name of the Midwest Unit. It was noted that the change of name had already been made, had received the approval of the Executive Committee, and should be adhered to in order to avoid confusion.

Rev. Joseph G. Cox, Chairman of the Committee on Religion, mentioned that the program of the session devoted to religion would be ready on time. Father Myers took the occasion to bring to the members the compliments of Monsignor Hochwalt to the Secondary School Department for its interesting programs, its spirit of cooperation with the Secretary General, and its promptness in forwarding material for publications of the Association.

Brother Julius Kreshel, S.M., gave a brief report on the *Quarterly Bulletin.* Brother Henry Ringkamp suggested that it might be imposing too much work upon one willing person to retain him as Chairman of the Regional Units and Editor of the *Quarterly Bulletin.* Brother Julius replied that the two tasks were not too burdensome, and that one was an aid to the other since both dealt with the regional units. He preferred to retain the two positions if it met with the approval of the group. Father Myers offered the sincere gratitude of the Committee to Brother Julius for his generosity and devotedness, and complimented him upon the thoroughness with which he accomplished both positions.

Father Myers remarked that, although the Committee on Honor Societies had been dissolved last April upon its presentation of a full report and its recommendation that no Catholic Honor Society should be established but that Catholic schools should cooperate with the National Honor Society, yet there were some loose ends to tie up. Father Maline was asked about the present status of the article he had offered to write for the September issue of the *Catholic Educational Review.* He replied that he thought it better to send the article to the *Catholic School Journal* as it would receive a wider publicity through that medium. He further stated that he had asked Sister Francis Joseph to interest a member of her congregation who had considerable experi-

ence with the National Honor Society in writing the article. Sister Francis Joseph replied that Sister Mary Geraldine is at present at work on the article which should soon be ready for publication in the *Catholic School Journal.*

Father Myers remarked that, if any member should have any correspondence with the National Honor Society, he should address himself to Mr. Paul E. Elicker, who has expressed his appreciation of the interest of Catholic schools in the National Honor Society. Mr. Elicker also expressed a wish that Catholic schools should become more interested in the national scholarships sponsored by the National Honor Society.

Father Maline suggested the use of the members of the National Honor Society in a school as a student council. Father Myers explained the activities of the Society in the Fenwick High School and said that it was the means of bringing to the fore each year five or six boys outstanding in scholarship, leadership, and high moral qualities. He exhorted the members of the Committee to do all they could possibly do to further interest in membership in the National Honor Society among Catholic secondary schools.

It was moved by Rev. Joseph G. Cox, and seconded by Brother William Mang, C.S.C., that the Secretary be instructed to write to the Commission on American Citizenship of the Catholic University for the purpose of encouraging the Commission in their work and suggesting that they bring forth shortly a curriculum for secondary schools similar to the one for elementary schools, a work for which the whole country, as well as the Catholic secondary schools, is waiting with deep interest.

Father Maline moved (seconded by Brother Gerald) that the Secretary be instructed to write to the Department of Education of the N.C.W.C. inquiring about what has happened to the responses to the questionnaire of the national survey of Catholic secondary schools and asking when the findings of the survey will be made available. The motion was carried.

The theme of the national convention was then taken up and discussed. Letters from Dr. Jerome G. Kerwin and Dr. Townsend were read, suggesting certain approaches to the theme. A letter from Monsignor Hochwalt authorized any sharp distinction from the general theme.

It was mentioned that the College and University Department has adopted *Catholic Education and the Dignity of Man* as a more positive approach to the theme. Rev. Edmund J. Goebel offered a suggestion, which was accepted, whereby the President should write to Monsignor Hochwalt to inform him that it is the desire of the Secondary School Department to join with the College and University Department in adopting the theme *Catholic Education and the Dignity of Man,* and to ask his authorization to make the change.

The suggestion of Father McManus that the Secondary School Department interest itself in the *Life Adjustment Education Program for Youth* was discussed.

Father Goebel suggested that the theme of the Secondary School Department should be *Life Adjustment Education for Youth,* which could easily be worked into the general theme of the convention. He pointed out that the various speakers could be instructed to develop their papers from the point of view of the general theme. His suggestion was adopted.

The afternoon session was devoted principally to the preparation of the Department program for the national convention. The following tentative program was adopted:

(1) Session of Wednesday afternoon, March 31: A General Statement concerning *Life Adjustment Education for Youth.* This will be followed by discussion.

(2) Session of Thursday morning, April 1: A panel dealing with four of the implications of the Life Adjustment Program: viz.,

a) Implications concerning Citizenship.
Suggested speakers—Dr. McCoy, Bro. John McCluskey

b) Implications concerning Home and Family Life. Suggested speakers — Sister M. Annetta, P.B.V.M., Dr. Ligutti, Bro. Gerald Schnepp, S.M.

c) Implications concerning Use of Leisure Time. Suggested speakers—James Phelan

d) Implications concerning Work Experience. Suggested speakers — Father McManus, A priest of the Diocese of Grand Island, Neb.

(3) Session of Thursday afternoon, April 1: Religion session—Implications of the Life Adjustment Education Program for Youth in Moral and Ethical Living.

(4) Session of Friday morning, April 2: On Guidance.

a) The Tools of learning.
Suggested speaker—Brother Majella, C.S.C.

b) The Total Experience of the School Child for Life Adjustment.
Suggested speaker—Rev. Lorenzo K. Reed, S.J.

Father Maline moved that the President be empowered to appoint a committee to discuss the possibility of inaugurating an improved type of program for the Department at the annual meeting. The motion was seconded by Brother Mark, C.F.X., and was approved. The committee will be appointed later.

Father Maline also suggested that more forceful resolutions should be formulated at the end of the deliberations of the annual meeting and that the Resolutions Committee should be appointed and notified some time before the convention in order to give them sufficient time to prepare worthwhile resolutions. His suggestion was accepted.

Brother Julius Kreshel expressed his appreciation and that of the Executive Committee to Father Myers for his hospitality, his efficiency in preparing the agenda for the meeting, and his skill in guiding it to the attainment of its purposes, and suggested a rising vote of thanks to Father Myers and his co-workers. The Committee agreed and a rising vote of thanks was tendered Father Myers.

There being no further business, the meeting closed with prayer by Rev. William Plunkett.

Respectfully submitted,

BROTHER ALEXIS KLEE, S.C., *Secretary.*

SECOND MEETING

Room 403, Civic Auditorium
San Francisco, Calif., March 31, 1948

The Executive Committee opened its meeting at 4:10 P. M. under the chairmanship of its President, Rev. Bernardine B. Myers. Rev. Edmund J. Goebel led in prayer.

The roll call was made and the following members failed to answer to their names:

GENERAL MEMBERS

Rev. John P. Cotter, C.M.; Rt. Rev. Msgr. James T. O'Dowd; Rev. Michael J. McKeough, O.Praem.; Rev. John F. Monroe, O.P.; Brother Mark, C.F.X.; Brother Julius Kreshel, S.M.; Brother William Sharkey, S.C.; Brother Gerald, S.C.; Sister Benedict, C.S.J.

REGIONAL MEMBERS

Rev. Edward M. Reilly Rev. William E. Barclay

The minutes of the meeting of December 6, 1947, were read and approved without change.

REPORTS OF COMMITTEES

The Report of the Committee on Regional Units, prepared by Brother Julius Kreshel, S.M., was read by Brother Henry Ringkamp and was unanimously approved.

Rev. Joseph G. Cox, Chairman of the Religion Committee, announced that all arrangements were made and in good order for the session devoted to the consideration of religion.

The Report on the *Quarterly Bulletin,* prepared by Brother Julius Kreshel and read by Brother Henry Ringkamp, was unanimously approved.

Father Myers read a letter from Monsignor Hochwalt commending the January issue of the *Quarterly Bulletin.*

Supplementary to the Report of the Committee on Honor Societies, Father Maline mentioned that the article on the National Honor Society which had been recommended at the meeting in Boston, April 7, 1947, had been written by a Sister of Providence and had been forwarded to the *Catholic School Journal* for publication. This article should appear in an issue in the near future.

Father Myers reported that the National Honor Society had complimented the Secondary School Department by appointing him to its Executive Board.

Leters from Monsignor Hochwalt relative to inquiries made as authorized at the December meeting were read. This correspondence is as follows:

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION
Secondary School Department

January 5, 1948

Right Rev. Msgr. Frederick G. Hochwalt, Ph.D.,
Director, Commission on American Citizenship,
The Catholic University of America,
Washington 17, D. C.

Right Rev. and dear Monsignor Hochwalt,

The Executive Committee of the Secondary School Department of the National Catholic Educational Association is cognizant of the splendid contribution to Catholic education which has been made by the Commission on American Citizenship in the presentation of the Curriculum *Guiding Growth in Christian Social Living* to the elementary schools of the nation.

It is the concensus of opinion of our group that the work of the Commission should not cease with the completion of the curriculum for the elementary schools but that it should proceed further into the field of secondary education as well. There is an eminent need for such a unifying curriculum in secondary schools and the Executive Committee of the Secondary School Department wishes to express its encouragement and its earnest desire to the members of the Commission

on American Citizenship to fill this need by the publication of something similar to the *Guiding Growth in Christian Social Living* for the secondary school level.

The Secondary School Department, Catholic high school administrators and teachers, and the entire nation eagerly await with understandable interest such a publication, and all join in earnest prayer for those engaged in the work for great success in their endeavors.

Very respectfully yours,

Brother Alexis Klee, S.C.
Secretary
Secondary School Department
National Catholic Educational Association

COMMISSION ON AMERICAN CITIZENSHIP
The Catholic University of America
Washington, D. C.

January 9, 1948

Brother Alexis Klee, S.C.,
St. Joseph's House of Studies,
Metuchen, New Jersey.

Dear Brother Alexis:

May I take this occasion to thank you and the Executive Committee of the Secondary School Department of the N.C.E.A. for your generous praise of the work accomplished by the Commission on American Citizenship of the Catholic University. For some time now the Commission, too, has felt that its work should not cease with the completion of the curriculum for elementary schools but should proceed further into the field of secondary education.

During the past two years we have been laying the foundation for the extension of this work. Plans have progressed slowly and at this writing we are trying to add persons to the staff who are competent to deal with the problems that are current in the secondary field. We are hopeful that we may be able to settle down to earnest work on some of the basic issues during the second semester.

The staff of the Commission is deeply appreciative of the interest expressed by the Secondary School Department and extends its sincere thanks for the good wishes and prayers that have been tendered.

Sincerely yours in Christ,

Frederick G. Hochwalt,
Director

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Secondary School Department

January 5, 1948

Right Rev. Msgr. Frederick G. Hochwalt, Ph.D.,
Department of Education,
National Catholic Welfare Conference,
1312 Massachusetts Avenue, N.W.,
Washington 5, D. C.

Right Rev. and dear Monsignor Hochwalt,

It is the wish of the Executive Committee of the Secondary School Department of the National Catholic Educational Association that I write to you to make inquiry regarding the national survey of Catholic secondary schools which was made by the Department of Education of the N.C.W.C. approximately two years ago and which secured a 92% response from the schools.

Has the Department made any headway on the tabulation of the statistics and the results of the survey?

If so, is it possible to give me at this time any indication of the time when the findings of that survey will be published and made available to Catholic secondary school administrators?

I know that you and the members of your office staff have more than enough to do, but if you could spare the time to give me this information for transmission to the members of the Secondary School Department of the N.C.E.A., I will be very grateful and our Department will be very appreciative of your efforts as well as the information.

With sincere personal regards and with a prayer for

the choicest blessings of God upon you and your undertakings during 1948, I remain

Very respectfully yours,

Brother Alexis Klee, S.C.
Secretary
Secondary School Department
National Catholic Educational Association

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION
1312 Massachusetts Avenue, N.W.
Washington 5, D. C.

January 9, 1948

Brother Alexis Klee, S.C.,
St. Joseph's House of Studies,
Metuchen, New Jersey.

Dear Brother Alexis:

May I take this occasion to advise you that most of the writing has now been completed on the national survey of Catholic secondary schools. We hope to complete the editing work shortly and the report should come off the press during the early part of 1948.

I am very grateful for your interest in the project and for the prayers and good wishes you extend.

With kind regards,

Very sincerely yours,

Frederick G. Hochwalt
Secretary General

NEW BUSINESS

Father Maline's suggestion at the December meeting in regard to an improved form of program for the annual convention was acted upon by the President. The following were named as a committee to study the situation and report to the President:

Rev. Julian L. Maline, S.J., Chairman
Rev. Edmund J. Goebel
Brother Eugene A. Paulin, S.M.

It was suggested that the December meeting be changed from the first Saturday. After some discussion, it was decided to leave the time of the meeting as it is.

Father Laurence M. O'Neill suggested that the Regional Units should promote membership in the Association and provide a wider distribution of the *Quarterly Bulletin.*

Father Goebel thought that membership would be promoted if some member of the national office could attend the meetings of the Regional Units and explain the objectives of the Association and the advantages of membership in it.

It was moved by Brother Herman Basil: (1) that the national office be urged to send a representative to the various Regional Unit meetings to encourage membership in the Association; and (2) that, if it is possible, a Secretary of Membership be established in the office of the Secretary General, whose principal duties would be to check and revise the membership lists and promote memberships among institutions and individuals. The motion was seconded by Father Cox. No action was taken by the group.

There being no further business, the meeting adjourned at 5:15 P. M., and the closing prayer was said by Father Goebel.

Respectfully submitted,

BROTHER ALEXIS KLEE, S.C., *Secretary.*

REPORTS

REPORT OF THE COMMITTEE ON REGIONAL UNITS

The Committee on Regional Units reports that there are four regional units functioning, the Middle Atlantic, the Midwest, the Southern, and the California. A fifth unit, the New England Unit, will come into existence next year.

Southern Regional Unit—Of these regional units the Southern Unit was the first to hold its annual meeting, December 5, 1947, at Louisville, Ky., under the chairmanship of Rev. Laurence O'Neill, S.J., Jesuit High School, New Orleans. The convention was opened with a Solemn High Mass at the Cathedral of the Assumption. Meetings were held at the Brown Hotel.

The morning session opened with a paper, "High School for All," by Brother Eugene Paulin, S.M., of Maryhurst Normal, Kirkwood, Mo. The paper dealt with the problems which confront secondary education in this country in caring for the motley crowd of teen-agers entering high school so that all may derive some benefit from the education received.

At a joint luncheon of the college, secondary and elementary departments, Rev. Felix N. Pitt, Archdiocesan Superintendent of Schools, Louisville, spoke of educational problems of occupied Germany, American sector. He said that the lack of proper facilities of instruction and malnutrition were formidable obstacles to American efforts to make German education more democratic.

The afternoon session called for a discussion of "Summer Schools—A Help or a Hindrance" by Brother Berchmans, S.C., of St. Aloysius High School, New Orleans, and Sister M. Carmelita, O.P., St. Patrick's High School, Miami, Fla. The Rt. Rev. Msgr. Maurice Schexnayder, chaplain for seventeen years on the Louisiana State University campus, in his paper, "The Catholic High School and the Secular

University," stated that the only religious training that would stand up against the indifferent atmosphere of a secular college hall and campus was that where the Catholic secondary school taught students to live their religion.

Other papers that followed were: "Molding Christlike Characters," Sister M. Raymond, Ph.D., Ursuline Academy, Louisville; "Testing—A Means of Guidance," Sister M. Marjorie, Sacred Heart Academy, Louisville; "Character Development Through Self-Examination," Brother John Joseph, C.F.X., St. Xavier High School, Louisville; and "Student Counseling in High School," Rev. Robert A. Tynan, S.J., Jesuit High School, Dallas.

Officers of the Southern Unit are:

Chairman: Rev. William E. Barclay, Superintendent of Catholic Schools, Diocese of Nashville, Memphis, Tenn.

Vice-Chairman: Brother Berchmans, S.C., St. Aloysius High School, New Orleans, La.

Secretary: Sister Mary Carmel, O.S.U., Sacred Heart Academy, Louisville, Ky.

Delegate: Rev. Laurence O'Neill, S.J., Jesuit High School, New Orleans, La.

Middle Atlantic States Regional Unit—The Middle Atlantic States Unit met at the Little Flower Catholic High School for Girls, Philadelphia, February 12, 1948, under the chairmanship of Rev. Edward M. Reilly, Superintendent of Schools of the Archdiocese of Philadelphia. Most Rev. Hugh L. Lamb, Auxiliary Bishop of Philadelphia, welcomed the delegates, after which Rt. Rev. Msgr. James F. Kelley, President of Seton Hall College, South Orange, N. J., delivered the main address of the morning. The assembly then went into departmental discussions for the day, on the following topics:

Religion:

"Content Placement of the Catholic High School Religion Program"

"Translating Doctrine into Practice"

"Are Our Catholic High Schools Becoming Secular in Their Outlook?"

English:

"Catholic Literature in the Catholic Classroom"

"Facility in Spoken English is a MUST for Leadership"

"Written Composition—A Vital Need in Training for Catholic Action and a Catholic Press"

Mathematics:

"A Non-traditional Four-year Mathematics Course"

"Is Our Teaching of Mathematics Effective in Real Mental Developments?"

Modern Languages:

"The Informal versus the Formal Method of Introducing a Pupil to a Modern Foreign Language"

"Conversational Method versus Reading Method in Teaching Modern Languages"

"Teaching Pronunciation in Modern Language Classes"

Latin:

"Who Should Study Latin?"

"Christianized or Pagan Latin?"

Science:

"Applied Sciences to Replace Traditional Courses for Slow Pupils"

"Lecture Demonstration versus Individual Laboratory Method in Teaching Science"

"Science and God"

Social Studies:

"The Correlation of Social Studies Teaching with Present-day Problems, National and International, in the Light of Catholic Teaching"

"Are We Giving Our Pupils the Christian Attitude toward Prejudicial Issues?"

"Emphasis on Duties Rather Than Rights as Citizens of a Democracy"

Commercial Subjects:

"What Should We Offer Boys in Preparation for Business?"

"Functional versus Anniversary Method of Teaching Gregg Shorthand"

"What Business Expects of the Commercial Graduate"

Administration:

"Scholastic Failures—Causes and Remedies"

"Disciplinary Failures—Causes and Remedies"

"How Shall We Fight the Secularism which Surrounds Our High School Students?"

The officers elected by the Middle Atlantic States Unit were:

Chairman: Rev. Leo J. McCormick, Ph.D., Superintendent of Schools, Archdiocese of Baltimore, Md.

Vice-Chairman: Rev. Brother Vincent Dominic, F.M.S., Cardinal Hayes High School, Bronx, New York, N.Y.

Secretary: Sister Mary Alexandra, Sisters of Charity of St. Elizabeth, Convent Station, N. J.

Delegate: Very Rev. Thomas A. Lawless, O.S.F.S., D.D., Salesianum School for Boys, Wilmington, Del.

Midwest Regional Unit—The Midwest Secondary School Department held its annual meeting in the Grand Ball Room of the Palmer House, Chicago, Tuesday, March 9, 1948, under the chairmanship of Brother William Mang, C.S.C., University of Notre Dame, Notre Dame, Ind. Rev. Julian L. Maline, S.J., Regional Director of Education, Chicago Province, Society of Jesus, West Baden Springs, Ind., reported on a study he had made of "Participation in Regional Educational Associations."

The rest of the morning session was given over to a panel, "Manifestations of Secularism in the Catholic High School Today." Rev. William J. Plunkett, Superintendent, Immaculate Conception High School, Elmhurst, Ill., chairman of the panel, introduced Most Rev. Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago, who developed the topic "Secularism

and Its Manifestations in the Catholic High School." The other panel speaker, Mr. John Cogley, editor of *Today*, Catholic student magazine, Chicago, showed how the problem could be dealt with in his address, "Meeting the Challenge of Secularism in the Catholic High School."

At noon there was a joint luncheon of the Midwest Secondary and of the Midwest College and University Departments, the guest speaker being Most Rev. William T. Mulloy, D.D., Bishop of Covington. His topic was "Will Our Catholic Colleges be Catholic?"

The afternoon session was devoted to a panel, the topic being "Youth Looks Upward," with Brother Henry C. Ringkamp, S.M., Principal, William Cullen McBride High School, St. Louis, chairman. Contributions to the development of the panel topic were: "Youth Must Have Ideals," Brother I. Damian, F.S.C., Director, Cretin High School, St. Paul, Minn.; "Calling Catholic Ladies and Gentlemen," Sister M. Augustine, O.S.F., Director of Student Teaching, Alverno College, Milwaukee, Wis.; "I Plight Unto Thee My Troth," Rev. Alexis E. McCarthy, O. Carm., Principal, Mt. Carmel High School, Chicago, Ill.

The officers for the coming year are:

Chairman: Brother William Mang, C.S.C., University of Notre Dame, Notre Dame, Ind.

Vice-Chairman: Sister M. Corona, S.P., Reitz Memorial High School, Evansville, Ind.

Secretary: Rev. T. Leo Keaveny, Superintendent of Schools, Diocese of St. Cloud, Minn.

Delegate: Rev. William J. Plunkett, Immaculate Conception High School, Elmhurst, Ill.

California Regional Unit—The California Regional Unit cancelled its annual meeting for 1948 because of the National Catholic Educational Association convention in San Francisco on March 31, April 1, and April 2, 1948.

Officers of the California Regional Unit are:

Chairman: Sister Joan Marie, S.H.N., Provincial Department, Sisters of the Holy Name, Oakland, Calif.

Vice-Chairman: Brother John McCluskey, S.M., St. Monica's High School, Santa Monica, Calif.

Secretary: Sister M. Paola, C.S.C., San Joaquin Memorial High School, Fresno, Calif.

Delegate: Rev. Hugh M. Duce, S.J., Provincial Director of Studies, San Jose, Calif.

New England Regional Unit—There is promise that a New England Regional Unit will come into existence this coming school year. Brother Benjamin, C.F.X., of St. John's Preparatory School, Danvers, Mass., promoter of such a unit, reports:

"Everything was arranged so that the green light was given to go ahead with plans for the New England Regional Unit meeting. I have the approval of Father Sherlock, Superintendent of Schools, Archdiocese of Boston, and everything will be arranged."

Respectfully submitted,

THE COMMITTEE ON REGIONAL UNITS

BROTHER JULIUS J. KRESHEL, S.M., *Chairman*
THOMAS A. LAWLESS, O.S.F.S., *Middle Atlantic Unit*
LAURENCE O'NEILL, S.J., *Southern Unit*
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HUGH M. DUCE, S.J., *California Unit*
BROTHER BENJAMIN, C.F.X., *New England Unit*

REPORT ON THE CATHOLIC HIGH SCHOOL QUARTERLY BULLETIN

The *Catholic High School Quarterly Bulletin* is published in October, January, April, and July by the National Catholic Educational Association in the interest of the Secondary School Regional Units of this association. It is issued free of charge to all institutional members of the Secondary School Department, N.C.E.A. Copies are also sent to members of the General Executive Board, to members of the Executive Committees of College and University Department, to the members of the Executive Committee of the Secondary School Department, and to all superintendents of diocesan school systems.

During the past school year it became necessary for the Rev. Laurence Barry, S.J., pioneer editor of the quarterly bulletin, to relinquish the work because of new duties assigned him in the college and university field. The president of our department, Rev. Bernardine B. Myers, O.P., designated Brother Julius J. Kreshel, S.M., to take over the work, and the editorial offices were removed to Maryhurst Normal, Kirkwood 22, Mo. Since the last national convention of the N.C.E.A. regular issues have appeared in April, July, October, and January. The April issue of 1948 is now on press.

Each issue of 850 copies costs about $200.00.

Respectfully submitted,

THE EDITORIAL BOARD
Catholic High School Quarterly Bulletin

BERNARDINE B. MYERS, O.P., *Chairman*
BROTHER JULIUS J. KRESHEL, S.M., *Editor*
BROTHER WILLIAM MANG, C.S.C.
SISTER M. JOAN, O.P.

PAPERS

LIFE ADJUSTMENT EDUCATION — A GENERAL STATEMENT

REV. BERNARDINE B. MYERS, O.P., S.T.Lr.
FENWICK HIGH SCHOOL, OAK PARK, ILL.

To some people the term "Life Adjustment Education" is misleading. To them it suggests a particular device or prescription, such as a chiropractic adjustment or a patent medicine, an emphasis on conformity to a specific pattern, or at least a startling new pronouncement designed to cure all the ills of education. The Commission on Life Adjustment Education for Youth offers nothing new in the way of devices or pronouncements; it does not intend to make a pronouncement; it merely proposes to do something about the pronouncements which have already been made.

The Commission aims to increase the effectiveness and expand the use of endeavors now being made to meet the needs of all youth. It is concerned with providing the kind of education which will more adequately meet the needs of those now in secondary schools. It is especially concerned with providing more satisfying and meaningful educational experiences for the sizable proportion of youths of high school age who drop out of school before entering high school or who drop out during high school years because their needs have not been realistically met.

Since Herbert Spencer wrote *What Knowledge is of Most Worth* in 1859, there has been an increasing tendency to measure curricula by how fully they offer experiences which prepare for the activities of living. In this country our understanding of what is vital and meaningful in the preparation of youth for the job of living has been sharpened through study of hundreds of educational analyses, surveys,

experiments, and pronouncements. The point of view of the Commission is that we do not teach as well as we know how to teach. We know what we want to do in American secondary schools. The big task is to do it.

More than twenty years ago Professor Thomas H. Briggs stated that America had not evolved an adequate philosophy of secondary education. This statement is not as true today as it was when Professor Briggs made it. National committees have been developing and extending basic theses for the past thirty years, and they have made progress in clarifying thought and crystallizing opinion. It is the conviction of the Commission that there is so much more agreement in the field of aims and principles than in the field of practice that our need for action is much greater than our need for additional theory and fundamental research.

The Commission on Life Adjustment Education for Youth is unique in that it is the first to be charged with the direct responsibility of translating into action recommendations contained in reports which other commissions or committees have made.[1] The reports which the Commission would thus implement have set forth a concept of secondary education which is generally and broadly accepted by leaders in all fields of American education.

Obviously it is impossible in a brief statement to mention all the significant reports in American secondary education or to review even a few of them. It is practicable to illustrate from five well-known and authoritative reports the kind of education desired for youth in America by leaders in education. Without a doubt it would be possible to extract from the reports other statements which would conflict in some areas and in some degree. Still, of those who have carefully read these reports and similar reports of other committees and commissions, few would deny that, through the years, we have been moving to a common agreement on general aims and principles. It is in practice that we disagree. Following are quotations which indicate the Life

Adjustment Education which the Commission would translate into action:

> "When we write confidently and inclusively about education for *all* American youth, we mean just that. We mean that all youth, with their human similarities, and their equally human differences, shall have educational services and opportunities suited to their personal needs and sufficient for the successful operation of a free and democratic society." [2]
>
> "It means that a secondary school program must be provided in which the curriculum content and the methods of instruction are differentiated and developed to meet the capacities and needs of all types of youth."[3]
>
> "It would be naive to assume that there exists a simple, single, and complete solution to the problem concerning secondary education among the educationally neglected." [4]
>
> "The adjustment of instruction to individual differences does not necessarily imply a greatly varied assortment of different courses, but rather variations in each of a small number of courses in a few fields of knowledge essential to all. Instead of offering many branches of study, it would be better practice to offer a small number of well adapted versions of each, for the bright, the ordinary, and the slow minds." [5]
>
> "For the purpose of providing educational facilities best adapted to the needs of youth and of society, no single standard curriculum or plan of organization may be labeled superior to all others. These plans developed as local responses to national vision of needs, and as voluntary responses to leadership, are likely to be most effective." [6]
>
> "Farmville and American City are not regarded as typical of all American communities or of all American education. Even two hundred such descriptions could not wholly represent the great variety of American life. But there are thousands of communities much like Farmville; there are hundreds similar to American City; and the educational principles applied to Farmville and American City are applicable in any community . . . .
>
> "In a word, these descriptions are not blueprints;

they are samples. Let no one suppose that they are intended to be instructions or models handed down from 'national headquarters.' " [7]

"The natural interest of the pupil in his own individual welfare must not be permitted to influence unduly the program of instruction. By reason of limited experience and lack of ability to know his own long-run needs, the 'felt-needs' of youth do not alone constitute a safe guide to educational requisites. The value of instruction primarily concerned with the needs of society should not be underestimated and the social outcomes must be adequately provided for in secondary education." [8]

"While all subjects should contribute to good citizenship, the social studies—geography, history, civics, and economics—should have this as their dominant aim. Too frequently, however, does mere information, conventional in value and remote in its bearing, make up the content of the social studies. History should so treat the growth of institutions that their present value may be appreciated." [9]

"The purpose of democracy is so to organize society that each member may develop his personality primarily through activities designed for the well-being of his fellow members and of society as a whole . . . .

"Consequently, education in a democracy, both within and without the school, should develop in each individual the knowledge, interests, ideals, habits, and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends." [10]

"Instruction in reading begins in the elementary school and is the most important single branch of elementary education. The mistake has long been made in secondary schools of assuming that pupils are not in need of post-elementary instruction in reading." [11]

"Much of the energy of the elementary school is properly devoted to teaching certain fundamental processes, such as reading, writing, arithmetical computations, and the elements of oral and written expression. The facility that a child of twelve or fourteen may acquire in the use of these tools is not sufficient for the needs of modern life. This is particularly true of

the mother tongue. Proficiency in many of these processes may be increased more effectively by their application to new material than by the formal reviews commonly employed in grades seven and eight. Throughout the secondary school, instruction and practice must go hand in hand, but as indicated in the report of the committee on English, only so much theory should be taught at any one time as will show results in practice." [12]

"Schools should be dedicated to the proposition that every youth in these United States—regardless of sex, economic status, geographic location, or race—should experience a broad and balanced education which will (1) equip him to enter an occupation suited to his abilities and offering reasonable opportunity for personal growth and social usefulness; (2) prepare him to assume the full responsibilities of American citizenship; (3) give him a fair chance to exercise his right to the pursuit of happiness; (4) stimulate curiosity, engender satisfaction in intellectual achievement, and cultivate the ability to think rationally; and (5) help him to develop an appreciation of the ethical values which should undergird all life in a democratic society." [13]

These citations do not define precisely and completely the concepts of secondary education in America. They are illustrative of statements which could be selected from authoritative reports to spell out a more precise definition of secondary education for all. They represent basic aspects of a philosophy of secondary education held by many educational leaders. The Commission believes they are so commonly held that they can serve as a basis of agreement for the development of a program of action for the education of all American youth.

Drawing upon these citations, the Commission defines Life Adjustment Education as that which better equips all American youth to live healthfully and ethically as homemakers, breadwinners, and citizens.

It is for all American youth and offers for each meaningful experiences and a series of teething rings appropriate to his learning capacities.

It provides both general and specialized education, but even in the former common goals are to be attained through different means both as to subject matter and experience.

It has many patterns. For a school, a class, or a pupil it is an individual matter. It should not be adopted in one situation merely because it was effective in another. It must make sense in each situation in terms of the goals which are set, the abilities which exist, and the personnel which are available.

It emphasizes ultimate as well as immediate values. For each individual it keeps an open road and stimulates the maximum achievement of which he is capable.

It recognizes that many events of importance happened a long time ago but holds that the real significance of these events is in their bearing upon life of today.

It emphasizes active and creative capacities as well as adaptive ones since our very concept of American democracy demands the appropriate revising of aims and the means for attaining them.

It recognizes the importance of fundamental skills since effective citizens must be able to compute, to read, to write, and to speak effectively. But it emphasizes skills as tools for further achievements.

It is education fashioned to achieve desired outcomes in terms of character and behavior. It is not education which follows convention for its own sake or holds subject matter as an end in itself rather than a means to an end. It is what John Ruskin had in mind when he wrote "Education does not mean teaching people to know what they do not know: it means teaching them to behave as they do not behave."

The concept of education which would be translated into action by the Commission on Life Adjustment Education for Youth is one generally and broadly accepted by educational leaders in America.

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[1] 1. *Cardinal Principles of Secondary Education*, issued by the Commission on the Reorganization of Secondary Education in 1918.

2. *Secondary Education for Youth in Modern America,* written by Professor Harl R. Douglass for the American Youth Commission of the American Council on Education in 1937.
3. *That All May Learn,* written by B. L. Dodds for the Implementation Committee of the National Association of Secondary-School Principals, 1939.
4. *What the High Schools Ought to Teach,* prepared for the American Youth Commission of the American Council on Education in 1940.
5. *Education for All American Youth,* published by the Educational Policies Commission in 1944.

[2] No. 5, p. 17.
[3] No. 3, p. 11.
[4] No. 3, p. 15.
[5] No. 2, p. 96
[6] No. 2, p. 129.
[7] No. 5, p. 20.
[8] No. 2, p. 96.
[9] No. 1, p. 14.
[10] No. 1, p. 9.
[11] No. 4, p. 12.
[12] No. 1, pp. 11, 12.
[13] No. 5, p. 21.

IMPLICATIONS CONTAINED IN THE LIFE ADJUSTMENT PROGRAM CONCERNING THE TOOLS OF LEARNING

REV. ANSELM M. TOWNSEND, O.P.
FENWICK HIGH SCHOOL, OAK PARK, ILL.

The Prosser Resolution, to which we are devoting this convention, has no binding force upon Catholic educators. Personally, however, I welcome it. First, it represents a real movement away from emotionalism in the field of education. There has been far too much clamor for what can only be called a levelling process in education which is far from realism. Equal opportunity has been falsely construed as identical curricula. The result has been a steady and disastrous lowering of purely academic standards which has made a joke of college education. Now it is proposed to re-examine the entire matter of high school objectives with a view to providing an education proportioned both to innate ability and to the realities of economic status. This is all to the good.

Secondly, the resolution puts Catholic educators directly on the spot—and it is a hot spot. It requires Catholic educators to re-examine their own educational system at the secondary level. This examination is long overdue. We have been to a large degree on the wrong track. Historically, secondary school education started with us in the form of academies designed either to serve as feeders to colleges or to become colleges themselves later on. They were primarily private institutions operated by religious as college prep schools. That goes for the boys. For the girls, the convent finishing school was the prototype. The same thing was largely true of early secondary training everywhere in the United States. The trouble is that almost all Catholic schools have followed the same pattern. In this, the boys' schools have been the more slavish. Girls' schools have done some-

thing at least in the field of vocational training by their commercial and home economics courses. But, speaking generally, the pattern is still that of the college prep school.

This seems to me to be hard to justify. There are a few Catholic schools which can justify their being prep schools—my own, for instance, in which about 90% of the graduates actually enter college. But the average for the nation is certainly below 15% and I would guess that among Catholics it is nearer 10%.

What is needed, and this the Prosser Resolution has in mind, is either the creation of a vast network of terminal high schools to which the prep school shall serve as a supplement, or a re-orientation of existing high schools. These should have the primary aspect of a terminal high school while still providing adequate preparatory courses for the minority who will go on to college. The objective, then, is to provide as complete an education as possible for the majority who do not go to college. At present, they are too often treated as a bunch of intellectual tag-alongs who must be taken care of somehow, without destroying the academic standards and prestige of which our school is so proud. It seems to me to be time that we ask ourselves whether our curricular procedures are designed for the glory of the school or the welfare of its students.

It is very doubtful that we have the financial means or the manpower vastly to enlarge our existing Catholic school system so as to meet this new challenge by new schools of the proposed new type. We should rather devote our existing resources to a revamped curriculum by means of which these resources can be used to the full. Much of Catholic educational effort at the present time is sheer waste.

Today, I propose very briefly to examine the position of the tools of learning as they now exist in our schools and to indicate the role they must play and the modifications they must undergo if we are to meet, as we must, the challenge of the terminal high school.

By *the tools of learning* we understand those basic skills which are a prerequisite for all educational processes—the three R's. However, I should like to suggest that there are at least five basic skills if we are to consider the end product towards which educational processes are a means. I would suggest that the object of education is to produce an intelligent and articulate man. Thus considered, it would seem that to the traditional three R's must be added two skills, one of which might be termed "speaking" or "oral expression," the other "skill in listening and observing."

As a preliminary, I would like to suggest that it is about time that secondary school teachers stop shrugging off deficiencies in the basic skills on the part of their students by either blaming grade school teachers or accusing the students of inherent "dumbness." The cause of these deficiencies is beside the point. These deficiencies exist, and they exist in students who must be taken care of. There is, consequently, a vital need of the secondary school taking the responsibility for adequate remedial work in the basic skills, especially in the freshman year. This remedial work should be the task of the most competent members of the faculty and not left as a chore for the less fit. It is time that teachers forgot the dignity of teaching the best students or the more rewarding subjects and concentrated on the dignity of teaching as teaching. The "dumb" or deficient student must be given a second chance and it is very probable that a competent handling of such students will be extremely rewarding.

Granted this remedial work, there remains the problem of training in the basic skills at what may be called the true secondary level. Secondary, here and throughout this paper, means that level which completes the formal training of students after the grade school. I am not in the least concerned with the secondary school as preparatory to college.

The first requirement is obviously the determining of a specific course with a specific objective for each student. Education of the masses must not be permitted to degenerate

into mass education. Each student should have mapped out for him a definite curriculum, based upon needs, capabilities and potentialities, both social and economic. It is essential to attempt to visualize the probable future of the student and educate him in terms of that probable future. All teaching must be assigned in terms of this individual curriculum. Naturally, it will vary not merely from school to school, but even more from locality to locality.

Given a curriculum based upon this tentative forecast of the future of the student, he must be taught the basic skills in terms of that entire curriculum. His reading, oral and numerical skills should be developed in the manner most apt to fit in with the rest of the subject matters. If he is to be taught skills which involve the use of blue prints, his number training should be so oriented. If he is to enter ordinary business, his vocabulary should be strengthened upon such lines, and so on.

It must, of course, be stressed that there is a basic minimum cultural level which must be aimed at. The purpose of education is to enrich the entire man. We cannot rest content with turning out an expert mechanic. We must produce a rounded man but we dare not produce an inexpert mechanic with half a college education. It is fundamentally a matter of proper stress. In any case, we must stop making college entrance the only standard of achievement in our schools. We must aim at fitness for life.

There must be worked out a definite set of specific objectives in the basic skills which are adapted to the general objective, namely the turning out of youths who are prepared to enter the world of work and life fit for both. We must ascertain the levels and the types of the skills needed; the proper order and method of teaching these skills; the proper type of motivation which will carry over into later life; the provision in the classroom of the necessary materials and this in terms of the laboratory rather than of the lecture room.

I should like to take up now the various skills under two headings, number skills and language skills. Before doing so, may I make a last desperate plea that something should be done about plain ordinary penmanship. My own sad experience, and I am sure that it must be yours also, leads me to believe that legible handwriting will soon be found only in copy books lovingly treasured under lock and key in the Smithsonian Institute. The time that we teachers lose in attempting to decipher cuneiform inscriptions and hieroglyphs is appalling. Something must be done about it. If we cannot get our good colleagues in the grades to work on the matter, we must act ourselves. We should stop taking illegible work, especially when it is the result of sheer laziness or pure carelessness. This should apply to every teacher and in every subject.

Number Skills

Perhaps nowhere does the college prep mania show its ugly head more fully, and with such deadly effect, than in the field of the number skills. Please note—I did not say mathematics. I am inclined to agree with the report of the American Youth Commission of the American Council on Education that algebra and geometry are the two major fields of discouragement in the ninth and tenth grades. To force youths into them, only to encourage them to drop the subjects in the last two years, means a waste of time and effort that is often greatly needed in other fields. Further, it often brings on a sense of frustration which flows over and undermines the entire morale of the student, often bringing about failures in other fields which might otherwise be avoidable.

Secondly, studies seem to show that only a few students have any real interest in, or power to grasp abstract mathematics. It would seem wise therefore to abandon formal training in algebra and geometry unless

a. there is a real aptitude, or

b. there is a future need of it as a professional skill.

Of course, there is a basic need for ability to deal with number and form. But current high school practice has tended to assume that the basic skills have been sufficiently learned in the grade school and that the task of the high school is the specialized forms of mathematics needed for college entrance. There are two fallacies here. One I have already mentioned. Why train for what will not be attained? The second is that elementary training is not only often very superficial but in many cases is quite inadequate in content. I would therefore like to suggest that in this *majority curriculum,* as I should like to call what we have in mind in this paper, the ninth year be devoted to an enrichment in the instruction in the solving of quantitative problems, for which all have need. Wherever needed, time should be given to remedial work during the tenth year also.

I should like to suggest the following five objectives as basic in the field of number skills:

1. Skill in the fundamental operations of addition, subtraction, multiplication and division.
2. Familiarity with the notion of ratio sufficient to use scale drawings in maps and house or other plans.
3. Facility in fundamental operations upon fractions and mixed numbers—this because of its practical importance and its serious element of difficulty.
4. Understanding of decimal and percentage operations, particularly as these are applied to money.
5. Ability to interpret the graphic representation of numerical data on a chart.

These are, of course, fundamental and, I think, should be included in the curriculum of every high school student. It is not an exhaustive list, of course, and will have to be supplemented in many individual cases. However, it seems to me that this work of supplementing should be attempted by teaching the special skill in connection with the subject matter wherein it is needed. There is a major difficulty here. Care must be taken that the teachers of the specific studies are adequately prepared to teach the required number skill.

It will be objected, I fear, that I have completely overlooked the value of algebra and geometry as tools for developing thinking processes. I am afraid that I am not as convinced of the validity of the argument as I used to be. (After all, I taught algebra for a while.) Of course, mathematics is a first class mind developer—in some cases. But logical thinking can be taught without formal logic or the rigid argumentation of a Euclidean proposition. Again I fear that mathematics is too often taught in a vacuum. It is taught for its own sake and, for many students, probably for the majority, has little interest and even less relevance to life or experience. I would suggest that the most practical place to teach hard practical thinking is in the social sciences, especially in sociology where clear thinking is the only remedy for a sloppy sentimentalism or a crass and harsh paganism.

Language Skills

In speaking of the number arts, I have tried to insist that we take a sternly practical approach. In regard to the language arts the position is somewhat different. It is no longer merely a case of learning a practical skill to fill a practical need. We are still concerned with a practical skill but with a double objective, part practical, namely to meet the necessities of life, part, call it cultural, if you will, to meet the necessities of living.

a. *Reading and Oral Expression.*

The purpose of all language is the communication of thoughts, wishes, ideas, hopes, fears. It is the chief tool of extraversion. Its oldest form is the spoken word and that is still the most important. The written word is only a substitute for speech. I should like to emphasize that very strongly. It seems to me that herein lies a major defect in the teaching of language skills today. We are living too much in the past when the written word was the privilege of the upper classes and literature a culture preserve for the wealthy. We have sought to do away with this distinction—

and rightly—but in the process we have lost the art of speech.

The chief objective in teaching the language arts is, I repeat, to make it possible to share experience. It is therefore essential that we make the student, first and foremost, capable of expressing himself—and that *orally* since that is what he is going to do most of the time. Students must therefore be taught to speak clearly, correctly, and adequately.

Clear speech means that the words shall be pronounced in such a way that they are immediately grasped.

Correct speech means the apt word with the proper pronunciation and with a word order suitable for the occasion.

Adequate speech means that there must be a vocabulary which is big enough to enable the thought to be expressed without ambiguity or circumlocution.

This last question of vocabulary is vital. It is my experience that students entering high school are woefully unprepared. This lack of sound preparation, great as it is in the written vocabulary, is even greater in the listening and greatest in the spoken vocabulary. I should like to stress the strange anomaly that students often fail to grasp the meaning of a spoken word when they easily grasp the same word in print. To a lesser degree, the reverse is true. It is no use teaching spelling, unless at the same time, there is an *equal* insistence upon teaching both meaning and pronunciation.

In teaching, we must remember this triple vocabulary, spoken, listening and written. I would suggest that this distinction has been too often overlooked. English tends to be written English in the minds of too many teachers. I believe that it is essential either to build up each of these vocabularies, separately, or at least to build up separately the oral and written ones.

Again, we should plan our vocabulary work along several lines, and that simultaneously. We do not have a single vocabulary in any one of these fields; we have several. We

have a general vocabulary and one or more special vocabularies. I need not remind the priests and religious here today of our own esoteric language which so thoroughly mystifies those who are not of the elect.

Here the challenge of majority education faces us. Our high schools have too largely concentrated on a single vocabulary and that the one which is of the least practical use—the written, literary one. Many of our high school students can write better than they can talk, though they must talk much more often. I would suggest that we should build up a whole series of vocabularies.

First, there should be a basic spoken vocabulary, involving correct spelling, correct pronunciation and correct usage. This should be generally applicable to the entire school. It should be based largely upon an analysis of their probable life pattern socially. It could well be based upon what they are likely to hear at home, socially, or on the radio.

Secondly, there should be specific vocabularies, spoken, listening and written, for the various subjects they are to study. These should be the task of the special teacher rather than of the English department.

Thirdly, there should be a general cultural vocabulary. The object of this latter should be to enable the youth, and later the adult, to read intelligently what he is likely to read. The daily newspaper and the *Saturday Evening Post* or *Collier's* would prove useful guides in this field. I know that they hardly represent the literary cream. On the other hand, those with higher ideals will enrich their vocabularies almost automatically as they read.

The best way to bring about this vocabulary improvement, it seems to me, is to restore the ancient custom of reading aloud, reciting, or in other words, to insist upon oral expression. You cannot teach words from a list and have them vivid. Words are meaningless, at least in terms of expression, outside of actual use. Words must be learned in contexts. It would be well worthwhile to draw up a programme of poems and speeches so designed as gradually to

build up a vocabulary. I suspect that the vocabulary of the average Protestant churchgoer is richer than that of Catholics of comparable education simply because of the greater use made of the Scriptures in their services. I suspect that the grammar school graduate of fifty years ago had a greater vocabulary than even a high school senior today, because he was made to learn vast quantities of poems and speeches. This is one old custom that I should like to see revived.

I should like to comment here upon the misuse of the classics of English literature in this regard. Too much emphasis is placed upon an analysis of the formal components of the things read. It really is not too important to know the grammar of Shakespeare. Things have to be dead before you can dissect them. Shakespeare is great *spoken* English. He must be declaimed, not analyzed. Far rather that a boy be profoundly moved by the great speeches than be able to analyze them. One broadens the mind and the vocabulary. The other profits a man little unless he plans to become another Milton and I suspect that he had better in any case remain "mute and inglorious."

Teach the thrill of words and grammar will take care of itself. Let a student *hear* good English and he has a chance of speaking good English. He will develop a taste for the right word and the right construction which will be far more apt than will be gained from any scientific analysis. He will speak vigorously rather than write stiltedly.

Best of all, he will develop a feel for words which will help to make him articulate. I am profoundly convinced that it is easier for a man to learn to write from speaking than to learn to speak from writing.

Further, and this too is vital, he can be taught to listen. I am convinced, from painful experience, that students do not know how to listen. They have not learned that it takes at least a sentence to express an idea. They are unused to waiting till the end of the sentence. They guess, they rush to a conclusion, before the conclusion of the sentence, and they never do hear that conclusion. Personally, I am rather

tired of being misquoted by my students upon the basis of the first half of my sentences. Half sentences are even worse than half truths.

Again, it is essential that students be taught to understand what they hear. There should be constant checks. The student should be required to repeat the substance of what he has heard in such a way that it is clear that there has been understanding. He must be taught to follow what is being said, not merely word for word, but thought for thought. He must be taught to suspend judgment until he has heard the whole. In the same way, he must be taught to speak in sentences, to express complete thoughts and that with both brevity and clarity.

For both these purposes, impromptu class discussions are essential. They must be carefully controlled. They must never be formal. They should be ready to give and take argumentation. They must be considerate and courteous. They must never become Donnybrook Fairs. They should precede the preparation of formal papers and reports. These last must not be omitted but I am sure that, just as speech precedes writing in the normal order of human development, so should it also in the development of expression under the guidance of the school. For most people thought is clarified by talking it out, only rarely by writing it out. It is important that students should have something to write about before they start to write. I am convinced that writing, that is to say, the committing of ideas to paper, is the last skill to be learned and the most difficult.

b. *Writing.*

What I have to say about writing will be brief and I suspect that many of you will hardly agree with me.

I would divide writing into two disproportionate parts. The first I shall call grammar, the second, style.

Now, by *grammar* I mean certain very fundamental things, the classification of words into nouns, verbs, adjectives, etc., the use of punctuation, the syntax of ordinary

and uncomplicated sentences. This must be taught by means of repeated drills. It should be the basis of the ninth grade and nothing should be taken for granted. On the other hand, extreme care should be taken that the student is not overwhelmed in a maze of technicalities. The objective should be not the power to analyze a sentence, but to be able to write one that makes sense. It is a question of clarity, not one of niceness. Personally I hate a split infinitive, but it is not a mortal sin. I do not like sentences to end with a preposition, but the world will not come to an end if they do. The test of success in grammar is that the student is able to express himself in such a way that he can easily be understood. I would not worry too much if every paper written during the freshman year was made up solely of simple sentences, provided that they were good ones. I would also insist, during the first two years in particular, that the vocabulary used, while adequate, be simple. Do not let the student develop the sesquipedalian mania, "full of sound and fury, signifying nothing." It is a good idea, frequently to require a paper to be written over with a simplified vocabulary.

The second element is that of *style*. By this I mean the ability to write aesthetically pleasing prose or poetry. The normal ideal in high school seems to be the essay. I emphatically object. To start with, there is not one teacher in ten who can write an essay to meet his own requirements. In the field of prose a good essay is as rare and as perfect a thing as is a sonnet in that of poetry. I believe that style *can* be taught directly, but only with difficulty and to a comparative few. It can however be acquired unconsciously. Here is the essential value of carefully chosen reading. But I should like to emphasize that an assignment should never be given openly on the ground of its style, at least before the senior year, even if then. Let the assignment be made ostensibly for the pleasure it will give. Let the learning process be incidental.

The matter of written work assigned by other teachers

should be one of great concern to all teachers of English. Part, at least, of English class work should be in the form of a "workshop" devoted to this. The requirements of form, arrangement and content—vocabulary and proper style, if you will—of reports and other written matter demanded by other members of the faculty should be the constant concern of the English teacher. It can be an excellent means of teaching clear, concise writing. The writing of simple business letters should be taught to all. But I should like to stress again that, in my humble opinion, apart from the barest fundamentals which must be insisted upon mercilessly, the teaching of English as a skill should be incidental either to the study of broadly cultural writings or to the specific needs of other subjects or, preferably, to both.

Finally a word as to the *ability to observe*. Certainly it is true of many people that "they have eyes and see not." Students should be trained from the beginning to see things in context, whether those things be the external surroundings of school and home and neighborhood, or the whole of a picture or a chart or a map. If they are to use a map, for example, to locate a given place, they should be trained to see the whole picture of the whole map. If they are to use a dictionary or an encyclopedia, they should be taught to read the entire item and make use of at least some of the cross references. Constant war must be waged against isolated learnings. Only thus can we avoid disconnected thinking.

The theme of this convention is Education for Life Adjustment. I have tried briefly to show how the basic skills can be adapted to and integrated into the solution of the problem of turning out boys and girls who are intellectually adjusted to meet life as they may reasonably expect to find it. These are only the basic skills. Others may and must build on them the rounded characters we desire to produce. But they are basic and we neglect them at our peril.

THE TOTAL EXPERIENCE OF THE SCHOOL CHILD FOR LIFE ADJUSTMENT

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A school is not a good school by virtue of the fact that it is college preparatory. Nor is a school good because it gives a classical education. The quality of a school is measured by what it does for the individual, how it meets the needs of the individual, what it does to prepare him for life.

Our system of education has strayed too far from the flow of life. As a result there exists a gap between school and life as great as the chasm between theory and practice. We have developed an academic ideology which makes "book learning" the basis for determining who is educated. Too little thought has been given to "living" as a major educational objective. We have overlooked the problems of life in a democracy and the necessity of clarifying educational objectives in the light of practical living. We have discounted the effects of experience in the total school development of the child. This is an opportune time for us to examine our system of education from the viewpoint of experience and its effects upon the potential development of youth.

The tragic truth is that we have educated the mind, but we have neglected the heart. We have filled the mind with credit facts to the detriment of human sensibility. Youth has been led to believe that kindness is weakness, goodness is foolishness, and culture is ridiculous. There is no telling what harm present day education has done and is doing to youth. Indifference to individual needs has destroyed far more human and spiritual values than it has saved.

My heart goes out to that great number of boys and girls in our schools who are living in constant boredom. These

maladjusted pupils are bored to death with what they see and hear in the classrooms. They are participating in activities that are totally unintelligible to them. Anyone would be bored under such conditions. It is no wonder, then, that this large army of youth lacks enthusiasm for school. Because the school fails to meet their interests or help them solve the problems of life, they turn to truancy and crime. Because the school gives them the feeling of "not being wanted" they walk the streets or sit and brood in despair. Of these unhappy children in our schools many are emotionally sick and tired of being treated as social outcasts.

Before discussing the range of school experience affecting the child's total development, it may be well to note briefly the meaning of curriculum in his education. In a narrow sense "curriculum" is used to specify a group of subjects of study designed to lead the child to some definite life objective. In a wider sense it refers to the outline of actual subject matter to be taught. In a more liberal sense it refers to all the experiences of the child under the guidance of the school.

The school by its very nature should help to facilitate the desired transformation of experience in the child's development. Then, too, new experiences should be provided so as to best promote the education of the child for life adjustment. By means of life situations we effect an intimate relationship between the curriculum and life experiences, between principles of Christian living and the "profane" materials embodied in the curriculum.

The nature of democratic society demands that the curriculum provide experiences for democratic living. If education is to serve as one of the fundamental instruments of democracy, then the child should understand through experience the important role of cooperative living. Pupils, teachers, and administrators should work together in making the school a continuous experience in democratic living. To provide this the school must be organized within itself; it cannot be a hit-and-miss proposition. It must be a pattern

of education fashioned and observed by each member of the faculty.

By and large schools are not providing sufficient opportunities for children to practice democracy. They are not helping them to reach an understanding of the basic beliefs of the democratic way of life. We are not training for a functioning citizenship. Thus, those who drop out of school early, or those whose curriculum is not geared to their needs, learn to know little about our own government, its form, its structure, its processes. Of course we cannot train pupils for democratic living if our schools do not function democratically. Where everything is done arbitrarily, the child's experience in democratic life is nil. Under such conditions he will probably never turn out to be a competent citizen.

The very fact that the government has made extensive recommendations for life adjustment in school tells us that there is something wrong with our own educational system. We have failed to administer our schools democratically. We have failed to provide a democratic education for all pupils. We have ourselves to blame, not the lack of salaries, not the lack of space, but the lack of democratic understanding for the inadequacies of our adjustment pattern. If we do not change, or are unwilling to change our policy, we shall have only ourselves to blame if the direction of education falls into the hands of the government.

The purpose of education is far more embracing than the teaching of the tool subjects. Tool subjects, skills, and techniques, divorced from life, create men and women destitute of social responsibility. Knowledge without training in effective usage spells educational bankruptcy. If the pupil is not given experience in self-expression, by listening, observing, reflecting, and thinking, to what avail our educational policy? Not everyone will be able to make equal use of the tools and skills, but everyone should be given an opportunity to experience their use to their God-given capacity.

We have been created to live with others. We do not come into this world already socialized. No matter how bright, every youngster needs to be socially adjusted to his environment. No child is born polite, obedient, cooperative, self-controlled, considerate of others. These social qualities are developed through well directed experiences. They must be learned as surely as the three R's. Lacking them, a child remains a warped misfit through life. But how is Junior to develop these social traits in a school room where social adaptation is not considered a part of education. Good relationship cannot be taught or learned where good teacher attitudes do not exist.

The school of today must provide experiences in inter-group education. We cannot close our eyes and say that there are no inter-group problems in our community. They do exist as surely as we exist. There are conflicts between racial and religious groups, between national and social groups. Deep-rooted prejudices and narrow discrimination are often born in the classroom. Far too often they spring from the mind of the teacher. If we do not help the pupils to understand the psychological and physiological differences between groups, discrimination is bound to grow. We should instill in the hearts and minds of youth a respect for the dignity, work, and social contribution of man regardless of faith, social status, nationality, race, or color. This ideal is the basis of the Catholic way of life as well as the basis of the American way of life.

This whole problem is closely allied to the teaching of world citizenship. Our attitude toward all other peoples must be friendly. It must be sparked with international understanding. To express ourselves with strong emotional feeling in the presence of pupils is to court the danger of suspicion and hatred. Certainly it is far more difficult to assume this attitude than it is to follow the old pattern of criticism and condemnation. If the pupils never experience correct teacher attitude in this regard, how can we expect them to understand and practice world citizenship.

The purpose of education is not just to supply facts and information. Facts and information are useless if the pupils are not taught how to handle them. In this respect we have failed miserably. We have failed to arouse them to the importance of informed and intelligent thinking. Book answers and tailor-made reports will hardly give them the technique of good thinking. Participation in problem discussions is needed. The absence of this is fatal in a democracy. If pupils are not prepared to accept the moral obligation to think, they will become the victims of emotion and propaganda. If they do not learn to think in school, where will they learn? If their reasoning powers are not developed under the guidance of education, their out-of-school experiences will ruin them. An educated person does not wait for the rabble-rouser to give him ideas; he sits down and figures things out for himself.

We must aim to produce the true Christian whom the *Encyclical on the Christian Education of Youth* says, "Is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason, illumined by the supernatural light of example and teaching of Christ."

The child must have experience in lawful living. In our efforts to free him from authority we have invented a list of bogus devices. We are afraid that the experience of discipline or lawful living will injure him. It might inhibit his individualism. But the removal of restrictions has not produced the results we expected. Delinquency, insubordination, outlawry, and arrogance are some of the final products of the undisciplined school. An education based on what the child "wants to do" and "how he wants to do it" does not provide experiences in lawful living. Once boys and girls are given full control of their own desires and emotions, they lose their sense of balance. Once education yields itself completely to the sovereignty of the child, its cause is lost.

Though experience is an important factor in life adjust-

ment, it will never find its rightful place in education unt teachers fully realize its potentialities. This will not happe over night. No thinking person would expect to change th minds or the habits of teachers on adjustment in so sho a time. They will need a long period of orientation. Eve under the most favorable conditions the ideology of boo learning and credit education will be hard to displace.

What we need in education today is not buildings, bu human institutions. We need a place where the individua child can live and grow; a place where education is some thing for "complete living," not something for higher learn ing; a place where the teacher thinks in terms of pup needs, rather than of teacher needs; a place where the chil is looked upon as a person. We can no longer maintain th old order of education for academic values only. We mus rather plan in terms of ultimate good for the life adjust ment of the individual.

We need schools where initiative is fostered and confidenc nourished; where self-control takes precedence over self expression; where the child's interests, attitudes, ideals habits, skills, knowledge and conduct are nurtured throug the continuity of experience. As St. Augustine said: "I essentials let there be unity; in non-essentials, liberty; i all things, charity."

We must pay more than word tribute to the place o democratic procedures in both the learning and teachin processes. We preach the doctrine of toleration, but we ar slow to be tolerant. Too many of us are teaching as we wer taught, totally oblivious of the times in which we are living We are making schools the center of interest rather than liv ing. We are thinking too much in terms of time rather tha life. We plan too much for the convenience of the teacher and not enough for the good of the child. An appreciation o our duty in this regard will come only through study And do not think that this is a problem for research stu dents. Every teacher is morally obligated in this respect.

PANEL DISCUSSIONS

IMPLICATIONS CONTAINED IN THE PROSSER RESOLUTION

IMPLICATIONS CONCERNING CITIZENSHIP

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Among the conclusions already agreed upon by the National Commission on Life Adjustment Education are three that relate in a special manner to citizenship training:

1. A broadened viewpoint and a genuine desire to serve all youth is needed on the part of teachers and those who plan the curricula of teacher-training schools.
2. Functional experiences in the area of civic competence are basic to any program designed to meet the needs of youth today.
3. An intimate, comprehensive, and continuous program must be the basis upon which any efforts to provide life adjustment education must rest.

In so far as they relate to citizenship training, these three conclusions will serve to direct our consideration of one important implication of the Prosser Resolution. Later in this convention others will discuss with us the role played by the teachers of religion in improving the curriculum to meet the needs of all our pupils. We are all in agreement that the religion course is the core of our curriculum. The answer to the question, "Are we training our pupils for citizenship?" is to be found in the answers to two other queries: "Are we developing the moral virtues among our pupils? Are we fostering, by all the experiences we provide, in and out of class, good habits of respect for authority, honesty, justice, temperance, chastity, courage, patriotism,

responsibility, charity?" It has been well said, "That you be real democrats, see that you be true Christians; that you be true patriots, see that your love of country is a Christian virtue." In other words, the good citizen must be first a good man. In his memoirs, former Secretary of State Cordell Hull has this to say about the relationship between citizenship and morality:

> "We have a desperate need for more religion and morality as the background of government. The religious and moral foundations for thought and conduct require strengthening in this country, as throughout the world. There is no higher civilizing influence than religious and moral concepts. Corruption and tyranny can be driven out of government only when these concepts give men the faculty to recognize such evils and the strength to eliminate them."

If our teaching develops conduct that conforms to true morality, that is, to the teachings of Christ, we are educating for citizenship the entire population of our secondary schools. Others today will emphasize the contribution of the formal courses in religion to the attainment of this goal. I shall endeavor to indicate how the social studies program can be utilized in the teaching of citizenship, in the fullness of the Christian concept, to *all* in high school, whether it is for them a preparation for college or, as for the vast majority, their final formal schooling.

We must beware of some of the current secularistic interpretations of training for citizenship. There are the moral relativists, for example—what is wrong today may become right tomorrow if the majority decides it is right. One prominent American school of thought, or lack of it, regards the merging of society and government, of man and the citizen, as a desirable consummation. The basic tenet is that all activities which give a man dignity are done for the state. Life and citizenship are co-terminous. The subtle and persistent operation of the secularist mind has twisted the principle of separation of church and state, meaning as it did to our Founding Fathers that there shall be no state religion, into a formula that would set the government

against religion. There is a definite threat to liberty itself in the assumption that citizenship is the sole legitimate aim of education, and that education must be given exclusively by the government. Federal subsidies, according to the Truman committee, are to be extended to tax-supported schools *only*. Last summer the A. F. of L. convention of teachers went on record thus: "The best interests of the democratic community are best served by having all children in a common public school." *And by public* they mean *tax-supported, government-owned, government-controlled* schools, in which the curriculum is devised more and more for its own aims and less and less with reference to the wishes of the parents, to say nothing of the nature of the child. We do not subscribe to a policy of education of the state, for the state, and by the state, any more than we agree with the rest of the totalitarian doctrine. All schools, whether private or tax-supported, should educate for political competence. But this is only one of many legitimate and necessary aims of education. Even on the political level there is now a government for the community of nations, one hopefully hailed by Pius XII as the "crowning of social development."

What, then, does the Church, basing her teaching on long experience as well as upon Divine Revelation, tell us about preparation for citizenship? One of the most apt pronouncements of the Holy See is the letter of Pius XI to the American hierarchy in 1939:

> "Since the sciences of civics, sociology, and economics deal with individual and collective human welfare, they cannot escape from the philosophical and religious implications of man's origin, nature, and destiny. If they ignore God, they can never hope to understand adequately the creature which He formed in His own image and likeness, and whom He sent His own Divine Son to redeem. Christian teaching alone, in its majestic integrity, can give full meaning and compelling motive to the demand for human rights and liberties, because it alone gives worth and dignity to human personality. In consequence of this high conception of the nature and gifts of man, the Catholic is

necessarily the champion of true human rights and the defender of true human liberties; it is in the name of God Himself that he cries out against any civic philosophy which would degrade man to the position of a soulless pawn in a sordid game of power and prestige, or would seek to banish him from membership in the human family; it is in the same Holy Name that he opposes any social philosophy which would regard man as a mere chattel in commercial competition for profit, or would set him at the throats of his fellows in a blind, brutish class struggle for existence.

"The Catholic school, then, because it is Catholic, has the traditional mission of guarding the natural and supernatural heritage of man. In the fulfillment of this sublime mission, it must, because of the exigencies of the present age, give special attention to the sciences of civics, sociology, and economics. The Encyclical Letters deal with the modern problems in these fields and apply to them the unchanging principles of philosophy and religion. With the Encyclicals as the basis of study and research, evolve a constructive program of social action, fitted in its details to local needs, which will command the admiration and acceptance of all right-thinking men."

In reply, the American hierarchy stated in part:

"We must face the fact that the dangers of which His Holiness speaks threaten our own democratic institutions. He calls us to the defense of our democratic government, framed in a Constitution that safeguards the inalienable rights of man. To carry out the injunction of the Holy Father it is necessary that our people, from childhood to mature age, be ever better instructed in the true nature of Christian democracy. A precise definition must be given them, both of democracy in the light of Catholic truth and tradition, and of the rights and duties of citizens in a representative republic such as our own. They must be held to the conviction that love of country is a virtue and that disloyalty is a sin."

They go on to charge the Catholic University to compile a series of graded texts for all educational levels. "On the foundation of religious training, which is the distinctive characteristic of our schools, these texts will build an enlightened, conscientious American citizenship."

In view of the foregoing statements, there can be no doubt that the teachers of social studies in our high schools must be persons of capacity as well as of superior training. A layman with time left over from coaching duties may not be the best teacher of civics, economics, or history. Teachers of the social studies need as much training in history, political science, economics, and sociology as do teachers of languages, mathematics, and science in their fields. Training in methods of teaching can be very useful, but training in methods is not a substitute for training in content.

Likewise, a four-year program in the social studies seems to be just as essential as four years of English, for instance. We are fortunate that, in obedience to the mandate of the hierarchy, we have a textbook series well adapted to such a program. In the four books now available from the Sadlier Publishing Company there is a unified view of modern society, as well as the cultural background of world history and the facts of geography, with their serious political implications in this age of the interdependence of nations. A mature treatment of political problems is given in the senior year, with integrated material from economics and sociology. In the second book, the history of the Church is taught along with secular history, where it certainly belongs. There are few elements in education, both for the college preparatory group and the group for whom high school education is terminal, more important than Catholic philosophy in relation to our Constitution and the laws of our state and community. The study of civics in the senior year should not have the narrow, anatomical concept of the text most of us use, but rather the unequivocal, supernatural concept of society—the eternal permanence of the human personality and the inalienable God-given rights of man. The justice of collective bargaining, the reasonableness of labor unions, the legality of strikes, the family wage, profit sharing, the distinction between ownership of property and its use, the rights of government ownership—certainly these and allied social teachings from the encyclicals should become part of the equipment for life of the neglected 60 per-

cent, as well as for future lawyers, doctors, merchants, and plumbers. Bishop Sheil said to teachers in Chicago recently:

> "It is perfectly fine that our students fight the evils of totalitarianism; but we must not let them get so wrapped up in this that they forget something far more important: a decent, just, Christian social order, and the restoration of all things in Christ. That is the job the Popes have given us."

The school has the direct obligation to the pupil to equip him with all the qualifications necessary for effective citizenship, which means leadership in community affairs. We must teach him to adjust himself to the kind of social environment in which he will make his living and work out his eternal destiny. The State, too, has the right to demand training for good citizenship. In the secondary school we have the last opportunity to inform most of the Catholic population of tomorrow of the principles and attitudes necessary for the preservation of Christian democracy. Since we learn by doing, student government provides an introduction to the methods and responsibilities of politics. School forums and debates contribute much to political literacy. Some schools endeavor, with success, to measure civic competence by giving grades for citizenship, rather than for deportment, courtesy, or conduct, emphasizing positive contributions to the common welfare of the student body rather than mere adherence to school regulations. Other schools present honor character diplomas at graduation in addition to scholastic diplomas, thus providing for a healthy endeavor on the part of every student, whether mentally gifted or not, to maintain a good character rating.

In most of our large schools, there is homogeneous grouping to provide for individual differences. Where there is wise administration, ample testing, and skillful instruction for the underprivileged classes, such a device is a very good one. Homeroom classes, however, should not be so formed. Training for citizenship in American democracy demands that pupils of all degrees of ability learn to work together and extend themselves through cooperative efforts, just as

they will do in their neighborhood and community in mature life. Citizenship in the community, the state, and the nation will require initiative, group planning, resourcefulness, tact—qualities developed in school government situations. Since ability to govern oneself is such an essential requirement for citizenship in the American democracy, it is necessary that it be acquired through experiences in the school, a community in which a number of human beings are working together in a common endeavor. Good order and discipline can be fostered in an atmosphere of freedom. When a child goes to school, he loses nothing of the sacredness of his personality; his dignity and worth as a rational creature are not diminished in any way. He cannot learn the art of living in a free society from training under a classroom dictatorship.

There has been mention in this discussion as in several others during the convention of preparing pupils for leadership in the local milieu—the neighborhood, the municipality or county. Too often we neglect to teach local problems of government, concentrating almost exclusively on the federal government. The fact that there is a trend towards centralization of power in the national government calls for greater civic activity of a neighborhood character. It must be admitted that religious are not always well equipped to teach local government, either because they do not remain in a community long enough to acquire familiarity with local conditions, or because they fail to utilize the resources of the community. I refer to the men and women who will gladly come to our classes and assemblies to enlighten our pupils on such themes as fire hazards, the local courts, the FBI, labor-management relations, accident prevention, radio, the press. Perhaps, too, we could utilize such resources in the community for courses to adults in the field of consumer education, propaganda devices, taxation, and a multitude of other valuable aids to citizenship. The experience of Denmark with its people's high schools is worth investigating. A country with no economic advantages passed from depres-

sion to prosperity and became a pioneer in agricultural methods, principally through the medium of courses given to adults.

The Catholic citizen has a very special obligation to enter actively into community activities of all kinds. What the world needs, we possess; we are derelict in our duty if we hoard up the grace that is in us and separate ourselves from other men of good will. Recall what Our Holy Father pointed out to the people of Italy just the other day: "In the present circumstances it is a strict obligation for all those having the right to vote, both men and women, to take part in the elections. Anyone who abstains from this, especially because of indolence or cowardice, commits *per se* a grave sin, a moral offense."

Recall too that Our Blessed Mother was on her way to Bethlehem to fulfill a civic duty when she gave Christ to the world. Recall St. Paul's exhortation to teachers, to "order the lives of the faithful, minister to their needs, build up the frame of Christ's body, until we all realize our common unity through faith in the Son of God, and fuller knowledge of Him. So shall we reach perfect manhood, that maturity which is proportioned to the completed growth of Christ."

IMPLICATIONS CONCERNING HOME AND FAMILY LIFE

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In a recent publication issued from the United States Office of Education, entitled *Every Youth in High School—Life Adjustment Education for Each*,[1] to which Father Bernardine Myers made reference yesterday,[2] eight pages are devoted to suggestions and outlines for a proposed program in family living entitled "Implications Concerning Home and Family Life." For the benefit of those who have not read the publication, I shall summarize this article briefly under three points: the opening statement, the definition given of the term education for home and family living, and the main contributions in the article.

Education For Family Living Urgently Needed

The article opens with the statement: " Many, indeed, are the unmet needs of the youth of high school age . . . among these unmet needs, none is more urgent than the need for sound, practical education for home and family living." [3]

The term education for home and family living is defined as "that part of a total program of secondary education which provides opportunities for acquiring the understandings, the factual knowledge, the skills, and the abilities necessary for homemaking and for successful participation in family life." [4]

The main contributions in the article may be grouped under two headings. The first consists of a report on a recent investigation made to determine the actual practices in schools providing family life education. The report gives recognition to progress made by listing the desirable activities found in the schools. It then discloses the inadequacies that were observed, stating: "From the standpoint of what

needs to be done . . . the surface has hardly been scratched. The opportunities now offered reach too few students, and are too often non-functional, either because the courses are not based on a real understanding of pupils' needs or because the teaching is academic." [5]

The second part consists of a series of recommendations made in recent studies on the needs of *all youth* for education in homemaking and parenthood. These recommendations suggest a basis for a plan for home and family living education consistent with the needs of the pupils referred to in the Prosser Resolution.[6] They may be summarized under the headings of the purpose of such education, its scope, content, methods, curricular organization, the responsibility for its development, and its administrative arrangement.

Doubtless you will all agree with the opening statement on the unmet needs of home and family education, for just a glance at present-day statistics reveals the tragic consequences resulting from the lack of education in home and family living. Broken homes, limited families, delinquent parents and delinquent children strongly testify to this unmet need. That the urgency of this need takes precedence over all others is beyond dispute, for, as we are told by far-seeing lay and religious leaders, if preventive measures are not taken immediately to curb the steady increase of broken homes, America can expect nothing in the future but the inevitable collapse of the moral and, therefore, of the social order.

The definition of the term education for home and family living seems to be complete in that it provides all the elements necessary for a working plan for a family living program.

In view of the type of school programs found on the whole throughout the country, we must agree with the findings of the report disclosing the inadequacies in family living education programs.

A FAMILY LIVING PROGRAM IN OPERATION

The recommendations made for the plan for family living education are far too numerous to include in a paper. These recommendations, however, have already been embodied in a working program now operating in the third year of its experimental stage at the Academy of the Presentation in San Francisco. We have provided you with a copy of a chart [7] showing the content of this family living program and the time allotment for each unit. I believe it would be more helpful and practical to present to you this program as a concrete application of these recommendations, rather than to review the recommendations themselves, a discussion of which would be, at best, theoretical.

There are, however, two differences worthy of note. First, while the Prosser Resolution is mainly concerned with the "sixty percent," the family living program is compulsory for every girl attending our high school, which, incidentally, is an all-girl school of approximately 700 enrollment. (All future references made in this paper will be to the education of girls, since I have no experience with the working of a family living program for boys, though such a program is equally necessary.) Secondly, in the recommendations, referred to above, there is no reference to the element of time, while for the program you have before you a *daily class* for the *four years of high school* is required.

JUSTIFICATION OF COMPULSORY FOUR-YEAR PROGRAM

Many have questioned the amount of time demanded for this program. We consider, however, that four years is all too short in view of the transcendent importance of the task before us. We have to prepare the girl of today to take her place as a woman in a society that has lost the true concept of womanhood; in an environment which falsely exalts and glamorizes the *self-seeking* career woman; in an age when woman, in her vain struggle for universal equality with man, has forfeited her womanly qualities in a slavish imitation of man; in a world where fruitful motherhood has come to be regarded as a social misfortune and an economic risk; at a

time when religion for the majority has become merely a word.

In other words, we have to prepare girls to live as *Christian women* in a world whose whole philosophy is purely naturalistic and, therefore, runs counter to all that is Christian. This is not a simple process, because these disorders are deeply rooted in the history of the past. The Reformation, the Industrial Revolution, and the Feminist Movement each played its part in lowering the standards of womanhood. Indeed, present-day attitudes and practices cannot boast of uplifting them. Fashions, advertising agencies, the press, the radio, and even the attitude of modern parents have so trifled with the worthy estimation of woman that children, even before they have reached the secondary level, have already acquired distorted notions of woman, her place, and her prerogatives.

It is imperative, therefore, to fortify our girls against the tide of immorality which is pushing in upon them with ever-increasing momentum, to correct erroneous ideas relative to home and family life, which, unfortunately, in many instances are already well established, and to interest them in some wholesome and useful activities during the restless period of high school. Surely, then, a daily period of specialized training for Christian family living, in addition to the daily class of religion, which is sadly needed, could hardly be considered an encroachment upon any educational set-up or an intruder into a curriculum. If it were, it would seem that our educational objectives stand in need of re-evaluation. If the family is not soon reinstated to its rightful place, a Christian living group, (and that is the ultimate purpose of the Christian family living program) then of what value are our educational plans? Already in one county in California the ratio of marriage licenses issued to the number of broken homes filed per year in the County Clerk's Office is approaching 100%—that means nearly one broken home for every new marriage. Prescinding from the immorality of the issue at stake and coldly facing facts, of

what avail are our educational plans if the rate of broken homes continues to increase and the birth rate to decrease?

PROGRAM AIMS AT DEVELOPMENT OF "WHOLE PERSON"

We have touched upon the perverse state of society in which our girls move. We have implied the difficulties inherent in carrying out any program of counter-attack against modern evils which society has approved and nurtured and which our elders have complacently accepted. May I now turn our attention to the assets our girls must receive from their education?

For complete Christian living every girl must be convinced that through Baptism she is a *child of God*—not a combination of urges—and, hence, that she has the power to refuse to subscribe to amoral customs so prevalent today. This conviction should impress her with the fact that her behavior must be different from that of her unbaptized neighbors—that there should be a wholesome discrimination in the type of pleasure she selects, in the movies she sees, in the broadcasts she drinks in, in the type of literature she reads, and in the kind of clothes she wears.

The recognition of her dignity as a child of God should cause the relationship between God and her soul to become such a reality that religion could never be a *part-time affair*, but rather should form the warp and woof of her pattern of life. As a corollary to this realization she should understand that happiness comes from within and is independent of material possessions; that personality and charm depend not on what she *puts on* but what she *is*; that while, in accordance with her feminine nature, she is entitled to a study of the appropriateness of wearing apparel, she must be ever conscious of the desirability and consequences of modesty, economy and simplicity in her dress; and that even the observance of health habits can be a Christian virtue when the body is cared for as the Temple of the Holy Ghost.

She should be impressed with the value of leisure time—its possibilities for doing something creative, for satisfying

a cultural need, or for helping others. She should also be convinced that home is the ideal center of social life and she should learn how to make her own home such a center.

She should have a realization that married life is beautiful and holy, and that parenthood is a privilege—a sharing in God's creative plan; hence, she needs a thorough understanding of the Sacrament of Matrimony, of its dignity, its purpose, and of the economic factors that affect its security, a correct understanding of the facts of life, advice on the choice of a life partner, and a knowledge of the needs and the care of children.

Consistent with her dignity as woman, she needs to realize that she will find her completion through service and self-dedication in marriage, in religious life, or in some career of service in the single state. In view of this she needs to develop a spirit of work and a sense of responsibility. She should have a practical knowledge of homemaking and of its economic aspects, an understanding of family and social relationships, an appreciation of art, and a complete rounding of feminine attainments; for, as the heart of the home, woman is the center of all its love and the source of all its activities.

She should be given, therefore, an education that develops the "whole person"; that is, one that develops her physically, socially, aesthetically, intellectually, and religiously, for anything less permits the accentuation of one or more of her powers or talents to the detriment of the normal development of the others. It deprives her of her complete development. Moreover, it too often puts an emphasis on the job she desires *to do*, or the career she hopes *to follow*, rather than on the Christian woman she should strive *to be*.

She must be impressed with the realization that to the extent to which this concept of "being" dominates her living, to that same extent does she measure up to the standard of her true Christian womanhood. Once a woman has grasped the fundamental notion that what she *is* is far more important than what she *does*, activities foreign to the sphere

of her vocation offer little distraction; whereas the simplest act consistent with the fulfillment of her being—the washing of a dish or the washing of her child's face—can be a most satisfying act, a most perfect act, as were the simplest acts of the model of all womanhood, Mary, the Mother of God.

Holding before our girls as an example, then, the whole-hearted mother who has thoroughly prepared herself for her life's work because she realizes that in the fulfillment of her mission she is the transmitter of life, of ideas, and of culture, we can point to her and say, "There is a balanced personality; there is a person who is one, who is holy, who is catholic, who is apostolic; there is a true member of the Mystical Body of Christ."

It was this consciousness of the need for greater opportunity for the complete development of our girls that forced our faculty to give thought to a program that might further this development. The program which you have before you is the result of our efforts. It might be well at this point to mention that while this program aims primarily toward the complete development of young girls, and not toward the remedying of present social disorders (though this should eventually result from widespread adoption of such a program), yet it also designedly offers opportunities to help the girl whose home has failed her. Into this group fall far too many chlidren today.

How often have we not, while teaching pupils on the secondary level, been challenged by the facial expressions of our pupils—expressions betraying strain, curiosity, wonder, neglect, cynicism, conflict, artificiality, or even indifference—each face betraying the emotional or mental insecurity of its owner. In most cases these pupils have problems because they come from problem homes. As their spiritual mothers, can we ignore the deeply-rooted trouble and satisfy our consciences by allaying only surface ills, thus allowing these problem children to grow up and create more problem homes, and to perpetuate an evil we should have corrected? These "problem pupils" need a training

that will supplement, and, in many cases, substitute completely for what is wanting in lax homes. It is our hope that the program at hand affords this training in some measure.

Some in the audience may have expected that more time would have been devoted this morning to discussing the working of this family living program; but since limited time demands selection of matter, and since this convention is concentrating on life adjustment for youth, it seemed more appropriate to consider those needs of youth out of which our Christian family living program evolved.

A CHALLENGE TO CATHOLIC EDUCATORS

In conclusion, it may be in order to make a few observations. At the final conference of a meeting held in June, 1945, under the sponsorship of the Vocational Division of the U. S. Office of Education, Dr. Charles A. Prosser presented "what has now become a historic resolution" [8] which gave rise to the National Commission on Life Adjustment for Youth. Mr. Prosser deserves much commendation for his fearless recognition of the inadequacy of our present system of education in America, for his ability to put his finger on the fundamental weaknesses of the system, as well as for the clarity with which he exposed the needs and the perseverance which rallied the educators of the whole nation to cooperate with him.

Referring to the article, "Implications of Home and Family Life," which was summarized at the beginning of this discussion, its content seems to be thoroughly in accord with our philosophy of education as expressed throughout the years by our educational and ecclesiastical leaders. In the spring of 1944 the late Rt. Rev. Msgr. George Johnson concluded an address with these words: "Those who are planning the high school . . . of tomorrow will prove remiss and overlook one of the most potent means of helping education to produce better human beings if they fail to give a central place in their thinking to the home, the strengthening of family ties, and the improvement of domestic living." [9] The supreme leaders of the Church, Leo XIII and Pius XI,

both urged the need for better family relationships, and, finally, Pope Pius XII, in his *Address to Women* in October, 1945, referring to "those schools which aim at making the child and young woman of today, the wife and mother of tomorrow," exclaimed, "How worthy of praise and encouragement are such institutions!"

Family life in our nation is on the verge of ruin. The President of our country has sent a call to all educators for help. Our Holy Father, Pius XII, has repeatedly pleaded for family restoration. Today, the National Catholic Educational Association is devoting this time to arouse us to draw up a concerted plan of action for the salvation of the family.

Here, Catholic educators, is our challenge!

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[1] *Every Youth in High School Life—Life Adjustment Education for Each,* Division of Secondary Education, Galen Jones, Director, and Division of Vocational Education, Raymond W. Gregory, Assistant Commissioner for Vocational Education. (Washington, D. C.: Office of Education)

[2] Paper given at the opening meeting of the Secondary School Department at the forty-fifth annual Convention of the National Catholic Educational Association, San Francisco, California, March 31, 1948. "Life Adjustment Education—A General Statement," Rev. Bernardine B. Myers, O. P., President of the Department, Member of the National Commission on Life Adjustment Education for Youth, Oak Park, Ill.

[3] *Every Youth in High School—Life Adjustment Education For Each,* p. 52.

[4] *Loc. cit.*

[5] *Ibid.,* p. 54.

[6] Maria M. Proffitt, "Secondary School Life Adjustment Training for Sixty Percent of our Youth," *School Life,* 28:10:6, July, 1946.

[7] See last page.

[8] Rev. Bernardine Myers, O. P., "The National Commission on Life Adjustment Education for Youth," *National Catholic Educational Association Bulletin,* 44:3:28, February, 1948.

[9] Rt. Rev. Msgr. George Johnson, "The School Helps The Home," *The Family Today: A Catholic Appraisal* (Washington, D. C.: The Family Life Bureau of the National Catholic Welfare Conference, 1944), pp. 129-135.

CHRISTIAN FAMILY LIVING PROGRAM
Academy of the Presentation

NINTH GRADE—Family Living I

UNIT I	UNIT II	UNIT III	UNIT IV	UNIT V	UNIT VII
Personality Manners and Morals	Good Grooming and Charm	Family Relationships	Physical Aspects of the Home	Foods I UNIT VI Sanitation in the Kitchen	Child Care I

TENTH GRADE—Family Living II

UNIT I —Biology
UNIT II—Biology and Nutrition

*Clothing I

ELEVENTH GRADE—Family Living III

UNIT I	UNIT III	UNIT V	UNIT VI	UNIT VII	UNIT IX
Textiles in the Home UNIT II Selection, Making and care of: Clothes Household Linens Home Furnishings	Use of Leisure Time UNIT IV Music for Leisure	Art in the Home	Consumer Education Budgeting Shopping and Shopping Ethics Truth in Advertising Savings	Meal Planning Food Preparation Hospitality UNIT VIII Maintenance of Home Equipment	Hygiene: Mental and Physical UNIT X Home Nursing

*Clothing II

TWELFTH GRADE—Family Living IV

UNIT I—Physiology and Child Care
UNIT II—The Family: The Unit of Society
UNIT III—Marriage Preparation

*Clothing III
*Advanced Foods and Dietetics
*Practical Nursing

NOTE: The six divisions in the 9th and 11th Grades indicate that each unit is covered in a six-week period.

* ELECTIVES: all other units *compulsory.*

Courses in the 10th and 12th Grades are Semester Courses.

IMPLICATIONS CONCERNING WORK EXPERIENCE

REV. A. E. EGGING, M.A., SUPERINTENDENT OF SCHOOLS
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Dr. Charles A. Prosser is a well known educational leader who for many years has been the Director of Dunwoody Institute of Minneapolis, Minn. In January of 1944 the Vocational Division of the U. S. Office of Education organized a committee for the study of "Vocational Education in the Years Ahead." Near the close of the eighteen months of work the chairman asked Dr. Prosser to summarize the conclusions. His statement, as later amended and now become famous, is as follows:

> It is the belief of this conference that, with the aid of this report in final form, schools will be able better to prepare for entrance upon desirable skilled occupations those youth who by interest and aptitude can profit from such training. We believe that the high school will continue to improve its offering for those youth who are preparing to enter college. In the United States the people have adopted the ideal of secondary education for all youth. As this ideal is approached, the high school is called upon to serve an increasing number of youth for whom college preparation or training for skilled occupations is neither feasible nor appropriate. The practical problems connected with the provision of a suitable educational program for this increasing number are so great and the schools to date have had, comparatively, so little experience in this enterprise that the problem merits cooperative study and action by leaders in all aspects of secondary education. We believe that secondary school administrators and teachers and vocational education leaders should work together to the end that the number of attempts being made in secondary schools to meet this need will be greatly increased and to the end that the pronouncements made in recent years by various educational groups which are suggestive of needed curriculum patterns will receive increased study and implementation.[1]

Cooperatively the Division of Vocational Education and the Division of Secondary Education prepared the agenda and made the other plans for five regional conferences for the further study of many of the implications for secondary education, among which were the "Implications Concerning Work Experience and Occupational Adjustment."

The term "Work Experience," as here used, is most frequently understood to mean part-time employment in some business or trade in conjunction with school work, the supervision of such work by the school, and the giving of a stipulated amount of credit toward graduation for such experience.

The advantages cited by the Prosser Committee for such supervised work experience are as follows:

> (1) Improves the type of job youth finds; (2) provides a counseling service under a life situation; (3) encourages youth to remain in school; (4) tends to improve school attendance; (5) aids in school adjustment; (6) improves morale; (7) tends to improved relationship between employer, employee, labor and the school; (8) improves wages and working conditions; (9) reveals the necessity of qualifying for life's work; (10) gives an opportunity for outlet of physical energy; (11) contributes to economic adjustment; (12) affords an opportunity through school instruction to make meaningful such items as: (a) factors leading to success on the job; (b) significance of social security, taxes, labor organizations, child labor laws, health, blind alley jobs; (13) develops more wholesome attitude toward work; (14) improves general scholarship; (15) enables youth to contribute to family budget; (16) reveals need for further education; (17) puts students on their own; (18) provides a sense of security and independence.[2]

Some barriers cited by the Committee that must be considered in formulating and inaugurating a school supervised work program are suggested as follows:

> (1) An unwillingness on the part of some school officials to admit educational values exist outside of the school room; (2) lack of facilities and knowledge on the part of school representatives required to organize

> that type of program; (3) opposition of labor in certain cases; (4) unwillingness of some schools to give credit for outside of school activities; (5) failure of many parents to understand the value of out-of-school work; (6) entrance requirements of colleges; (7) lack of community consciousness regarding the importance of out-of-school work for youth; (8) teacher-training institutions not prepared to equip teachers to handle this type of program; (9) feeling on part of many youth that real education is found in school rooms only; (10) difficulty of providing supervision on the job; (11) a cause of interruptions in a well-organized and smooth running program.[3]

It would appear that the inclusion of a work experience plan as a part of the thinking of high school curriculum builders is a definite and constructive move forward. A complete evaluation of its proper place and function, however, would necessarily involve an analysis of the entire secondary school perspective. This would hardly be possible within the limits of this paper. Only a cursory examination will be made by way of: (1) An Historical Approach; (2) A Psychological Approach; (3) An Empirical Approach; and (4) Some Cautions and Recommendations.

The very importance of this subject would suggest that in any case the plan should be a cautious adaptation, solidified by a well established synthesis of tradition and progress, and that by a spirit so free that it is enslaved, neither to the prejudices of the past, nor any more to the novelties of our own day.

HISTORICAL APPROACH

Work experience is really not a new idea in education, although this particular plan may be new as a part of the high school curriculum. The apprenticeship method of learning a trade or even a profession, until very recently, had always been taken for granted as the natural and normal procedure from the very earliest times. Particularly noteworthy, from this point of view, were the trade guilds of England and continental Europe during medieval times. They became highly organized and perfected, not only as to

their educational procedures and standards, but they seemed to have provided a rather complete "Life Adjustment Program," since they were also concerned with the economic, social, and spiritual needs of their members. Though no exact counterpart of these guilds developed in the United States, apprenticeship or work experience, unrelated to formal education, was similarly taken for granted for many years as the accepted method of acquiring a trade or skill or even a profession and is still the accepted method in several fields.

With the institution, however, of compulsory education laws as well as the initiation of new social and economic changes a much greater impetus was given to formal education, particularly on the secondary level. These trends have continued so that now a minimum of a high school education is looked upon as an ideal for all.

At first high schools had the single purpose of serving only college preparatory people and their standards were established accordingly. With the influx, however, of a large percentage of all children the established standards as well as the singleness of purpose were under great strain. The first adjustment seems to have been an almost inevitable watering down and dilution of standards to accommodate the masses, so that many of our high schools involved a definite penalty for those who were to be our potential leaders and professional people. Whereas schools are for children, we saw the anomaly of students having to adjust themselves to the curriculum rather than the curriculum to the needs of the students. There developed a large cry, however, particularly during the depression period, for more practical, more functional and more specifically applicable courses. As a consequence the curriculum has run almost the complete gamut of possible trends, becoming the discussion target of about every would-be educator and interest group. The National Council of Teachers of English has said recently that "We are a nation of sixth-grade readers. It requires seventh-grade skill to read a news-

paper. Reading failure is a national problem." [4] Therefore, we should spend more time teaching reading. The Scientific Research Board, appointed by the President of the United States, in a recent statement stressed the urgency of improving instruction in arithmetic if the country is to develop the scientists needed for security and advancement.[5] Numerous groups concerned with juvenile delinquency feel that more stress should be placed on character building and the study of citizenship. People concerned about UNESCO feel that more emphasis should be placed on the social studies, particularly the study of democracy and international relationships. Many business people are of the opinion that our high school courses are largely an intellectual luxury. They should be more practical so that the graduates would be prepared to take their places in business life by becoming proficient in such fields as business English, accounting, business law, etc.

Some constructive curriculum adjustments have been made but the thinking about it still seems quite divergent and confused. The Prosser Resolution and the wide study implementing its purposes should assist greatly in clarifying this difficulty and thus render an invaluable service.

PSYCHOLOGICAL APPROACH

It would appear that, as a result of the trends and events of the past three decades, too much of the responsibility for education, artificially and arbitrarily, has been placed on the school. More recently this shift has even become true of the parental, social responsibility for children. This trend is probably an effect of, and at least to some degree a cause for, the decline of the proper place of the home, the church and other institutions of the community. Since the home and the church are primary societies, their proper influences anteriorly have been established by the creative hand of God Himself. Because of the failure to observe this fact, each new crisis, whether local, national or international, has brought a cry for more schooling as though it were panacea

for everything. Note the thinking of the sex education proponents as an example.

Apparently the pendulum has swung too far toward institutionalized learning. It is, however, typical of the trial and error process which seems always to be incident to human progress. At first a lag develops and then the impetus of a correction goes too far. The work experience plan should be a normal trend toward a happy medium.

One of the most obvious, and probably one of the most important considerations in education is the fact that no two students are exactly alike. Their differences are multiplied by many factors, most significant of which are aptitude interests and opportunities. Though these differences pose a large problem from an educational point of view, they are in reality a blessing because they predispose every individual to his particular vocation for which a proper place may be found in the complexity of modern society. In its truly democratic concept this adjustment should be arranged by the application of competition, as an integral part of free enterprise, to the law of supply and demand. It is only in a totalitarian society that individuals are driven into predetermined pattern. Such a compulsion is as much a form of tyranny if it is brought about by an educational process as if it were by an external force.

It is not the function of education to eliminate individual differences, but rather to capitalize upon them by aiding and preparing each individual to take his proper place, and by perfecting these adjustments to elevate society as a whole. It is, therefore, a gross injustice to an individual and a misinterpretation of democracy in education to hold that everyone is entitled to the same degree or type of training. The most perfect type of education is one that considers individual differences to the extent that it will best prepare each individual to take his predisposed place in society. It should be added, parenthetically, that the idea of predisposition does not mean a predestination to a static position, but rather one that is subject to modification by added interest,

application, or any of the other factors which make for individual differences.

In practice, not only high schools, but colleges and universities as well, sometimes without intention but sometimes even with ulterior motives, have been guilty of serious injustices inasmuch as they have educated people away from what they should best be prepared to do or to be. This has been done not so much by the content of the offerings, but rather by an over-emphasis on life positions which do not involve manual labor. The introduction of a work experience program in its proper place should help to overcome this misinterpretation. Then, too, schools have often been guilty of misguiding students toward their own entrenched fields of specialization irrespective of the individual's needs, or of not guiding them at all, but allowing them to flounder into whatever happens to be most available. Thus we sometimes see the fallacy of a large percentage of the enrollment of a high school taking a strictly commercial course because that happens to be the particular forte of that school.

It would seem obvious, then, because of the need for considering individual differences and adjustments that, though a secondary school may have a singleness of purpose, it must assume a multiplicity of functions. Its first obligation is to offer such general education as will develop the maximum personal acumen, mental and physical maturity, and moral integrity. Secondly, it should develop such information and tool skills which are a common need and which presuppose a maturity which is beyond the elementary level. Thirdly, it should be concerned with such specializations and applied sciences as would appear to be within its proper scope and which individual differences warrant. This would include a work experience program for those who should be properly guided toward this activity. The school can fail in overemphasizing or underemphasizing any one or combination of these functions.

If the high school were to accede to all the pressures that are brought to bear, it would have to offer more than any

individual could absorb in four years, and it would also be in danger of too much specialization or compartmentalization. This would be like the error of supplying a house with all the numerous electrical appliances available without providing a sufficient amount of current to operate them. Isolated skills without the necessary personal acumen, maturity or integrity to use them intelligently would not only be useless but even dangerous. They would reduce man to a machine.

It is rather clear that the best psychology of learning presupposes the presentation of the matter and techniques in such a manner and in such degrees as constantly to challenge the mentality of the individual and yet not overtax his capacity. It should be recalled that the learning process of a human being, from a mental point of view, involves the cultivation and development of faculties of three distinct types and levels. Man is not born with any innate ideas. His mind is as an empty slate. First perceptions are impressed upon one or more of the five external senses. These sense impressions in turn produce their effect upon the internal senses; viz., the common sense, the estimative power, the memory and the phantasm or imagination. These in turn pass on their message to the spiritual faculties of intellect and will. It is only at this highest level that sensation is made truly intelligible, that the mere felt-fact of sensuous apprehension is brought to the rank of true knowledge, intelligent cognition, and this by the instrumentality of abstractions and universals.

In the human make-up the energy to develop culture must be applied in both the body and the soul. Original sin makes it difficult. Grace perfects it.

An important consideration is that as a consequence of this, normal human inertia and the varying capacities of individuals, this transfer from the lowest level of sensation to the intellect is not spontaneous. There is a constant resistance all the way along, and quite often mental activities never reach the highest level, in which case the thought

process is no more perfect than that of a brute animal except possibly in degree. Much of the activity of human beings suffers this difficulty. It is one of the serious misconceptions in many so-called educational procedures which merely involve the accumulation of facts modified by certain sensual coordinations. The results are much like a dog that has learned many tricks.

The development of numerous educational props, such as audio-visual aids (and work experience might be included too), are in danger of abetting this fallacy, inasmuch as even educators sometimes are lulled into a complacency by their greater efficiency, and their greater dimensional force, in affecting the senses. Usually satisfactory, concrete and external results can be shown. The very ease and assistance which they offer to the sense processes may be the occasion for destroying the best carry-over because their added efficiency may occasion less concentration or mental exertion.

There is much truth in the idea that a course must be difficult in order to be most valuable, the dictums of progressive educators notwithstanding. The best sense aids of course should be used, but the stimuli should always be added to make them carry to the highest levels for the only real effective training.

If a student passes through his school career without having been so disciplined constantly, the probabilities are that that first real life problem will cause him to flounder because his schooling has never developed his native resources or taught him to husband his best abilities.

It would appear that a high school curriculum, properly arranged for an individual, would involve an intelligent balance between courses offering general education, tool information and skills, and specialization. Depending largely on individual differences and consequent vocation, some should spend more time on general education, whereas in other instances proper guidance could warrant starting

the practical and applied sciences as well as work experience much earlier.

EMPIRICAL APPROACH

A work experience program has been in existence in the State of Nebraska for about ten years. I mention Nebraska because it my main area of experience. In practice, it has not developed quite as rapidly as might be typical of the enthusiasm of many educators. To date only about one per cent of the schools in the State use the program at all and they are generally the larger ones. The total number of students involved is slightly above one per cent, although it is not large in any location. An enrollment of 25 in the program of a total school enrollment of 900 seems to be typical.

Nearly all schools that have any experience with the program are enthusiastic about it although some have discontinued it after having used it for a time. This has usually been the result of a change of administration.

School administrators have indicated that their greatest difficulty was the provision of a properly qualified coordinator, particularly during this period of teacher shortage. Secondly, the program is expensive because more teacher time per student is required. Parents sometimes have been reluctant to allow their children to enter the program, particularly those on the better financial levels. University entrance requirements have also been a deterrent. Compulsory school laws were a hurdle at the beginning.

Businesses that have had any experience with the work experience plan generally feel that it is a constructive move. Some, particularly the more highly organized types, are very enthusiastic about it, seeing many advantages in it. Others have expressed the view that they were not properly equipped to do justice to the student. Still others felt that the supervision of the school was inadequate and the school program was improperly coordinated. The opposite opinion could also be found, for some stated the view that, if the

student was well versed in the three R's and had normal intelligence, they would prefer to do the rest themselves.

All individuals interviewed who either were or had been in the program felt that it was most advantageous, although some expressed the idea that the procedures and relationships between the school, the business and the student merited improvement. Some found themselves in the program with the definite knowledge that the school didn't want them.

Labor unions have been suspicious of the plan in some cases.

CAUTIONS AND RECOMMENDATIONS

Competent and articulate vocational guidance is probably the one most important factor to insure the success of a work experience program. Each student presents a new problem that must be evaluated on its own merits. It would be the obligation of the director to determine in each case if, and at what precise point, and to what degree, efforts toward general education should give way to applied courses and work experience.

The coordinator, or in other words, the individual who carries on the school supervisory aspect of the program, must be an individual of wide competence. He must be in a position to correlate the school part of the program as far as in his judgment would seem advisable. He must be competent to evaluate the progress of students on their jobs and be able to suggest improvements in procedures.

It would appear as a general principle that high schools should not engage in such work experience programs as would involve experiences which are essentially the same as the school program itself, or, on the other hand, are too foreign to it. Typical of the former would appear to be general commercial work and, of the latter, agriculture.

In general it would seem that a work experience program should be a boon to small schools because it provides an avenue for doing something practical about individual

differences without organizing entirely new departments. Every small community normally has sufficient opportunities for its establishment. The fullest development, however, would seem to presuppose that other institutions of the community assume an increasingly greater responsibility. It would appear that labor unions, instead of being suspicious, could find in it a splendid opportunity for real service and, at the same time, safeguard the school as an institution from spreading its resources too thin. The history and experiences of the guilds of medieval Europe might well be studied and emulated in many instances.

Historically, it would seem almost inevitable that decadence follows the successes of florescence. "As an evil lethargy, possession begets indolence and safety generates carelessness." [6] Might not recent trends in education thus be symptomatic of a decline in Western Civilization. Educators should beware. There is an added temptation should work experience programs be used ill-advisedly.

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[1] Prosser, Charles A., *Report of the National Conference on Life Adjustment,* (Unpublished), p. 5.

[2] *Ibid.*, p. 80.

[3] *Ibid.*, pp. 80, 81.

[4] Teen Age Book Club. (News Release)

[5] "Elementary School Notes," *The Catholic Educational Review,* XLVI, (March, 1948), p. 174.

[6] Loyd-Russell, Rev. Vincent, *The Catholic Interpretation of Culture,* p. 18.

DISCUSSION OF IMPLICATIONS CONCERNING WORK EXPERIENCE

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I had the pleasure of reading Father Egging's paper and I think he has covered the matter in splendid form. It is evident that he has given much thought to this problem and that he has had first-handed experience with the subject. He has given us much stimulating material for serious thought, for we all have the interests of the young people at heart.

The problem is so new—in its present presentation—that it suggests many difficulties; and, as Father Egging pointed out, we will have to go through much "hit-and-miss" ordeal before the exact solution becomes evident.

That there is a problem of adjusting the boy—and girl—to life situations—that boy and girl who will not enter college—is obtaining wider publicity and much thought is being given to this large group of young people who must enter the world with no further formal education beyond high school.

The solution of the problem will require much "educational" work among the parents, among the teachers, the business men and other groups—such as unions—before we begin to approach a satisfactory or complete solution. For instance, today we do not have the mechanical set-up for administering such a program. Neither do we have the technical equipment, nor the trained staffs. Moreover, business men generally, social service clubs, etc., know very little about the movement and much of their information is faulty.

Parents, generally, know so little about this movement that it is pathetic. For instance, parents do not seem to realize that two of their sons may differ tremendously in natural gifts. Because, Tom, the older son, went to college, was capable in languages and made a splendid record, therefore Jim, the younger son, must also go to the same college

. . . Jim who has no ability for languages and, hence, no desire to learn them. He struggles through four years of agony and unhappiness. But Jim did love birds and he might have made a good ornithologist, if his parents had only recognized the differences in their two sons. Now, Jim is an unhappy misfit, a handicapped young man.

That's lesson number one, for the parents. Parents must learn that their children differ in abilities and that parents cannot fit them into the same pattern of life's activity.

Parents have thrown this responsibility too much on the educator and the school system. Now, we know that the child belongs primarily to the parents, and the delegation of some of the functions of education to our schools does not automatically, or in any way, take the child away from the parent or shift the responsibility to the school.

However, so many parents are reluctant to acknowledge this difference in their children, or to accept the advice or findings of the schoolman. In one case there were three boys in a family. One, the oldest, was making normal progress, but the second and third boy had much trouble with their schooling. I recommended that the two boys be given aptitude tests and physical examinations. But the parents wouldn't do it—maybe afraid of what they would find out, and that they might have another problem to face. So the school system found out for itself—the hard way—that the one boy's difficulty was physical—poor eyesight. The vision in one eye might have been lost entirely had the school not stepped in. The other boy had reading difficulty due—as the history ultimately disclosed—to the parents' insisting that the boy be advanced in a primary grade, when the school authorities recommended that he be retarded. He had worked under this reading handicap all through his grade school.

In another family the parents had two sons attending an exclusive high school which was designed primarily—in every scholastic way—for boys who were preparing for college. The parents would not recognize or acknowledge

the fact that one of the boys should not go to college. Social standing in the community, a wealthy suburb, and reaction to the social stigma (a false concept) that one of their boys did not go to college influenced this family to make a misfit out of one of their sons.

So there is much education for the parent as well as the child. It is no reflection upon a boy that his gifts or talents are different than his brother's gifts. It is possible for both to make useful citizens in their respective vocations. The army in our recent war recognized this difference in abilities and tried to utilize the differences in the native or developed talents of the soldiers. Parents must come to recognize this before we can help them to develop useful and happy citizens.

Another sharp distinction that must be kept in mind in this field is that *all* work experience among young people is *not* life adjustment education. Some of it is definitely child exploitation, or simply child labor. The boy at the soda fountain at the corner drug store, or the errand boy for the grocery store, working from after school until 8 or 9 or later at night, is *not* gaining educational experience. First of all, he has no time for study, for home work, for normal recreation, for proper physical development. This situation is bad from every angle for the boy's future life.

The girl who is a baby-sitter every evening, or several times a week, is gaining no work experience that will be helpful in her future life adjustments.

Even the paper boy, out in all kinds of weather delivering papers, and then using his Saturdays to collect and make calls back, is not gaining real work experience although he may be making some money. Moreover, his newspaper environment and his association with older boys at the newspaper distribution depot furnishes a fruitful field for this boy to acquire a hardened, worldly-wise moral development, and a twisted concept of life—that the "smart" way is the proper way. He obtains distorted knowledge far above his years—all of which may seriously affect his whole future

moral conduct and civic responsibility. It certainly tends to offset the definite religious training and moral restraints taught to him in our Catholic schools.

In all these work cases—and in many others—the motivation is to *make money,* which places the wrong emphasis on this activity. It is not work experience as we are discussing it. One of the unfortunate by-products of the recent war was the effect produced on our young people of school age by employment at high wages during that abnormal time. It has given the young people a false standard of values which it is going to take a long time to rectify.

In the January, 1943, issue (pages 32-39) of the Bulletin of the National Association of Secondary-School Principals Courtenay Dinwiddie, as General Secretary, National Child Labor Committee, New York City, pointed out this vital distinction between work for pay—exclusively—and educational work. He said:

> "The incentive to the youth from being able to measure his physical skills and his mental powers in work that is of recognized community value has no equal. It is the mark by which most boys and girls judge their evolution from adolescence to manhood and womanhood. Pay is frequently emphasized as the acid test of the value of such work as a stimulus to growth and character. Pay has its unquestionable place, but if the incentive is for monetary reward alone, there is a fatal lack in the youth's experience. If work experience fails to teach group co-operation, altruism, and planning for the common good, it is steering the youngsters directly towards the exclusively materialistic appraisal of success without regard to the good of others . . . ."

Much work, therefore, remains to be done in the education of parents, expanding the school system, training a competent staff, making social groups conscious of their part in this program but, most of all in making the youth of the land vitally conscious of their personal responsibility towards developing a better land for their own children and making themselves better citizens of our country and future citizens of Heaven.

THE CONTRIBUTION THAT CATHOLIC RELIGIOUS EDUCATION CAN MAKE TO THE LIFE ADJUSTMENT PROGRAM

SELF-DISCIPLINE THROUGH RELIGIOUS MOTIVATION— THE PRACTICAL, CHRISTIAN BASIS FOR LIFE ADJUSTMENT EDUCATION

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In the field of education, children that we are, it would seem that we must ever have new toys to play with. And, as the years roll along, our new toys are more or less epitomized in catch-words and catch-phrases. In the march of time there have appeared and disappeared such educational theme songs as education for democracy, health education, brotherhood education, education for tolerance, education for citizenship, education for Americanism, education for peace, education for mutual understanding among nations, education for world citizenship, crime prevention education, guidance education, etc., and now, the newest toy-word is life adjustment education.

To analyze each one of these items would be a vast job, but to show you what I'm driving at, consider the period during which education was set forth as the great remedy and preventive of crime. We built bigger schools and better schools all over the land, and, the next day we had to build bigger jails and better jails to house the juvenile delinquents. And then we went through that period of education for peace only to find ourselves engulfed in the greatest of all wars, with no peace yet in sight. Consider the days when we talked of nothing but education for democracy and citizenship that was to make this country a more united and democratic nation—and then came millions of appropria-

tions for Congressional investigations into un-American activities, and a tremendous multiplication of F. B. I. personnel to ferret out anti-American organizations and societies subversive to our American way of life. Let's venture to hope that our newest toy, life adjustment education, will not force us to build newer and bigger and better insane asylums to take care of the neurotics and psychiatric cases, the psychosis cases, the misfits, the maladjustments, and the complexes that it presumes to be able to prevent.

Two things are frequently forgotten by educators. The first forgotten thing is that education without a moral and religious basis is frequently worse than no education at all. The second forgotten thing is much the same. It is that education, of itself, produces neither a sense of morality nor morality. Knowledge is not will power; learning has only too frequently very little relation to doing. Why teach them how to count if they are going to use that knowledge only to cheat their neighbor? Anent this, at the recent School Administrators Convention at Atlantic City, Lyman Bryson of Teachers College, Columbia University, said: "More understanding and better knowledge of each other will not, of itself, bring about a better understanding among nations." And did you ever pause to remember that the great pioneer immigrants who came here seventy-five or a hundred years ago, in the main, could neither read nor write. Yet they were law-abiding citizens, they had a high sense of moral values, they helped to build this magnificent structure which we call America. Their children of a second and third generation can read and write and figure; they have been educated in our magnificent American schools; and they have become the gamblers, racketeers and gangsters, and number one criminals and communists.

Now, if there be any one of these educative toy-words in which religion must play the supreme part, it is in the field of this newest toy called life adjustment education. Outside our particular arena they have groped in the dark so much—they know they have missed the boat somewhere along the

line. They try to swim out to catch the boat, and they grab at any straw which gives hope of keeping them afloat for another while. And their latest straw is life adjustment education. Now, from the very beginning, that is the only kind of education we ever visualized—that's the only kind of education we care to fool around with now.

To be logical about this idea of life adjustment education we should first inquire into the meaning we give to life and then we should have to inquire into the nature of this individual we are trying to adjust, and then we should come to the question as to what we are trying to adjust this individual—and all this would bring us back to the very fundamentals of the Catholic philosophy of education. Of course, to so many of the near-sighted, life adjustment has to do, in a general way, with jobs, and trades and skills, and all that. They don't want any more misfits among plumbers or doctors or what have you. And the general plan seems to be to test these children and retest them, to psychoanalyze them and psychiatrize them, to add the score of part 3, battery 2, to the score of part 4, battery 5, multiply by score of part 2, battery 1, divide by score of part 6, battery 4, and then tell Johnny Jones that he should be a doctor and Willie Smith that he should be second assistant at a gasoline station.

Leaving aside academic questions, let's consider the item as *to what* we are trying to adjust these children. If the idea imparts adjustment in vocation fields, that would seem to be too large an order for the high school area. Of the thousands of possible vocational activities, even the largest and best equipped of our vocational schools can only give a passing insight into a relatively small number, perhaps, on the average, twenty at most. Now, I'm for the enrichment of our Catholic school curricula; I'm for a curriculum in our schools that will be sufficiently comprehensive to take care of the needs and abilities of the increasingly large and varied groups of students that we have to deal with. But when the very creators of these so-called vocational courses and

vocational schools seem to doubt the wisdom of their own handiwork of the past thirty years, I certainly would not put down vocational training on the high school level as the answer to the problem of life adjustment.

All this brings to mind a title of some months back, *General Education in a Free Society*. After reading that book you probably knew less about the meaning of general education than you did before. However, we must have some form of *"general"* life adjustment education. Our life adjustment education must visualize the student, not as an electrician, nor as a banker, but should specialize on the wide and broad and *general* eventualities of every man's everyday life, the things to which a man must adjust himself no matter what his particular vocation may be, the universal facts of life—living, suffering, pain, death.

Our objective should be to give the student a basic maximum of the very essentials of living in every life, in every age, in every circumstance—essentials which are unchangeable—as old as the world—as modern as the "New Look"—as powerful as the atomic bomb—as fresh as the violets of spring—as everlasting as the eternal years of God. No matter how well a man may seem to be adjusted to his particular job, he is poorly adjusted if he has not learned to adjust himself to life, to suffering, to death. Isn't it a fact that frequently those best adjusted for certain skills, the experts in the different vocations, the highly trained specialists, are the least adjusted to life? Don't we find them with a tendency to be emotionally unstable, erratic, given to complexes, unsocial or even anti-social? And, no matter how poorly a man may seem to be adjusted to his job, he is a nobly adjusted individual if he knows how to live, how to suffer, how to die.

To date, educators have failed to give us any logical plan for what they call "general education." But *you* have a clear-cut plan for "general life adjustment education" on the very first page of the old "penny" catechism: to know God, to love Him and to serve Him in this world, so as to be

happy with Him forever in the next. General life adjustment means adjustment to the universal and unchanging laws of nature which are God's laws, against which if a man sin, he must needs pay the penalty. Since all men are subject to the basic natural and divine laws of God, it is with these laws that basic and general life adjustment education must concern itself. Since all men are subject, at one time or another to suffering, pain, sorrow, heartaches and heartbreaks, life adjustment education must prepare youth for all that. Since all men must face the hardships of inequalities and injustices, life adjustment education must prepare them for that. Since all men must face the great ordeal of death, any kind of life adjustment education which sidesteps this issue is necessarily imperfect and incomplete. Now the only system of education which carries all these things through consistently and logically is to be formed in the Catholic philosophy of education. Thus, to have a general adjustment for life, your pupils must be inbued, impregnated with the Catholic philosophy of life. A man cannot be truly adjusted socially or vocationally or economically or emotionally or domestically or mentally until he is rightly adjusted spiritually. And if he be adjusted spiritually, all else follows as day follows night. Just as happiness is an attitude of mind rather than a condition of body, so real life adjustment must be in the soul more than in the finger-tips—in the heart more than in any material accomplishment.

These young people must be trained to face *every* event in life—not with the fanaticism of the Ottoman—but with that calm, reasonable, logical knowledge that "*in Ipso et cum Ipso, et per Ipsum . . .*"; with that spiritual insight which will give them to see the image and likeness of God on every man's face—with that high sense of moral values which will steel them against the opportunism and expediency of a very inconsistent world—that realization of the real beginning and true objective of all man's life and action which will fit them to save their immortal souls in any of life's

devious pathways. Thus they will know that "we have not here a lasting city," and they will know too, that, in the search for that "city on a hill," any vocation is but a stepping stone toward the attainment of life's ultimate goal—"Thou hast made us for Thee, O God, and our hearts are troubled and unquiet until they rest in Thee." There are no inhibitions, no complexes, for the spiritually adjusted.

All this leads up to that sublime phase of Catholic mysticism, which, in the present economy of Redemption is called vicarious suffering, atonement, oblation, self-renunciation. And that leads to that particular part of this doctrine which is called self-discipline, and which must necessarily be a main factor in any life adjustment educational program. Naturally, this is diametrically opposed to all those beautiful theories of "self expression" about which we have heard so much in recent years, particularly from the "progressive education school." And to the materialistic program of "self expression" we oppose a Christian program of "self repression." The thing that gets most of us into most of the trouble we get into in this world is just that inclination towards "self expression." Witness your own daily lives. Self expression, particularly in certain areas, is the cause of so much physical disease, and social misadjustments, and aberrations of all kinds—and even wars, public or private. What contributes most towards adjustment in every walk of life is "self-repression, self-discipline." It's self-repression that makes for healthy bodies and clean minds and peace.

No curriculum revision will be good enough to bring this about; no syllabus content will be adequate for this purpose. The grace of God, brought to our young people through the inspiration of the lives of our Catholic educators, and that alone, will effect it. This may sound highly spiritual, but, after all, these children are spiritual beings. There has been so much talk about the "democratization of class room procedure"; why should we not talk about the "spiritualization of class room procedure." True, the religion teacher should

be a specialist, but, at best he can only give the factual knowledge. In our Catholic schools every teacher should be —I might well say, every Catholic teacher *is*—a life adjustment teacher.

I would leave the vast spiritual implications of all this to your meditation before the Great Teacher, and add just one thought about the practical implementation of this self-discipline education. Now the practical angle to which I would draw your attention concerns "externals." We all know that the habit does not make the monk, but we know, too, that externals do create atmosphere, atmosphere creates attitudes and impressions, impressions oft repeated create habits, and habits have a carry-over value into life, which all adds up to life adjustment education. The externals which I have in mind are, in the main, the things we did in grade school work but which we seem to leave aside when we get into the high school field. That would include the little practices of mortification and self-denial, such as not eating candy during Lent, going to Mass every day in May, and all such things. They are habit forming; they lead towards self-discipline. And, too, all the other nice things we used to do—a little J. M. J. at the top of our homework, flowers brought to the little classroom shrine, blackboard work, posters, bulletin boards, visual aids of all kinds. Isn't it true that at times we are so busy about many things, the syllabus to be covered, examinations to be prepared, and all that, that we even forget to say a little prayer at the beginning and end of our classes?

I know some of you will say that you cannot make saints out of them. But, the strange part of it is that you *can*—you actually do make saints out of them. These child minds are susceptible of great inspiration for evil—witness the movies, etc. But they are just as susceptible to great inspiration for good. And youth will respond with heroic efforts. After all, youth is not the time for frivolous pleasure; youth is the time for heroism. What *old* man ever died a hero? And self-discipline is heroism. And self-discipline is a habit, which

like any other habit is acquired by repeated acts. It is your religious training that must inspire youth towards those repeated acts. Through you these young people must learn that "if the grain of wheat that falls on the ground die not, itself remains alone." It is your spiritual leadership which will bring them to the depths of self-repression and then to the practices of self-discipline. Encourage them in all the practices of Christian mortification, fasting in a small way, privation of legitimate pleasures, little self-imposed penances, giving up little things to which they may have a just right, doing things for others even at a personal loss, thinking of and taking care of the needs of others even at the price of serious inconvenience to themselves, and so many other things to the end that their wills may be strengthened and fortified to face the real difficulties of any life adjustment in later years. After all, it is not ideas about purity that make for a clean life, but ideals of purity that make for a clean life—not extensive biological knowledge, but correct attitudes on chastity that make for so-called "mental hygiene"—not self expression in matters sexual that will eliminate complexes and aberrations and inhibitions, but self-repression, self-discipline, that make for clean bodies and healthy minds. And so on through all the factors that enter into real life adjustment. It's always self-discipline that must play the major role.

Finally, no one can give these children the right attitude towards life adjustment if he not only does not have it himself but does not know it himself. You can't teach the Pythagorean theories if you don't know something about them. I'm for teacher preparation in the material way that is called for by evaluation committees, and accrediting agencies, etc. We've got to go along and measure up to all their requirements; and we have done that to a fair degree. But what puts you on the top of the list as life adjustment educators is your religious training, particularly your novitiate training, for which you receive no credit from your evaluating agencies. They haven't got the brains to

understand what that's all about, nor have they the religious sense to perceive its tremendous value. They insist on teacher preparation in every field, but they never had a course in teacher preparation for life adjustment education. We are the only group who understand this thing. We are the only group whose teachers have had training, hard training, in this thing. We are the only group really qualified to give life adjustment education. This is our major task. Thanks be to God, to date, we have not failed. Please God, in the future, we shall not fail.

And so when the burden of the day and the heat would get you down, when you would be driven nigh to despair by pessimistic criticism—always initiated by those who have never lifted a finger to help—criticism to the effect that the overt misadjustments and failures of Catholic educational products are daily manifest in the home, in the parish, in politics and in social life, fear not—your lives have not been wasted. True, there are examples of your failures, but the over-all picture proves beyond doubt that they are the exception rather than the rule. In this very imperfect world we can only aim at perfection without too much hope of ever attaining it here below. And I challenge the critic, especially the Catholic critic, to compare Catholicity in the United States with Catholicity in any other country. You have peopled this country with a great body of priests and brothers and Sisters, and with a great army of loyal, outstanding Catholic laymen. I have lived through systems in other countries; I have seen their products developed into real saints in the classroom and left sterile of religious fruition in adult life.

You have given your pupils a life adjustment education with a carry-over value for their entire lives. And when I say *you,* I mean our great corps of Catholic teachers; and when I say our great corps of Catholic teachers, I mean, in a very particular way, our good Sisters and good Brothers who have in truth borne the heat of the day and the burden of Catholic education from the very beginning. You don't

have to kneel at the grave of buried hopes nor weep bitter tears over dreams that did not come true. Your hopes, to an astonishingly large extent, have been realized; your dreams have come true. Go to Paris or Rome or Montevideo on a Sunday morning and you will know that I speak the truth. You *have* succeeded beyond measure. You send these young people out with a life adjustment education which goes to the very roots of life itself, which gives them the right perspective in which to visualize all the really important and most universally certain eventualities of their existence. You have set them up on a hill whence they can see clearly whither lead all the world's highways and byways. You have taught them how to live and why to live, how to suffer and why to suffer, how to die and why to die.

CHRISTIAN MORALITY—THE INDEX OF A CHRISTIAN LIFE

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We are facing a strange situation in the post-war educational world of today. Many who are interested in the training of youth and in the rehabilitation of the world are paying lip-service to the need of moral standards; yet in their daily lives they ignore the practice of those very principles for which they plead. As a result, modern youth is inclined to be sceptical and to question the value of that which their elders so easily evade.

We, as religious teachers, have the problem of convincing our students that the moral principles which we inculcate are those on which they must build their lives. It is no easy task to do so, for they are faced with the collapse of moral standards in the adult life around them. Since they are young, the attractiveness of present pleasure far outweighs the future happiness, and they are inclined to take the risk "to gain the whole world."

Our task, then, becomes a double one. We must not only impart to our students the moral teachings of the Church and make sure that they are understood, but we must make these norms a part of their lives in such a way that they will carry over as the basis of their future conduct. This can only be achieved by present practice and motivation for the future.

Our students are living in a pagan atmosphere. Their environment, outside of school hours, is one of materialism and naturalism. They see the adults around them making material pleasure and gratification of every whim and desire their goal. Even the home often no longer exerts an influence for good. The example of parents contradicts the very moral principles we teach. The true Catholic home of a few decades ago is almost non-existent.

The leisure time of our students is spent in a round of activities—movies, "dates," and parties—all of which distract and confuse them in their attempt to balance what they have been taught with what they see about them. Their companions are often non-Catholics whose ethical principles are at variance with those they know they should hold. Even their Catholic friends seem to disregard moral standards and "follow the crowd." They themselves are too young and impressionable to be able to make the proper judgments and often lack the strength of will to uphold and live by Christian principles when the presence of the world and human respect become too strong.

We hope to counteract all of this influence by the moral standards which we attempt to build up in all our training and particularly in our classes in religion. In general, our students seem to agree that we are being fairly successful in our teaching in the realm of dogma, but many feel that we are not being so successful in that of morals. In the first place, they find that the training in moral principles of right conduct does not come early enough in their high school career. The ordinary course of study in religion places the study of moral problems in the senior year. Twenty years ago that was the correct placement, but not today. Our students are faced with the situations in which they need moral guidance even before they leave the eighth grade and consequently feel that moral principles should be stressed in every year of their high school life. Moreover, we have often taken the attitude and worked under the impression that we are training our students for problems they will meet in the future. We have failed to recognize the fact that they are meeting and having to solve these problems in the present and that a solution for the future is too late.

We must also realize that the moral training of our students requires motivation as well as knowledge. Youth of today is inclined to be suspicious of authority (the communist propaganda has seen to that), and therefore the negative appeal has little influence except to antagonize.

We must help them to know and love God and to act from the motive of pleasing Him. In this even nature will second our efforts since the emotional appeal for the adolescent is far stronger than the purely intellectual appeal.

To this motivation we must add the actual day by day practice of prayer and self-denial to strengthen their wills in the problems of the present as well as the greater dangers of the future. If they do not learn to use supernatural weapons while they are with us, there is little hope that they will be able to use them when the time of trial comes.

There is one phase of this moral training that presents a special problem in these days of crowded curricula and innumerable activities, and that is the personal interest in the individual. We tend to train by mass production methods, which often fail to meet the individual needs. Perhaps we have some excuse today in our overcrowded schools and our limited staffs, but it might be well to recognize the fact that it is not an ideal arrangement. At least we can hope for happier days and seize what time and opportunities may present themselves. For individual guidance and moral training to be effective and attractive, it is necessary that the religious themselves meet the high ideals set for them by their students. Only a Christlike kindness and understanding of their problems and their point of view will attract their confidence and really influence their conduct. Youth is naturally idealistic, and the standards of integrity, justice and charity which they hold for religious are not always met by us, and the consequences are not to our credit.

Moreover, there is another score on which we have been accused of failure. Bishop Bernard Sheil, Auxiliary Bishop of Chicago, recently, in an address to eight hundred delegates of midwest Catholic high schools, claimed that the Catholic high schools were failing to make clear the relation of religion to everyday life and consequently were responsible for many of the so-called "Sunday" Catholics. One cause for the failure he attributed to the tendency to place religion classes second to secular subjects.

How many of us can face that accusation with clear consciences? Twenty years ago, the accusation was that we placed the religion classes in the hands of the poorest teachers; and we may hope that that has been in the great part corrected. But is there not still a tendency to "devaluate" the religion classes? Are there not schools which give only two or three periods a week to religion? And in those that give full time, is the religion class not rated on the level with typing and physical education and given only one-fourth or one-half of a credit? Can we expect our students to rate their religion class as the highest when we actually give it the lowest place? Are there not teachers of religion who teach those classes with less preparation and enthusiasm than the science, history or language class to which they give their major interest and zeal? And in classes other than the religion classes, is the supernatural and moral aspect brought out? Does religion really permeate our teaching? If not, we lose sight of the purpose of our existence as religious teachers.

We must all realize that our task is tremendous and that it will take much grace from God and effort on our part if we are to accomplish our end. For, in the words of His Holiness, Pope Pius XI, in his *Encyclical on the Christian Education of Youth,* "It must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature. . . . Disorderly inclinations must be corrected, good tendencies encouraged and regulated from tender childhood and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace."

MODERN ECONOMICS VERSUS CHRISTIAN ETHICS

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Usually when we think of talk of life adjustments, we consider the subject in terms of a conflict between one personality and another, or between a personality and his environment or some definite set of circumstances which tends to throw him off balance emotionally or intellectually. We think, for instance, of the orientation that is needed as the student passes from high school to college or from either into the world of hard reality.

In religious life we know the difficulty of adjusting the ideals set forth for us in the noviceship to the practical, work-a-day life of distraction which most of us must live once the greenhouse atmosphere of the novitiate has been taken from us.

The subject which has been assigned to me does not lend itself to a treatment along these traditional lines. It is different. The adjustment which I intend to talk about relates not to personalities or specific environments or particular circumstances. What it really comes down to is an adjustment in our mental attitude to a unique idea which is imbedded in the social doctrine of the Church.

It will require the rending of a pattern of thought which perhaps has possessed us for a lifetime. It involves not merely an application of principle to some personal problem which may beset us or our students now or in the future, but the formation of a Catholic attitude which embraces the over-all picture of the economic system in which we live.

If we were to reduce the subject assigned—namely, "Modern Economics vs. Christian Ethics"—to its most practical meaning, it could read "Present-Day Capitalism vs. the

Papal Encyclicals." It is from that angle that I intend to develop the theme.

It will help to clarification, I think, if we first briefly define our terms.

Economics is the study of national wealth. Evidently under that definition it is an indifferent topic. It is neither good nor bad. When an attempt is made, however, to apply the study to human relations or when the economist draws conclusions which encroach upon the field of philosophy, it may coincide with or run counter to ethics.

By *modern* economics we might mean prevalent theories on the subject or the practical effects of some of the theories as we see them enacted before our eyes each day. I prefer to deal with the topic from this second point of view, my reason being that, first of all, I frankly admit I am not a theoretical economist. Secondly, the economic system which harbors the ethical problems we wish to study began on a theory—laissez faire—which is no longer modern and continues to operate, on the larger levels at least, in defiance of it.

The textbooks and men like Henry Haslitt still talk in terms of free enterprise and the full page ads of the National Association of Manufacturers glorify the concept. In actuality, however, those who really control the economic forces of the nation ignore both the authors and the ads.

Capitalism as we know it today, based on the concentrated power of Big Business, comes into conflict with our ethical ideals not only on the academic plane, but even more sharply in its structure and everyday operation. It is evident that we can not in the time allotted to us, cover the whole range of economic thought. The most profitable approach to the problem, I believe, is to confine our discussion to a basic analysis of the system itself from the very practical angle of present day industrial relations.

Ethics might be defined as a normative science which establishes principles and standards of correct moral con-

duct as derived from right reason. In itself it is neither Christian nor non-Christian. The term Christian ethics, however, may be rightly used as a description of our position.

In so far as we advance principles drawn from the social encyclicals of the Church, promulgated by the Vicar of Christ as essential to a complete Christian life, the term Christian ethics seems appropriate. It is true that the doctrine can be studied independent of revelation and the dogmatic pronouncements of the Church. It is, nevertheless, interwoven in the fabric of the traditional thought of our whole Christian heritage and, for the Catholic at least, it can not be separated from the simultaneous pleas of the Sovereign Pontiffs when they proclaim as does Pius XI:

> "Economic life must be inspired by Christian principles—there can be no other remedy than a frank and sincere return to the teaching of the Gospel."

Or as Leo XIII put it:

> "The primary thing needful is the return to real Christianity, in the absence of which all plans and devices of the wisest will be of little avail."

With these few preliminary thoughts in mind we can proceed to examine the question whether or not modern economics is in conflict with Christian ethics. I should utter one further caution. You might be expecting us to plunge immediately into a discussion of some prevalent abuse on the side of either labor or management and attempt to discern its ethical or unethical aspects. Such an approach might offer us a diverting hour of discussion. When we had finished, the *root cause* of the problem under discussion would not have been unearthed. These so-called labor problems of the present day are but *effects* of a basic cause from which they spring. They can not be judged correctly, ethically evaluated or solved properly unless you first establish the *fundamental error* which forms the base of the social maladjustments which now prevail.

So, I would like first to clear away any confusion on the

relationship of economics to ethics, considered merely as two separate sciences or two avenues of research in the field of human knowledge, then take up the question as it pertains to the economic system under which we live.

It is my contention that many of the moral problems which arise from industrial relations can not be solved by the traditional norms which apply to ordinary, everyday ethical problems. They are unique for the simple reason that they are rooted in an economic system which itself is based on false principles.

In the abstract, merely as a study of obtainable data on economic questions, there should be no more conflict between economics and ethics than between the more accurate sciences of physics and chemistry and ethics. Confined to their own fields of speculative investigation, both the physical and the social sciences can be quite indifferent studies. It is when the economists or the scientists begin to draw philosophic conclusions from the facts they have gathered, or to apply the results of their study to the world of human relations, that they may overrun their own boundaries and find themselves embroiled in controversy over the ethical use of their research.

Atomic energy, for instance, can serve a good as well as an evil purpose. Many hope to see the day when it can be harnessed for the domestic industrial benefits. When it is employed as an agent in the manufacture of the atomic bomb, then arises the question: "Is the purpose of the study and the use of the end-product morally justified or not."

So, too, is it with economics. The hierarchy of America established the *status questionis* quite clearly in their annual message of 1940, "The Church and the Social Order." Here is the way they put it: "The Church is not concerned with the accuracy of economic surveys or the resultant data, nor with the problems of scientific organization, production, cost-accounting, transportation, marketing and a multitude of similar activities. To pass judgment on their aptitude

and merits is a technical problem proper to economic science and business administration. For such the Church has neither the equipment nor the authorization. We frankly declare that it would be unwise on her part to discuss their operations except *insofar as a moral interest might be involved.*"

This statement of the American bishops, the official interpretation of the encyclicals for American Catholics, settles the question of the relationship of Christian ethics to economics—considered merely as a technical science. But the case in its wider aspects is not so easily solved. We wish it were. The fact is that economics of its very nature is constantly applied to situations that do involve a moral issue. There is hardly a phase of industrial relations which you can examine without running smack into a moral problem.

The annual family wage, the right to strike, social security, the wage-price spiral and a hundred other issues are before our eyes every day. Are we merely to ignore them and pretend they do not exist, or are we to face the situation honestly, let the facts speak for themselves and draw the correct moral conclusions regardless of how unpalatable the truth may be to some whose vision is still short-sighted or slightly color-blind? We have a duty to declare the truth no matter where we find it.

Ten years ago, when I first began to speak publicly on subjects of this nature, I naively assumed that the present economic system under which we live was based upon sound economic principles and that the relationships between the groups was a normal and natural state to which the ordinary norms of ethics could be rightly applied. I soon began to realize that, in most cases, the only principles that could be used are those that pertain to the "Ethics of Warfare."

What we so blithely boast of as our "free" enterprise system is in actuality class-warfare. The fact that Karl Marx recognized that truth a hundred years ago neither

increases nor decreases the validity of the conclusion. Leo XIII likewise diagnosed it as such a little later. Marx's remedy was to intensify and accelerate the conflict until the so-called proletariat became dominant. Leo's prescription urged the relinquishing of the struggle between the classes and the rebuilding of industrial society on the principles of justice and charity with the mutual objective of protecting, preserving and promoting the common good.

But let's make no mistake about it. Both recognized the thing itself—capitalism—for what it was. They lived in a day when the giant was just emerging, but they both saw the shadow which it cast over the horizon of the future. They drew diametrically opposite conclusions for a defense against it as they predicted its development, but both declared it anathema in their own particular terms.

Today we have it, full-grown, and pretty much according to the pattern of error that had been anticipated for it. Pius XI summed it up in 1931 in this fashion: "The demand and supply of labor divides men on the labor market into two classes, as into two camps, and the bargaining between these parties transforms this labor market into an *arena* where the two armies are engaged in combat. . . . Free competition is dead; economic dictatorship has taken its place. Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel, relentless in a ghastly measure." The analysis of Pius has been implemented from time to time by our present reigning Sovereign Pontiff Pius XII.

It is in this setting of class-warfare and economic dictatorship that any specific problem must be judged. To ignore that fact, except perhaps in some isolated instances, is to omit the substantial circumstances under which the action takes place. That is why I say many of our industrial relations problems, on the wider plane at least, can be studied only in the light of the "Ethics of Warfare."

If you take the encyclicals on their face value, and I see no reason for doing otherwise, you must come to the con-

clusion that our economy is a class-warfare economy. The rise of the giant corporations, controlled from central financial centers, linked together by interlocking directorates and kept intact by the exclusion of competitors through control of credit, price-fixing techniques, a monopoly of market distribution and other devices, has created what the Pope calls economic dictatorship.

To meet this mountainous accumulation of economic power, the workers organize their own forces in giant unions. Such organization is a simple and natural right imbedded in their being. For years the exercise of it was denied them by some of the most unscrupulous and dastardly means ever known to man. But today, to some extent at least, they have succeeded in assembling a counter force to the usurped power of the corporations which would deprive them of the right of normal human existence.

The two armies stand, mobilized, ready for action. From time to time, and in various places, the situation explodes in what is popularly known as the strike. When this extreme stage is reached in the process of disagreement, frantic observers turn to the moral theologian and cry out, "What is the answer to this problem? On which side does right and justice rest?"

It should be perfectly clear that no ordinary, traditional norm of ethics can be applied to it. These workers, as human beings, images of God and creatures of a Divine Maker are entitled to an annual, family wage, to security and decent conditions in their jobs, to insurance against the worries of the future, to the means of education for their children, to just prices that will not rob their pay envelope of the power to provide for the wants of themselves and their children.

The honest employer and the thrifty investor likewise have a right to an equitable return on their contribution to the enterprise.

But both are caught up in a system which, as the Holy

Father states, "has become hard, cruel and relentless in a ghastly measure."

Industrial relations can no longer be said to be the independent, unfettered actions of free agents. Even the smallest of business concerns are affected by the policies and the previous patterns established by Big Business and the financial interests that control them. By their iron-clad grasp on credit and their control of competition the economic overlords compel the lesser participants to follow the standards which they set or retire from the field.

It is true that here and there an individual or a group is heard advocating principles of economic democracy. But the voice is not of any in the higher branches of control. Substantially, present day capitalism is commercial and industrial warfare.

The framework of the arena wherein the struggle takes place has been fashioned and built by outside hands. The combatants could not be free even if they wished to be. Like the Roman masters of old, the financial giants force the competitors to engage in battle and compel them to stay within the cramped confines of an economic arena the direction of which is effectively under the control of the dictators.

Economic and political supremacy is the only norm that is recognized. If the competitors could escape the atmosphere of domination and get out into the clear air of freedom, cooperation could replace conflict. But the exits marked "Justice" and "Charity" are tightly boarded up and reinforced by the iron bars of selfishness and secularism.

Many an honest employer would gladly follow the dictates of his conscience and solve his industrial problem on the principles of social justice. But the mold of competition has been so hardened by the high priests of finances that he can not do so except at the cost of his own ruin.

Many a labor leader could and would prevent disastrous disturbances and disputes if he or his fellow leaders had

some effective voice in keeping prices within range of an honest wage scale.

But neither the decent employer nor the fair-minded labor man has anything to say about the most vital issue in the whole scene. The one element that keeps the whole economy in constant turmoil—namely, the relationship of wages to prices—is determined elsewhere, often in the gilded offices of some financial Brahmin, who follows the cult of the almighty dollar, and who is as far removed from the sufferings and the hardships that his unfair policies engender as were the gods of Olympus from the slaves of earth.

One need not be a communist or a demagogue to point the finger of scorn at the corrupting influence of Wall Street upon the social status of the nation. Whether the center still be Wall Street or removed to a more strategic geographical location, the term itself—Wall Street—is the symbol of that oligarchical monstrosity which the Popes label economic dictatorship. It is not a fantasy. It is a fact.

The class warfare of American capitalism is conducted and directed by the clammy hands of the ticker-tape generals who "because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping as it were in their own hands the very soul of production, so that no one dare breathe against their will." Those are the words of Pius XI. Have you ever read or heard any stronger, harsher indictment?

In the meantime men who work for a living and men who employ others for the same purpose must pit whatever economic strength they can muster against one another in an effort to come to some workable relationship that all may continue to exist.

On what side does justice lie in the battle that goes on? Usually the circumstances are so complicated that it is almost an impossibility to get the facts, to say nothing of an honest solution. When you add to this deplorable condition

the bald truth that legislation is no longer enacted purely for the purpose of promoting and protecting the common good, but as a weapon to be used by one side or the other in the economic combat, which is complacently called collective bargaining, you have another element that must be tossed on the scale of judgment in determining the case.

But one thing is certain. We may not always know where justice lies, but we do know against whom the indictment of injustice should be levelled. It is against each and every person who can act but refuses to act that basic conditions might be changed. It is particularly against those who, profiting most by the inequities that exist, use every and any means to maintain the iron-fisted dictatorship which they have clamped upon the American people.

Do we hope to have Christian ethics prevail in American industry? Then we must repudiate "things as they are." We must add our voice and give our strength, little as we may think it is, to change the capitalistic system.

Away with the doctrine that might makes right! Away with usurpation of power by one side or the other. It is the *people* that count—the sons and daughters of God who must be fed and clothed and housed if they are to serve their God in decent human comfort.

The working man has a right to a voice in the things that spell his destiny or his doom. The public, the consumer, has a right to be heard. The farmer and the professional man must be given recognition.

Political democracy is a hollow shell, a caricature of freedom, as long as financial dictatorship deprives a majority of the citizens of their economic rights.

Grant to labor, to management, to the farmer, to the public a rightful voice in determining the economic relationships of the nation is the plea of the Popes. Let them unite in common effort, in common council, to promote the common good. Let talent and tools and inventive genius and research and the resources of the earth be combined in

the cooperative effort of all for the gigantic task of providing a nation with sustenance for all. Call this organization of human forces "industrial councils" or "vocational groupings" or what you will. But at least let us know that Christian ethics does present a program of social action which contradicts what we have at present and which in essentials must be accepted if humanity is to be restored.

We will certainly never contribute our mite to a new social order merely by being content with the advantages that may accrue to us personally because of a cowardly silence about the source of our materialistic blessings. We will perhaps make no enemies by committing social simony in the awarding of honorary academic degrees to men of means with the unexpressed hope of some financial return nor will we cause any change to take place in their social thinking by such encouraging signs of friendship.

Clinging to the dead bones of "things as they are" will build no better world. Exaggerating the defects of the trade unions and their leaders will not bring them to Christ and His crucified and poor, nor will it lessen the animosity of the anti-labor elements among our own, "who," as Pius XI says, "even to this day have shown themselves hostile to a labor movement that we Ourselves recommended?"

It is easier, we admit, to cry out against communism than to call capitalism by its right name. But evil as communism is, and it is essentially and intrinsically vicious, all the protests in the world against it will not cure the maladies inherent in our own system nor induce the champions of capitalism to inaugurate needed changes.

Pius XI in the very encyclical, *Atheistic Communism*, in which he castigates the monstrosity of Moscow tells Christian employers, "You are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations." If it is not unorthodox for the Pope to make this charge in the original doctrine, why should it be an innovation for you or me to repeat it?

The call is for the reestablishment of a sound industrial society in a social order that respects the common good of all. Our modern economic order contradicts the basic ideal of a Christian social order. It is unacceptable to the Christian conscience. It must be changed. It never will be so long as large numbers of Christians confess that they like it and are satisfied with things as they are.

There is a little story going the rounds which would make a fitting conclusion for my remarks. It is a modern adaptation of the parable of the Pharisee and the Publican. The moral is evident. It runs this way:

> Two men went to Church to pray. One was a leading citizen, and the other a poor school-teacher.
>
> The prominent citizen stood and prayed thus: "O Lord, I thank Thee that I am not like these professional men, even as this poor teacher. I pay half the teacher's salary; it is my money that built this Church; I subscribe liberally to the foreign missions, and to all the work of the Church. It is my money that advanceth Thy cause!"
>
> The school-teacher's was quite different. He bowed his head in humility and prayed: "O God, be very merciful to me. *I was that man's teacher.*"

LIFE ADJUSTMENT THROUGH CATHOLIC ACTION—THE SPIRITUAL OUTCOMES OF CATHOLIC EDUCATION

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In this subject, "Catholic Action" is evidently to be taken in the broad sense which includes all the aspects of an active and sincere Catholic life. Direct preparation for this is made in the many co-curricular and extra-curricular activities of the school, as well as in the formal content of religious and cultural courses.

There is no question but that here we confront one of the great problems with which Catholic educators have been struggling in recent times—the degree in which Catholic education passes over *effectively* into practical post-scholastic life. We have all had experience of very promising student leaders who never live up to their promise so far as adult Catholic leadership is concerned; and we have all been witness to repeated complaints by Catholics in public life that our schools are not producing leaders in the measure in which our efforts and investment give us the right to expect.

Education is not instruction only, and for that reason it cannot be given in the classroom alone. The classroom is preeminently a place of intellectual specialization. There is a certain amount of the normal problems of social life, and consequent development of moral habits, such as diligence, honesty, faithfulness in meeting assignments, and so forth; but when all is said and done, the routine of classroom work is but a pale reflection of the many-sided complexity and the multiple responsibilities of life.

Of course, an effort can and should be made to *explain* the complexities of life and to *insist* on its responsibilities, but

this in no way changes the fact that the classroom procedure is predominantly—almost exclusively—intellectual.

One of the greatest means of supplementing this necessary "intellectualism" of the classroom is a proper exploitation of the "activities" of the school. An even better one, though harder to handle, is a proper liaison between the school and the ordinary experience of the students, in home and parish, in work and recreation. This liaison will ordinarily be made through the school "activities" rather than through classroom instruction.

On both counts, therefore, the "activities" should be viewed as an integral part of the educational process, and should be considered in much the same relation to the religious sociological classes as the laboratory periods are to the scientific ones.

If we are to take the word of commentators outside the ranks of the teachers and administrators of the school system, the graduates of our schools leave something to be desired in their cooperation with the parish, in interest in adult Catholic organizations, in Catholic leadership in general. Some of this complaining is to be laid simply to the fact that some parishes do not offer an apostolic program which goes much beyond ushering at bingo parties; and some organizations of adults have long passed the time when they offered a program that seemed vital to young people.

But even after these allowances are made, we must confess to a certain failure of our religious instruction to "carry over" into active adult life. The report on college teaching of religion made to this body in 1940 is eloquent testimony to this fact. Perhaps the same report is unwittingly an indication of the solution. Almost all the earnest teachers who there admitted the inefficacy of their instruction tried to indicate, as a remedy, either more or different *instruction.* The remedy almost certainly lies in a considerably greater effort to integrate our "activities" completely with the goals of our religious education. It is in them that

we have the most effective *grip* on the actual *lives* of our students, and not merely on their intellects or memories; and if it is their *lives* that we want to mold into Christian patterns, that seems to be the place to do it!

This counts, of course, for all the traditional "activities" of our schools which were intended in the rather general use of the term "Catholic Action" in the assignment of the title to this paper; but it is above all true of what Pope Pius XI meant in his own rather specialized meaning of Catholic Action which he tried to promote throughout the universal Church. He called his conception a "necessary and integral part of Christian education" and insisted repeatedly that religious educators should study it and inculcate it in their students.

According to Pope Pius XI, Catholic Action is "the participation of the laity in the Apostolate of the Hierarchy." This official Catholic Action must include *all* of the following factors:

1. It is the work of *laymen,* which involves a responsibility for intense personal formation and a responsibility in and to one's natural medium or milieu;
2. It is an *apostolate,* which must be social, universal and of like by like;
3. It is *organized,* in a way determined by hierarchical authority, fitting into a universal plan and characterized by milieu specialization and by cell technique;
4. It is under the direct authority of the *hierarchy,* that is, mandated by and subordinate to the bishop and therefore possessing an official status.

Because of this last named factor, it is generally not possible or feasible for a school to have *official* Catholic Action. However, there is such a thing as working towards it. Moreover, the Holy Father has stated that Catholic Action is the natural complement of Christian education. He has repeatedly insisted that Catholic Action is the only means of Christianizing the world by carrying over Christian principles into the details of secular life. Already in his

day, Pope Pius X had said: "What is most necessary at the present time, is to have in each parish a group of laymen at the same time virtuous, enlightened, determined and really apostolic." Until the Christian laity assumes its own responsibilities, Christianity can have no adequate grip on the world. Just as a communist, by nature, must be a revolutionary, so a Christian, by nature, must be an apostle; he must be another Christ.

Therefore, in adjustment education for the Christian life, the Catholic school must give its students some theoretical instruction and some practical training in what might be called the essence of Catholic Action, namely, organized lay campaigns to capture the moral leadership of any level of life in order to restore all things in Christ.

The rich "activities" programs of the typical American school have untold resources which we have only partially explored and exploited. Our task in getting full value from them can be outlined somewhat as follows:

1. A study of how all the religious and moral *instructional* procedures of our curriculum can be supported by different aspects of our "activities" programs;
2. A study of these "activities" programs to remove secularistic and other harmful influences, and to rebuild them in complete integration with the Christian aims of the school;
3. A sustained effort to put these "activities" in vital touch with the future life interests of the students, home, parish, diocese, work, etc.; and with the best of Catholic adult organizations;
4. Inculcation of the great lesson learned in the specialized movements of Catholic Action: responsibility to one's own milieu—to one's *own* life and to those who are bound up with it. On this point our present "activities" fail pretty generally, for the typical "program"—outside of the purely recreational field —is far more likely to be built on service *outside* one's own circle of life, than on formation within it.

Many schools have set up what might be called laboratory practice in Catholic Action work, which is carried out in the

school life of the students, and which, it is hoped, will be continued by them in adult life, adjusting them thus to their future role of apostles. An outline of procedure of a typical activity which has produced results, might be the best means of describing how students can be adjusted to Christianizing their milieu. Among others, the particular activity chosen is a sodality, canonically erected and organized along the lines laid down by Father William Chaminade.

Through their apostolic consecration to the Blessed Virgin, the sodalists publicly express their eagerness to become more truly other Christs, other Sons of Mary, and they promise to demonstrate this eagerness by an open profession of their Christianity, by their militant Catholicity and by a genuine family spirit. Having promised to assist the Blessed Virgin in her apostolate, as other Christs, the sodalists endeavor to become Christian leaders by improving themselves, their fellow-students and their school, spiritually, scholastically and socially.

To make their aims and objectives concrete and specific, the sodalists work to make themselves and their fellows living models of the school's code of a Catholic gentleman. This code to which they pledge themselves and which is likewise their guide in formulating projects, can be summarized as follows:

To receive worthily the Sacraments at least twice monthly;
To observe loyally all the regulations of the school;
To obey cheerfully and to honor parents, teachers and civil authorities;
To keep constantly one's thoughts, works and actions pure;
To practice faithfully each day some mark of filial piety to Mary Immaculate, Patroness of Purity;
To maintain both honesty and regularity in school assignments;
To take an active part in the affairs of the parish;
To support enthusiastically all school activities;

To discourage improper conduct in others by word and example;

To respect the rights of fellow-students and neighbors, regardless of race, creed or color, because they are all the children of Mary.

The sodalists are made to realize that just as later in their lives, the apostle of the workingman is the workingman, the apostle of the doctor is the doctor, so in their present status, the apostle of the student is the student. They become conscious, because they see it work, that it is the student who can best and most easily create a Christian spirit and mentality in his fellow students and in his environment, the school.

The sodalists, who join voluntarily, are divided into groups of ten or twelve with a leader in charge. There is an over-all coordinator, a priest, who works directly through the student president. Faculty moderators, in charge of one or two groups, work directly through the leaders; the leaders in their turn try to influence the members of their group. The faculty members contact their leaders often, if possible each day, and endeavor to impart to them a Christian and religious way of thinking and judging.

The weekly meeting, which is held say on Mondays, takes precedence over all other activities, which must be suspended during that particular half hour. Preparation for the Monday meeting is careful and unhurried and occupies most of the week. Thus on Tuesday, the president and some of the leaders get together and discuss the ideas, problems and projects that were handed in by the members at the previous day's meeting. They compose the next "Inquiry Sheet," which follows the observe-judge-act method of Catholic Action, and then present it to the coordinator, who makes as few modifications as possible and then has mimeographed copies made for each sodalist. On Thursday, the coordinator briefs the president on the coming meeting.

On Friday, the president conducts a meeting of all the group leaders and faculty moderators, pointing out the

plans, procedures and work of the following Monday meeting.

On Sunday, the coordinator meets with the faculty moderators who discuss the "Inquiry Sheet," additional ideas and any points relative and timely to the sodality.

On Monday, for one half hour after dismissal, each leader assembles his respective group and together they discuss the "Inquiry Sheet." The leader forms the spirit and mentality of the group and guides the discussion along Christian ways of thought. The moderator, a sort of anonymous coach, sits in on the meeting but refrains from voicing opinions if at all possible. During this meeting the members are encouraged to write their ideas and conclusions on the "Inquiry Sheet," which is given to the president after the meeting. During this time the coordinator and the president travel about through the various classrooms in which the group meetings are being held, listen in on the discussions, so as to advise the leaders on techniques, look for prospective leaders and future sodality officers.

Periodically, the coordinator gathers a group of natural leaders from the student body who do not belong to the sodality. Without their knowledge, these natural leaders are given the same training that is given to sodality leaders —not with the intention of making them sodalists, but good influential Christian students.

At the beginning of each term, the faculty and sodality leaders meet in the faculty residence, discuss sodality plans, pray together, eat together, recreate together. This creates a true family spirit, secures the full and perfect understanding and cooperation of the leaders and enables them very practically to begin the semester's apostolic work by working *with* and thinking *with* their religious faculty moderators.

All this entails much work and sacrifice of time, but the results have been very gratifying. The Christianizing effect

on the entire school has been phenomenal and is evident even to the casual observer. Some outstanding leaders have been developed and since most of the initiative has sprung from the students, there is every reason to expect that the habits and training they have had will carry over into later life.

Some of the projects, temporal as well as spiritual, initiated and carried through by the students are the following:

Erection of a marble, life size statue of the Blessed Virgin on the campus. To finance the project, various social and athletic activities were sponsored by the boys, giving them experience for similar events later on in their parishes. The tradition was started of stopping before the statue for a short prayer.

Weekly confession and communion were encouraged with marked success.

Recitation of the Rosary—each sodalist says a decade, thus making a living Rosary.

Preparation of the May Day Program in honor of the Blessed Mother.

Regular, personal saying of grace before and after lunch.

A campaign for the Christianization of Father's Day.

Catholic literature sent to Japan; food to Europe.

Fostering greater family spirit between teacher and pupil by discussion of mutual problems.

Solution of various vexing problems in the school, such as smoking, traffic in corridors and stairways, silence during retreats, unsportsmanlike conduct, unruly behavior in certain classes, etc.

A number of the leaders spent a week at Herman, Pa., at the School of Christ the King for Catholic Action, to learn from experts, the theory and practice of Catholic Action.

It is really surprising what youths will do if they are shown, encouraged and then put on their own. Their spirit of generosity and sacrifice will carry them way beyond the hopes and expectations of their more conservative modera-

tors. The solid goodness and even sanctity of their charges is frequently unsuspected by the teachers. It takes a stranger, sometimes, to unearth it as is witnessed by the vocation recruiter's remark after interviewing the sophomore and junior classes of one school—"You have saints in this school!"

Much criticism has been leveled against activities called Catholic Action. Some of this is justifiable because many of the so-called Catholic Actionists were imprudent, ill-informed or ill-equipped to guide this important work. They meant well but they nullified to a great extent, by the antagonism they aroused, the effectiveness of their apostolate and prejudiced people against Catholic Action. But the fact remains that Pope Pius XI, when speaking of Catholic Action, said explicitly that "all must cooperate" and he described this cooperation as "obligatory" and "indispensable." It is the only means that can effectively combat secularism, the heresy of the age. And since both reason and authority point out that Catholic Action is primarily a formative and educative action, it is necessary that the Catholic schools give this education and formation by studying as seriously as possible the official documents on Catholic Action—particularly those of Pope Pius XI—and by experimenting constantly to reorientate present "activities" along the lines there laid down, so as to prepare the way for the eventual establishment of official Catholic Action in our country.

SCHOOL SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

FIRST MEETING

THURSDAY AND FRIDAY, November 6 and 7, 1947

The semi-annual meeting of the School Superintendents' Department was held in the Morrison Hotel, Chicago, Ill., and was attended by sixty-seven superintendents and supervisors. During a general meeting on Thursday morning the Rev. Felix Newton Pitt, Secretary, Catholic School Board, Louisville, Ky., presented "Some Facts on School Reorganization" for the consideration of the superintendents, and Dr. Raymond F. McCoy, Director of the Graduate Division and Chairman of the Department of Education of Xavier University, Cincinnati, Ohio, gave a "Report on the UNESCO Seminar in Paris, 1947." In his report Dr. McCoy stressed the following principles formulated by the Seminar:

> The self-interest of individuals, whether from a spiritual or material motivation, extends beyond the borders of one's own country.
>
> People are fundamentally similar throughout the world.
>
> People of all nations must answer many questions of common interest, such as the reason for their existence, the rights of others, and acquisition of the means of subsistence.
>
> No one nation has an unique claim to the best solutions to common problems.
>
> A nation has a right to its own opinion, provided that no crime against another nation is involved.
>
> The only legitimate way to attempt to change the opinion of other nations is by interchange of ideas.

Nations with greater economic and intellectual opportunities should assist other nations to attain similar opportunities.

War is not the way to solve difficulties.

Cooperation to avoid wars is the only road to peace.

The United Nations is a step toward international organization to preserve peace.

Teachers, even in the lowest grades of the elementary school, can develop interest in other peoples and nations flowing naturally from lessons in religion, literature, geography, history, and social studies.

At the luncheon meeting the superintendents were addressed by His Eminence, Samuel Cardinal Stritch, who traced the growth of Catholic education in the United States and observed that much of the current opposition to our schools stems from the fear that we are becoming "too strong." He asserted that this opposition should be met by a calm and judicious defense of the rights of Catholic education and by a great effort to develop a truly Catholic curriculum for our schools. In this connection the Cardinal stressed the point that our schools should not "copy" public school methods but should strive to develop a plan of education truly consistent with the Catholic philosophy of education. His Eminence urged the superintendents to be "adventurous and courageous" in their thinking. He also observed that one of the great advantages of the semi-annual meeting of school superintendents is the opportunity it affords for exchange of experiences among the superintendents.

In the afternoon the meeting was broken up into work groups on the following subjects: Providing for Individual Differences in the Elementary Schools (Rev. Edmund J. Goebel, Chairman), Organization and Administration of a Diocesan Department of Education (Msgr. James T. O'Dowd, Chairman), Supervision of the School System (Rev. C. E. Elwell, Chairman), Developing the Curriculum in the Elementary School (Rev. Arthur M. Leary, Chair-

man), Developing the Curriculum in the High School (Brother William Mang, C.S.C., Chairman), and Public Relations (Rev. Thomas J. Quigley, Chairman). Work groups on Individual Differences in High Schools (Rev. Julian L. Maline, S.J., Chairman) and Guidance (Rev. William A. Crowley, Chairman) were combined with the work groups on Developing the Curriculum in the High School and Public Relations respectively.

The work groups continued to meet through the Friday morning session and drew up a number of recommendations which were presented to the whole assembly by the chairmen of the groups at luncheon on that day.

RECOMMENDATIONS OF THE WORK GROUPS

PROVIDING FOR INDIVIDUAL DIFFERENCES IN THE ELEMENTARY SCHOOLS

Low I.Q.'s

1. That school systems develop clinical facilities for the study and adjustment of retarded pupils.
2. That provision be made for the adjustment of pupils with I.Q.'s ranging from 85 to 70 in the regular classroom as early as possible.
3. That pupils lower than 70—that is, those classed uneducable, be transferred to special schools or to special rooms provided for this type in the public school system.
4. That adjustment begin where the child is, not where he ought to be.
5. That this type of pupil be assigned a program based on essential subjects.
6. That the parents be properly informed about the child's inability to do regular classroom work. It was also agreed that this presents an opportunity for good parent-teacher relationship.
7. That the report card marks for adjusted pupils be based on effort rather than achievement.
8. That the program is intended not only to provide adequate education for the retarded but to develop a sympathetic attitude among the teachers toward all underprivileged children.

High I. Q.'s

9. That pupils with a minimum I.Q. of 115 be accelerated provided that achievement be equivalent to the class to which they are being promoted.
10. That acceleration take place as the need arises rather than in a particular grade.

ORGANIZATION AND ADMINISTRATION OF A DIOCESAN DEPARTMENT OF EDUCATION

1. It was the unanimous opinion of the group that a diocesan educational policy is necessary. It was also the opinion of the group that some administrative machinery should be set up in the diocese to formulate such a policy.
2. While the majority of the group agreed that the superintendent is not merely a *supervisor,* yet he should make regular visits to the schools.
3. It was the unanimous opinion of the group that the title of Superintendent of Schools should be retained for the sake of uniformity and public relations.
4. It was the general opinion of the group that the central purchasing of all school supplies for the schools is worthy of further consideration. Experimentation in this field should be encouraged.
5. Any diocesan organization utilizing the schools in any way should coordinate its work with the Superintendent of Schools—e.g., Propagation of the Faith, C.S.M.C., Confraternity of Christian Doctrine, Holy Childhood Association, Youth Organization, etc.
6. That a general survey be made to ascertain the various activities and services carried out through the superintendent's office and that the School Superintendents' Department appoint a committee to conduct this survey with the assistance of the Department of Education, N.C.W.C. Furthermore, that the results of this survey be made available to the superintendents as soon as possible.
7. *Finance.* The diocesan office of education should be adequately financed by the diocese.
8. There was unanimous approval of the type of meeting introduced this year and the group wishes to commend the officers for their arrangement of the program. We would suggest, however, that future meetings provide for fewer topics and broader participation.

SUPERVISION OF THE SCHOOL SYSTEM

Thursday's discussion was largely theoretical and began with a consideration of the aims of education as related to the aims of supervision and of the means of education and supervision.

The discussion started by the three brother supervisors quickly brought out the statement that the principal is the chief supervisory officer—others are too intermittent and without enough follow-up. This immediately brought the observation from the elementary level that most principals are not free.

Then Brother Hugh stated the case for self evaluation as a most effective supervisory technique—giving us the opportunity to have others look at our schools in the light of their own philosophy. From that point on the whole discussion of the group seemed to center around the need of our principals and teachers and supervisors having a firm grasp of the Catholic philosophy of education and of the part supervision could play in insuring that they did have it. The necessity of the school having a total analysis of the aims of Catholic education and of the teacher or principal being reflexly conscious of these aims led over to the matter of supervising teacher education as the first and most important task of supervision.

The difficulties of small dioceses in controlling teacher education were pointed out, as were the deficiencies of teacher preparation due to half prepared instructors in some normal schools, the attendance of many nuns at non-Catholic colleges (state universities provide education at less cost than mother house normal schools can), and the rather deleterious effect of nuns who, having learned their philosophy and practice of education at non-Catholic institutions, pass error on, masked, by teaching in their own normal schools or teachers colleges.

This led to the recommendation from the work group to the School Superintendents' Department that there be supplied to Catholic teacher training institutions, to mother superiors, and to directors of studies an outline of a course on the principles of education for their guidance or an outline of points of importance as regards the aims and means of Catholic education that might be missed. This was for the sophomore year, approximately, in the teacher training program.

On Friday morning the discussion dealt with practical phases such as: Who should supervise, and what and how? The bishop is "episcopus"—"superintendens." The diocesan superintendent, his representative, it was agreed, cannot spend much time visiting, and cannot descend to details. Leave these to diocesan or community supervisors. The superintendent cannot be sure, especially when he sees poor teaching, as to the causes of it.

As techniques to get the teacher and pupils to relax, singing, and observing the pupils work were recommended —also asking the teacher to show her problems and avoiding seeing only the best pupils' work.

Techniques available to superintendent: pre-service training, checking qualification of teachers; testing program and training of test constructors; setting curriculum; developing courses of study—a slow, laborious job, difficult in the small diocese; selecting textbooks; questionnaires; reports; surveys; bulletins; and by central training school.

Concerning diocesan versus community supervision, it was brought out that certain internal affairs can only or best be handled by the community supervisor. Small dioceses or communities with one or two schools in a diocese need diocesan supervision; large dioceses need it also to bring back to the superintendent certain information. Area supervisors were looked on with much favor.

Lively discussion ensued as to whether the superintendent could visit the "private" academies of religious communi-

ties. It was maintained that he could visit all except those with solemn vows and full exemption. Schools and academies of communities of men and women having papal approval (*juris pontificii*) are subject to visit by the bishop or his school representative.

The key position of the principal as supervisor again came up, and his ability to supervise even when teaching full time was shown. He can supervise the lesson plans, policies of the school, discipline, etc.

The work group heartily approved the group method for the Superintendents' Meeting, and recommended a three day meeting.

DEVELOPING THE CURRICULUM IN THE ELEMENTARY SCHOOL

1. It is desirable that all dioceses accept a common curriculum plan such as *Guiding Growth in Christian Social Living*. While all recognize that the religious and social principles advanced in this plan are accepted, it should be understood that the actual working out of the plan may well be subject to modification as a result of experimentation in the schools.
2. Whereas there can be no wholehearted acceptance of a curriculum change unless there be a similar change in the thinking of teachers, we recommend that all teacher training institutions prepare teachers in these fundamental principles and also in the unit method of teaching.
3. For teachers in service a change of thinking can be effected or brought about by teacher conferences, teachers' institutes, and work groups under the direction of the superintendent.
4. The textbook is a tool of learning and should be selected and used in the various courses of study in relation to the total curriculum plan. To realize the development of courses of study does not necessarily imply the complete change-over of textbooks. It does involve, however, the maximum utilization of available instructional materials.

5. Caution is given lest courses of study be developed too hurriedly. Religion should be developed first, followed by the social studies, science, and the art and skill subjects.
6. This group endorses the work group plan and recommends that this plan be employed at future meetings.

DEVELOPING THE CURRICULUM IN THE HIGH SCHOOL

1. We recommend that all our Catholic high schools introduce, or emphasize where existent, definite art and music appreciation courses and programs for the permanent acquisition of culture and the worthy use of leisure time.
2. In view of the need of a more articulate laity, we recommend that more stress be given to speech instruction for *all* students in our schools with a view to making them more articulate in real life situations. We suggest especially some emphasis on Parliamentary Law procedure and planned discussion periods for this purpose in addition to work on debating programs and the like.
3. As a matter of Catholic apologetics, teachers should attempt to guide as many as possible of the better students into those lines of work in which Christian influence can be exerted, such as teaching, government, radio, writing, and the labor problems; in other words, those fields in which they will deal with ideas rather than things. It might be observed that communists and others interested in destroying the Christian tradition make a point of getting into these fields.
4. In view of the fact that our Western culture is deeply rooted in a Christian past, we urge that a minimum of one year in general world history be required of every student in a Catholic high school.
5. We assume as a matter of fact that the majority of our high school students will not become professional persons or other white collar workers. Our high school teachers must keep this in mind and, consequently, stress the

dignity of honest work whether in the professions, offices, factories, or elsewhere.

The term vocational education is often taken to mean training in some skill or applied art. Various studies have shown that success in one's life work is more dependent upon traits of character than on technical skill, though the latter is necessary. The skills required for many jobs today can be learned in a short time on the job. We would, therefore, urge, as a matter of vocational education, that Catholic high schools emphasize those traits of character most conducive to success in one's life work, such as ability to get along with other persons, ability to follow directions, perseverance in carrying a task to completion, loyalty, a sense of responsibility, honesty from the point of view of doing a full day's work.

6. For students who cannot follow successfully a straight academic program, the solution need not necessarily be to send them to public vocational schools. They can be given courses geared to their ability. Where, however, a Catholic high school can put in technical or applied arts courses it should do so. There are pupils for whom such courses best meet their needs.
7. In connection with the question concerning part-time work programs, there was discussion pro and con but no definite recommendation on the matter was arrived at. The general sentiment seemed to be that *if* a part-time work program interferes in any way with a proper emphasis on certain basic academic training of all pupils, then it should be viewed with suspicion.

PUBLIC RELATIONS

1. Public relations is any participation in programs or activities that will make our Catholic schools and their educational philosophy better known, understood, and appreciated by the American public.

   This is effected by the personal contribution of time and service on the part of teachers and administrators to

civic programs, and by the use of radio and press as media of advertisement.

There are three levels wherein Catholic public relations are operative, the parish, the diocese, and the N.C.W.C. Complete co-ordination should be sought among these three.

2. Good public relations is a positive sale of Christian philosophy. We have a definite obligation to preach our philosophy and theology from the housetops:—

   1st—in the interests of the propagation of the faith.

   2nd—in the interests of American democracy which finds its only stable support in Christianity.

   3rd—in the interests of our pupils and parents to give them a sense of belonging to the American school system.

3. The superintendent should devote well over 50% of his time and effort in promoting public relations, with other school systems, government, civic and state groups. For this reason he should be relieved of other diocesan jobs or parochial duties, or be given more adequate personnel in his office.

4. Every civic program or project which calls for educational representation should have present either the superintendent or someone representing him.

   The superintendent should not attend every meeting or function. He should choose judiciously where his own title is necessary and where a substitute will do. This for two reasons:—

   1) His own office should not be cheapened.

   2) The public should know that more than one priest in the diocese is prepared to speak on educational matters.

5. Where substitutes are sent, they should be given a title, e.g., Chairman of the School Board, Sec'y of the School Board, Special Supervisor, etc.

6. The policy of the school superintendent should be to make positive statements of policy, not to defend against attack. Where national issues are involved, he should clear his statement with the Bishop and the N.C.W.C. Long distance telephone or telegraph will bring the opinions of the N.C.W.C. to his desk in a matter of minutes.

7. He should strive to initiate civic programs for the common good, and not wait to second the proposals of other groups. Where he sees the necessity of some public action, he should voice it. He should make it clear that in such proposals, or in offering names for inclusion on public committees he is seeking the common community welfare.

8. He should seek to address civic groups, service clubs, universities, etc., and not be satisfied with giving the invocation or benediction. The public should see him as an educator as well as a priest. In like manner he should strive to place other priests on such programs.

9. Personal contact and cultivated friendships with local newsmen is of vital importance. In the long run it is better to deal with these men personally than through a hired press agent.

10. Criticism or attacks on the public schools should always be avoided. Where a possible practice, public support of a public school program is effective. Support of salary raises of public school teachers is an example.

11. Study clubs for Catholic teachers in public schools instituted and guided by the Catholic school superintendent are considered dangerous and liable to suspicion. Organizations of Catholic public school teachers are also suspect on the part of public educators, and are of questionable value.

12. We are justified as citizens to voice opinions about the content matter and methods of public schools, *because*

we are interested in the development of future Americans.

13. The superintendent should encourage nuns and brothers to serve on civic committees or joint public and private educational committees. Not only is this appreciated by the committees in question, but it serves to acquaint these groups with the efficiency and scholarship of our teaching staff.

14. The pastor, his assistant, or the principal should participate and represent the Catholic schools in every local community affair. Where nuns cannot attend meetings, laymen should be trained to do so. For this reason a P. T. A. or similar organization should be instituted in every parish. It should meet in the evenings. The nuns should attend. A man should be president. It should be dominated by the fathers, rather than the mothers. All P. T. A. groups should be federated on a diocesan basis, but need not affiliate with the National P. T. A. of the public schools.

15. Where matters of policy are in question, principals should clear statements at local meetings or newspaper releases with the superintendent.

16. In the general relations between business, industry, or government, and education, Catholic schools should combine their program with the public schools rather than go their separate way.

17. We should support the released time, or week day, religious education program, as an effort to combat secularism in the public schools, as well as an effort to reach our own children with catechism instruction.
Where there is a choice of teaching on or off public school premises, we should choose to teach religion *on* the premises, but we should not attempt anything against the law, or *in fraudem legis,* or create a situation where friction may arise, or protests be filed.

Note: In such religion classes in public schools, public school teachers should not attend the classes, pass out cards, or have anything to do with running the class.

The following officers were elected for 1948: President: Rev. Felix Newton Pitt, Louisville, Ky.; Vice President: Rev. Arthur M. Leary, Ogdensburg, N. Y.; Secretary: Rev. Charles A. Smith, Wichita, Kan.; Delegates to the General Executive Board: Rev. John Casey, Indianapolis, Ind., Rev. Clarence E. Elwell, Cleveland, Ohio.

The meeting adjourned at 3:00 P. M. on November 7.

SECOND MEETING

THURSDAY, April 1, 1948, 2:00 P. M.

Rev. Felix N. Pitt, President of the School Superintendents' Department, presided at the meeting in Room 403 of the Civic Auditorium in San Francisco.

Rev. James H. Keller, M.M., briefly explained the work and purpose of the Christophers. He exhorted his listeners to cooperate in the work of the Christophers by promoting this program of Christianization in their respective areas.

Rev. Edward B. Rooney, S.J., addressed the group on the subject of UNESCO, giving his impressions of the Mexico City meeting held last November. A copy of Father Rooney's address will be submitted to the Department of Education, N.C.W.C.

The last part of the meeting was devoted to a brief discussion concerning school legislation.

CHARLES A. SMITH,

Secretary.

PAPERS

DOING SOMETHING ABOUT IT!

REV. JAMES H. KELLER, M.M.
MARYKNOLL, N. Y.

A capable young lady who recently graduated from a Catholic college set out to get a job. Any kind of a job would suit her, she said, provided it paid well, didn't require much work, and included a long vacation.

On getting what she felt was the "ideal" job she wrote us telling how "well off" she was. We replied immediately, reminding her in a friendly sort of a way that she was not only "well off" but "far off." It was a pity, we wrote, that so many wonderful people like her, who could do much to bring the peace of Christ into the mainstream of American life, were so quickly winding up in dead-end streets, with no other thought outside of saving themselves, whereas nearly everyone with a nitwit idea was making it his business to get into some key spot where he could make everybody else nitwits.

A few weeks later this same girl wrote us a second letter with a big surprise. She told how she had just secured a job as assistant to the head of an important department in one of the nation's largest universities.

This quick shift from "just a job" to a "job with a purpose," where she was able to exert a far-reaching influence for good among thousands of students, was due, as she frankly put it, to the fact that, for the first time in her 22 years, she suddenly realized that was all she had been doing: just taking care of herself. Discovering at long last that she, individually and personally, had a responsibility to the rest of mankind, she wasted no time in doing something about it.

After a considerable amount of hunting and pushing, she surprised herself and everybody else by landing a post at this important university. While she gets less money, works harder, and has fewer holidays than before, yet it is a source of deep satisfaction to her to have endless opportunities to be a Christ-bearer, to play a part making the world a bit the better for her being in it.

This is only one out of thousands of young persons whom we have been able, by the grace of God, to encourage to go as Christophers into the important fields of education, government, trade unions, and into the writing end of newspapers, magazines, books, radio, television and movies.

These are the great spheres of influence into which the enemies of Christ have swarmed in every country they have set for ruin. They know that, once they get enough of their followers into these four fields, they control the thought and actually shape the destiny of the mass of the people.

But that missionary method can be used for good just as easily as it is being employed for evil. God willing, we hope in the course of the next five years to direct hundreds of thousands of Christophers into the mainstream of American life. It is not too difficult to persuade people to do something positive and constructive, even if it entails considerable sacrifice. Most normal persons see the futility of mere complaining and criticizing from the sidelines. They are ready and anxious to get into the thick of things and play an active role in restoring peace to the world, especially when they realize that they do not work alone—that Christ works with them and through them.

But why wait until after our young people have completed their schooling to remind them of the personal, particular and practical part that each of them can play in helping to save the world that is right now slipping through our hands?

Nothing could be more Catholic than to stir up in students that "bit of the missionary" that God has implanted in the heart of every human being. What a refreshing

change for the better if we would develop that great force in them which Christ stressed as so important, and which was the distinguishing mark of all the apostles and saints.

We do a splendid job in so many ways in our schools. We inculcate a love and respect for God in the minds and hearts of millions of young people. But, as well as we do, it would seem that we fall short in the development of the second commandment, "Love thy neighbor as thyself" as "like" to the first of loving God "above all things."

It would be a much different story over the globe today if the graduates of our high schools and colleges were making it their business to solve the big problems that convulse humanity. But unfortunately the record tells a different story. More often than not they tend to retire into their own small spheres and leave the big world to be run by those who either hate Christ or who know Him not. They become deeply concerned about saving their own souls, but display little active interest in the salvation of mankind. While they are naturally solicitous for their own personal security, yet it should be expected, also, that they should likewise be distinguished for daring and courage in fighting for the economic security of the general public.

It is quite understandable that they should look for better food, for better housing, for better clothing, for more comforts and pleasures for themselves, in a limited degree at least. But, as followers of a Crucified One, should it not be expected that they above all others should be in the forefront of those devoting time and energy to that personal leadership now so urgently needed to win for the great multitude of human beings over the earth the bare necessities of life that they so urgently seek.

The vast majority of our young people drift into "bread and butter" jobs. Check up on this and you will find that few go into the four great spheres of influence through which humanity can be saved or destroyed.

Here is a typical case. A few months ago, when I was here in San Francisco, I asked a Catholic college senior what he planned to do when he finished school.

"What will I do when I graduate? Gosh, I don't know. Try and get a job and really make some money, I suppose. After all, isn't that what I'm being trained for?" The speaker, a young student at one of our Catholic colleges, was answering a question I put to him as to his future. And in his answer, though he failed to realize it, was expressed much of the tragedy of modern education.

"Make some money . . . make some money" . . . the typical reply given by 95 out of every 100 of the best young American people, points up the fact that few people recognize that education in America today is slowly but surely going through the same process of de-spiritualization that took place over several decades in Germany and, more than anything else, paved the way for Hitler. In our colleges and universities the worst damage is being done by an articulate minority bent on the same pagan objectives that Hitler and the Nazis pursued with such relentless fanaticism.

Actually, how many "bread and butter" jobs does this minority with their subversive ideas hold? Few, if any. Too often they hit for a job where they are in a position to spread their insidious doctrine and make a lot of other people as unsound as they themselves are.

America isn't unusual in this respect. In every country it is the same. These promoters of subversion *always* make it their business to situate themselves where they can reach the *many*—not merely the few. And teaching in a university, college or high school is a "natural" for them. Hitler was shrewd enough to see that. That is why, in the early stages, he put every Nazi he could find into teaching. It was their one fixed objective to condition German youth to the idea that they were animals—nothing more.

And the results speak for themselves. After twelve years of that training for 6,000,000 young people—of themselves, basically no different from American youth of like ages—many of them actually began to *act* like animals. Yet, all during that period, most good German people were off in their own little worlds, taking care of themselves, oblivious

to the fact that those with evil ideas were taking care of everybody else! Such was the pattern then laid out for today's subversives.

Chatting with the young San Francisco student, these thoughts—and many others—rushed through my mind. Aware that the youthful face before me reflected a pronounced lack of any purpose outside of himself, yet conscious, too, of an underlying goodness and intelligence there, I said:

"It's easy to see you have a lot of good ideas. Too bad you aren't aiming for a job where you can put them to work for the benefit of all, instead of suppressing them. A few more years of training and you could become an instructor at one of the universities, California or Stanford, for example. Over the years you could pass along your sound ideas to thousands of other young people. There wouldn't be much glamour to it, I know, and it's certain you won't make your 'fortune,' but you would do far more than merely earn a living. You'd have the deep satisfaction, for time *and for eternity,* of knowing the world has been made a bit better off because you've been in it."

I paused long enough to give what I'd just said time to sink in. Then I put it to him: "How about it? What do you think?"

He didn't answer for a moment or two. Finally, his face lighted up a little and a grin broke the corners of his mouth. "I think you've got something there. It sounds like a good idea. But you're the first one who ever suggested it to me—I mean, put it to me just this way."

There are probably another million Americans—young and old—like this boy, ready and willing to dedicate themselves to a career of teaching—once they realize the power for good each of them can exert, individually and personally. All they need is a reminder, a word of direction and encouragement.

Here is another case that explains why our people make such a little impact on the trend of events today. When I

was in Los Angeles, an outstanding motion-picture producer of the Jewish faith asked why so few Catholics went into the writing of stories for the movies. "All you people do is yap," he said in a friendly but serious tone. "You people have more to give than any others. You could change this industry very much for the better if you ever got enough writers into it with Christopher ideals."

Two days later I happened to be speaking in Hollywood to a gathering of 200 Catholic college graduates. It was easy to see the goodness and fineness shining in their faces. What a different world it would be, I thought, as I looked at them, if they would "launch out into the deep" as our Lord commanded.

While waiting to speak, I happened to glance over a list of their names and occupations. They were merchants, Ford agents, bankers, insurance salesmen, stockbrokers, and dry cleaners. Only one was remotely connected with the movie industry—he was a lawyer at one of the studios. And they were right in the heart of Hollywood.

How different is our approach from that of the communists! I passed their "missionary" school, the Peoples Educational Center at 1717 North Vine Street, in the heart of Hollywood, too. It claims to have turned out 10,000 products since it was founded in 1943. It is keenly aware that the motion-picture industry is a "natural" for them because it plays a greater role than any other agency in fashioning the morals of hundreds of millions in this country and over the world.

Courses in screen writing, in motion-picture directing, in play writing, in radio techniques and writing are featured in this school, together with such subjects as the role of motion-picture in international politics.

In such subversive schools (there are over 20 in the country) it is not so much *what* is taught as the *way* it is taught that accounts for their growing range of effectiveness. In one of the largest (that boasts of 40,000 graduates over a 4 year period), two non-communist observers tell

us that in every class every student is reminded in one way or another every ten minutes by every teacher that he or she must be an apostle or a missioner. "What we give you doesn't belong to you! You mustn't keep it to yourself! You must get into a job where you can spread it to many others. Don't take any job. Make it a job where you can reach the masses. Get into a college, a government job, a trade union or into a newspaper" is the gist of the missionary message repeated over and over again in this communist school.

Since the communists freely admit they borrowed this missionary approach from the Catholic Church, wouldn't it be good sense for us to take it right back and use it in every classroom of our system—from kindergarten to the end of university. How Catholic it would be to saturate our students in season and out with the very same drive: "What we give you doesn't belong to you . . . get into a job where you can spread it to others."

If a handful of communist night schools are training hundreds of thousands to go as missioners of evil into the mainstream of American life with the one avowed purpose of wrecking our country, shouldn't we use our thousands of schools to train our millions of young people that they can and should play an important role as personal missioners in changing the world for the better.

If our schools did nothing but that, it would be a tremendous service to God and mankind. It might easily change the whole course of history.

For the next twenty or thirty years, maybe longer, this nation will play the leading role in world affairs. Which way will it lead the world? If the Christian principles that make our country possible are strong and virile, we may lead the world to Christ.

The answer is in our hands and in the hands of the millions entrusted by God to our training. It is a terrible challenge. But we must face the facts. There is no other way than the way of Christ. "I am the way and the truth

and the life" (John 14:6). If we but strike a spark, that spark, in the Providence of God, may burst into a flame.

But there is no time to lose. We must show speed. The efforts of even the least among us can be blessed with results that will exceed the fondest hopes of anyone. God is behind us. He will supply His grace in abundance. It may be the most unusual opportunity in history to recapture the world for Christ. *It is a great time to be alive.*

Let us not forget, however, that we are followers of a Crucified One, that, as He suffered in His love for all mankind, we must suffer likewise. Mary, His Mother, the first bearer of Christ, who brought Him into the world, suffered constantly. To be a bearer of Christ, a Christopher, must mean sacrifice, time, inconvenience, suffering, misunderstanding, and countless disappointments that try one's patience.

If we teach our millions of students to be daring enough to "launch out" into deep waters and carry, by vigorous action, the divine message of Christ and Christ crucified to all men in our land by going in large numbers into the four great spheres that influence the lives of most people, then, and then only, shall we make long strides in bringing salvation to the whole world.

The test of our sincerity before God and man will be how much we train our people to "go" and keep "going" in the name of Christ to *all* men.

The effect of our sincerity is inevitable. It is a matter of arithmetic and a ten-year-old boy could give the answer. As soon as there are more people turning on the lights than there are turning them off, then, and then only will the darkness disappear.

OBSERVATIONS ON THE SECOND SESSION OF THE GENERAL CONFERENCE OF THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC, AND CULTURAL ORGANIZATION MEXICO CITY, NOVEMBER - DECEMBER, 1947

REV. EDWARD B. ROONEY, S.J., EXECUTIVE DIRECTOR*
JESUIT EDUCATIONAL ASSOCIATION
NEW YORK, N. Y.

During the UNESCO Conference in Mexico City, Monsignor Hochwalt and I had many sessions of our own during which we discussed various aspects of UNESCO and its personnel. At one of these sessions, Monsignor suggested that at the annual meeting of the School Superintendents' Department of the National Catholic Educational Association I give some of my observations on the Mexico City meeting. I am deeply sensible of the compliment implied in this invitation, and I trust that my observations will be of some interest to this very important Department of the N.C.E.A. Monsignor Hochwalt's position as an official adviser to the American delegation was an extremely important one but it tied him down to innumerable meetings of the American delegation and of the Working Party on Fundamental Education to which he contributed so much. I, being an "unofficial observer," was free to go to a variety of meetings and to talk with people in an off the record fashion. Since the American delegation had access to many sources of information not open to me, Monsignor Hochwalt could surely give you many more interesting observations than I. But I had the advantage of no official ties. Hence I can and shall talk as an "outsider."

I am sure you are already well acquainted with the history and the work of UNESCO. You are not like the peon depicted in a Mexican cartoon who, when asked by his friend, "What is UNESCO?" replied that, as far as he

* Father Rooney attended the Second General Conference of UNESCO at Mexico City as the unofficial observer for the National Catholic Educational Association.

remembered, UNESCO was the wife of King Carol. Presuming, then, your knowledge of the background of UNESCO, I shall confine myself to the Mexico City meeting and to some thoughts to which it gave rise. In the interest of brevity and also for the purpose of sticking to my educational last I shall, as far as I can, restrict my remarks to the field of education.

In 1946 I made an extended tour through South America and attended the Congreso Interamericano de Educación Católica in Buenos Aires. One of the strongest impressions that I brought back with me from this trip was that of the complete and unmitigated control of education by Latin-American governments. As a corollary of this impression came a deeper realization of the value of our freedom of education in the United States. The meeting of UNESCO in Mexico City recalled the impressions I had gathered in South America and broadened them to include not only South America but most of the countries that are members of UNESCO. It also served to sound a tocsin deep in my being of dangers that, although they may be remote, are none the less real. The phrase, "It can happen here," keeps coming to my mind. Some attitudes and philosophic assumptions that one can read between the lines of the Report of the President's Commission on Higher Education have kept the tocsin ringing in my mind.

Perhaps the point I am trying to make can best be illustrated by contrasting the American delegation, its personnel, procedures, and attitudes with those of other delegations. I attended all the general sessions of the Conference, except those of the last three days, and almost all the meetings of the Program and Budget Commission, many meetings of the Commission on Administration and External Relations, and as many of the Working Party meetings as I could find time for. It is my conviction that the American delegation was a real credit to the United States. It was probably the hardest working delegation of all; it concontributed tremendously to the success of the Conference.

Its proposals were always definite, to the point, and brief. Each time an American delegate spoke, he brought light to the subject under discussion. In passing, I might add a word of praise for the English, French, Australian, and the Dutch delegations. They, too, made telling contributions. Of the five representatives and five alternates that made up the official American delegation, only one was a government representative, viz., Mr. William Benton; all the others were representative of educational institutions or private science and cultural organizations.

At the very beginning of American participation in UNESCO, our National Commission had been appointed; meetings of the National Commission had been held as well as regional meetings of persons interested in UNESCO activity. The result of all this was a countrywide interest of people actively working in the fields of education, science, and culture. Nor was this interest and activity ignored. Although actually appointed by our Government, nearly all our delegates were drawn from our National Commission. I learned from both Mr. Benton and Mr. Eisenhower, Chairman of the United States National Commission, that the "Position Papers" issued to our delegation on the proposed program of UNESCO for 1948 embodied the very positions worked out by our National Commission. The attitude of the American delegation toward the importance of national commissions and of other non-government cooperating bodies was emphasized time and again. It insisted on the need to establish such national commissions where they do not already exist, and to activate UNESCO's program through non-government agencies. All this evidence of our American democratic way in educational, scientific, and cultural pursuits was in sharp contrast to the governmental domination of most of the other delegations. One could feel that American educators and scientists had had a hand in formulating American attitudes, and that our American delegates were free to say what they thought. Most other delegations gave me the impression of having come to

Mexico with a book of instructions that they were bound to follow, no matter what they themselves thought.

So accustomed are the educators of most of the countries represented at Mexico City to taking dictation from government ministers of education that it seemed difficult for them to grasp American attitudes. A few simple incidents will exemplify the point. One day when the Program and Budget Commission was considering a proposal on the cooperation of non-governmental agencies in the work of UNESCO, a French delegate immediately added to the proposal "after approval of the governments." Fortunately, the American delegation was on its toes to challenge this attitude and the proposal was changed to read "after consultation with governmental or national commissions." This is a very simple incident but it is indicative of the difference of attitude between the American and the other delegations on the control that governments should exert in the work of UNESCO. Another day, at a meeting of the Working Party on Philosophy and the Humanities, there was discussion of the philosophic bases of a declaration on the rights of man. Monsignor Maroun, delegate of Lebanon, proposed that express mention be made of freedom of education and of religion, in all countries belonging to UNESCO. As reported in "El Universal," November 26, 1947, the delegate of Mexico strenuously opposed the proposal of Monsignor Maroun on the grounds that it was in opposition to the political precepts on public education enshrined in the Mexican constitution. In passing, it should be stated that two American delegates, Dr. McKeon and Miss White, also voted against Monsignor Maroun's proposal, but for quite a different reason, as both of them explained to me later. They feared that the addition might hold up indefinitely any statement on human rights. The point I make is the constant preoccupation of delegates with official governmental attitudes, and a consequent failure to look at questions on their own merits. Thus does govern-

ment control permeate educational thinking. What a travesty on academic freedom!

The Conference at Mexico gave countless proof of the untrammeled assumption that education is the function of the state alone. Few countries, outside the United States and Australia, gave evidence of strong national commissions or other cooperating bodies that had much to say about inplementing the UNESCO program. The Mexican delegation spoke of a National Commission but many Mexicans with whom I talked never heard of such a national commission. In fact, they complained bitterly at its absence. I saw very few Mexican observers at the meetings. Mexico's participation was completely in terms of the Ministerio de Educación. During 1948, the UNESCO Secretariate is supposed to emphasize the role of national commissions. What success the efforts will meet in countries whose educational philosophy and practices are completely dominated by government officials is problematical. But the effort itself will be a healthy sign.

No doubt most of you are familiar with Julian Huxley's pamphlet, "UNESCO, Its Purpose and Its Philosophy." The statement contained in this pamphlet was given by the Director General of UNESCO at the 1946 meeting in Paris. It met with sharp disagreement there, even from some who were certainly not on the side of the angels. It has met with still sharper disagreement and criticism since, and has proved an obstacle to the progress of UNESCO. It cannot be repeated too often that Huxley's "UNESCO, Its Purpose and Its Philosophy" has no official standing whatsoever. It represents, thank God, neither *a* philosophy nor *the* philosophy of UNESCO. Those of us who attended the Conference of UNESCO in Mexico City sensed a trend, all too weak, perhaps, but very real, away from the completely secularistic and materialistic notions of Julian Huxley. The brilliant address which M. Jacques Maritain, acting President of UNESCO, gave at the opening of the regular sessions at the Escuela Normal was, to my mind, a subtle but

thorough-going refutation of Huxley's philosophy of UNESCO. The insistence on sound moral values furnished by President Aleman in his address of welcome to UNESCO and, later, a stronger insistence on the necessity of moral values and the primacy of spiritual values by delegates from Lebanon, India, Holland, Australia, to name but a few, were in sharp contrast to Huxley's materialism and to his cavalier dismissal of religion as a force of little consequence in the world of today. The Catholics who attended the various meetings, formal and informal, kept a sharp lookout for expressions of opinion that were indicative of a turn to the right. One night shortly before the close of the Conference, we had a meeting of as many of the Catholic delegates as we could gather. Gathering them was a task since we had to compete with receptions held by the various diplomatic missions. At this meeting, it was the consensus of opinion that the tone of UNESCO this year was much healthier. Some reasons for their opinion were: there had been no open attacks on religion; right-thinking people did not hesitate to break a lance now and then for transcendent values; the criticism of over-emphasis on physical science in the program of UNESCO and the need to stress humanistic values, spiritual values, and the rights of man.

It is said that the place of the UNESCO meeting, its intellectual and spiritual climate, has an effect on the UNESCO discussions. There is a certain amount of truth in this. It is to be hoped that the religious atmosphere of Lebanon, where the next General Conference is to be held, will strengthen considerably the trend toward a saner philosophy of UNESCO.

As I understand it, the chief function of UNESCO is to muster all the forces of education, science, and culture in a great crusade for peace. Is it not strange, then, that the forces of religion and the dominant religions of the world which, in themselves, contain tremendous sources of education, science, and culture, have been sedulously left out in the cold. In an organization dedicated to peace, there is no

room for the Prince of Peace, nor for His servants. UNESCO would direct all the moral forces that science, education, and culture can command to winning the minds and hearts of men; yet the greatest of moral forces, religion and faith, have not, as yet, been given a hearing. Too long have the forces of religion allowed themselves to be excluded by the shallow charge that religion is divisive, that there are so many sects that they would be a source of disunion. The disagreement of educators, scientists, and the devotees of cultural pursuits on all but the most essential notions does not preclude their working together and directing their activities toward the aims of peace. Why should the disagreement among religious sects prevent their uniting on essentials of a program for peace and their working to activate such a program?

At the first four or five plenary sessions of the Mexico City meeting, delegations vied with one another in pointing out that the UNESCO program was entirely too diffuse, that it was going off in all directions and needed to be pulled together and to concentrate on a few major projects. But the good resolutions were nearly wrecked when the various "Working Parties" began to function. Their reports gave one the impression that each Working Party thought its subject matter the most necessary for peace. Fortunately, a definite budget had been set, even before the Program Commission began to trim the Working Parties' recommendations. These recommendations then went through the mill of a Sub-Commission on the Budget which ground off mercilessly. The result was that the program of UNESCO for 1948 is a much more coordinated program that strives to work at some essential major projects, and is scaled to a definite budget. It is my opinion that the program is still two diffuse. But more realism will, I think, come with age, with the sobering picture of each year's mounting unfinished business, and with a public opinion that soon will begin to ask more insistently, "What has UNESCO accomplished?"

A word or two about personalities at Mexico City. Mon-

signor Hochwalt can tell you more than I about the Americans. The head of the American delegation was Mr. Benton, former Assistant Secretary of State, a hard worker and deeply interested in UNESCO. His pet interest is "mass communication." When out of the field of his special interest, he seemed to have the good sense to let other specialists carry the ball for the American delegation. Milton Eisenhower is a good man. He can be counted on to support the forces of religion and morality. He had the courage at the Denver regional conference of the National Commission to give a place to religion. Canon Rupp, a Frenchman, attended the Mexico City Conference as the observer for the Catholic Coordinating Committee of Paris. His presence in Mexico can be taken as an indication of the interest of the Holy See in UNESCO. The Holy See was deeply concerned over the fact that at the Paris meeting of UNESCO few, if any, of the Latin-American countries were represented by active Catholics. Neither was Belgium, for that matter. At Mexico, on every Latin-American delegation there was at least one practicing Catholic. The same was true of the Belgian delegation. The absence of Catholics from the representations of Catholic countries can surprise only those who do not realize what government control of education means, especially when the governments are at best cold to religion and at worst bitterly anti-clerical and irreligious.

Mexican Catholics showed a lively interest in the meeting of UNESCO. The day before the Conference opened, a special Mass was celebrated by the Archbishop of Mexico City at the National Shrine of Our Lady of Guadalupe to bring God's blessing on the UNESCO deliberations. Invitations to the Mass were sent to all the delegations. A very good representation was present. It was the hope of Catholic educators that UNESCO might come out with a strong declaration on the right of freedom of education. One effort was made but among the strongest objectors were the members of the Mexican delegation who claimed that it

would be against the philosophy of education expressed in the constitution of Mexico. Even this failure did not discourage the Mexicans who have long since become habituated to persecution and to the intransigent attitude of government officials. The Mexicans felt that UNESCO made definite progress toward the right. And their hope is that with the passing of time and the association of Mexicans with the saner elements of UNESCO the light may dawn.

I already mentioned that most of the delegates to UNESCO find it hard to understand the American system of education and the attitudes that spring from our long tradition of a double system of schools, state and private. Now UNESCO is, strictly speaking, an organization of governments. If it ever wins the position before the world that it aspires to, it can, unless careful safeguards are set up, do much to strengthen the control of governments over education. I suppose it is safe to say that most of the delegations that were at Mexico City were picked almost entirely by government with little or no consultation with educators or educational associations. On the other hand, constant association with freer systems of education, such as the American, the Dutch, the English, the Canadian, might have the very desirable effect of spreading the message of freedom by showing that in reality education is in a far more prosperous condition where there is less government control, less political influence, and more widespread interest of educators generally.

It seems to me that our participation in UNESCO holds certain dangers for American education. Our method of participation in UNESCO is rather anomalous. We have no federal department of education; education is not the function of our federal government but of our states and municipalities. As long as our National Commission, a majority of whose members are from state and private associations, remains strong and really formulates our policies with regard to UNESCO, and as long as a large number of our official delegates are from state and private

institutions, American educational traditions will be safe, even when we associate with government-controlled educators. Our American system of state and private education, existing side by side, may, if you like, be called an accident of history. But it is a happy accident. We have something that is really worth-while, and we must take every means to guard it against dangers from within and without. We must not allow our federal government, under any pretext whatever, to assume a position in education that does not belong to it either by tradition or by constitution. And here I see a very real danger. While it is true, as I stated earlier, that nine of our ten official delegates and alternates at Mexico were from state or private institutions and organizations, it is also true that the chairman, Mr. Benton, is a federal government man. Of the twenty-three "official advisers," thirteen hold positions with the federal government; of seventeen various assistants, special secretaries, and other technicians (exclusive of stenographers) fifteen are employees of the federal government. A large number of these federal employees are, of course, attached to the State Department. Put a strong man from the top echelons of the State Department at the head of an American delegation with too many government representatives, and one can easily see that his word might carry much more weight with delegation members than would be good for our freedom of education.

So far, we have been fortunate that our official delegates and alternates and, if Monsignor Hochwalt can be taken as a sample, our official advisers have been of such character that they would resist any domination by the head of our delegation or by other federal officials. American delegates to the First General Conference of UNESCO in Paris could tell you that an attempt at domination is not purely in the realm of fancy. Fortunately the educators were not accustomed to taking their educational philosophy or politics from Washington.

We must do our part to see to it, then, that UNESCO

does not become an extra or supra-constitutional method by which the federal government gradually gains control over education. Loss of our own liberty would be a costly price for spreading the gospel of peace and freedom. We must be vigilant to see that our delegates, alternates, and advisers are really representative of our American educational philosophy and practice. And may I say in passing that as far as education is concerned there might well be a broader representation both geographically and by type of institution on our American delegation. Of the five educators listed among the delegates and alternates, four are from Midwest state universities and one from the South.

Being an organization of states, UNESCO can easily give the impression that its members subscribe to the notion that education is uniquely a function of the state. I think it is safe to say that a majority of the delegations at Mexico City, were they asked their opinion, would certainly have stated that they look on education as the function of the state. Anyone who is acquainted with modern American educational literature is well aware that more than enough Americans are followers of this idea. Moreover, many of the arguments advanced for federal aid to education seem to be based on this assumption. The notion, for example, which is becoming all too current, that private schools, including parochial schools, are "divisive" by nature, that they tend to segregate their students from the "ordinary American," is used to bolster the idea that government state schools alone conform to the democratic ideal. A danger I see, then, in our participation in UNESCO is that unless we have on the American delegation a goodly representation of private education, much greater than we have at present, we shall not only give the impression to the rest of the world that we, too, agree that education is the function of the state but we shall contribute to strengthening the same false notion in our own midst. Rather than allow UNESCO to become a means of propagating the false belief of the omnipotence of state in educa-

tion we should and we can make use of it to spread the better and the more democratic educational gospel of freedom of education.

Surely Catholics and Catholic educators especially can have nothing but respect for the ultimate aims of UNESCO: to marshal the forces of education in a campaign for peace. We disagree wholeheartedly with the philosophy of many of those who are high in the councils of UNESCO, and, particularly, of its present Director General. But neither this disagreement on philosophy nor the great positive contribution that Catholic educators can make to the work of UNESCO will have any influence whatever in the work of the organization unless we do our part to make UNESCO known in our schools; unless we participate as far as we can in the program, and make ourselves available to take an active part in regional, national, and even international meetings of the organization.

Last September I was in Rome and had the pleasure of an interesting conference with Father Janssens, Superior General of the Jesuits. He spoke of UNESCO and urged active participation in its work since it ill behooves Catholics to complain of decisions taken and policies formed that are inimical to the Church if we were not on hand to prevent them when we could have been. Monsignor Hochwalt at a great sacrifice of time, effort, and money, has set an excellent example of Catholic participation in UNESCO. He, himself, is too modest to tell of the real contribution that he made to the American position both in Paris and in Mexico City. But I know it. And I know that his skill and hard work and friendliness have done more to assure a sympathetic hearing for Catholic opinion than volumes of controversial publications. If we Catholic educators will follow his lead in taking an active interest in propagating the work of UNESCO, then we will by our numbers and by our contribution be in a position to help correct the defects of UNESCO and to overcome the real dangers that I have tried to point out. And we will also be showing that fine cooperation so characteristic of the Catholic Church in every effort to bring peace to a war-weary world.

ELEMENTARY SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 1948, 2:00 P. M.

The Elementary School Department of the National Catholic Educational Association, meeting in San Francisco, Calif., in its forty-fifth annual convention, opened its first session in Polk Hall of the Civic Auditorium. In the absence of the Rev. Thomas Quigley, Ph.D., Superintendent of Schools, Diocese of Pittsburgh, the Rev. Thomas E. Dillon, Superintendent of Schools, Diocese of Fort Wayne, presided and gave the address of welcome to the delegates. The Acting President then named the Committees on Resolutions and Nominations and instructed their Chairmen to make the reports at the final session of the Department.

Mr. Joseph Scott, Attorney at Law, Los Angeles, Calif., then delivered an address entitled "An Interpretation of the General Theme of the Convention."

SECOND SESSION

THURSDAY, April 1, 1948, 9:30 A. M.

A panel discussion of the subject, "The Social Studies Program in Catholic and Public Schools," was conducted under the chairmanship of the Rev. Felix N. Pitt, Ph.D., Secretary, Catholic School Board, Louisville, Ky., with the following persons participating in the formal presentation:

As Panelists:

Rev. David Fullmer, Ph.D., Assistant Superintendent of Schools, Chicago, Ill.

Mr. William Odell, Ph.D., Superintendent of Public Schools, Oakland, Calif.

As Discussants:

Sister M. Carmela, C.S.J., Supervisor of Schools, Los Angeles, Calif.

Miss Maude Coburn, Teacher, Public Schools, Oakland, Calif.

THIRD SESSION

THURSDAY, April 1, 1948, 2:00 P. M.

The afternoon session on this day was devoted to a panel discussion of the topic, "The Catholic School's Responsibility to Participate in the Life of the Community." The session was under the chairmanship of the Rev. John J. Voight, Ed.D., Superintendent of Catholic Schools, New York, N. Y. Participating in the discussion as panelists were the following:

Mr. Frank J. Kelly, Personnel Manager, American Can Company, San Francisco, Calif.

Rev. Leo W. Powleson, Pastor, St. Patrick's Church, San Francisco, Calif.

Rev. Charles J. Mahoney, Ph.D., Superintendent of Catholic Schools, Rochester, N. Y.

Sister Alice Joseph, O.P., Principal, St. Brendan's School, San Francisco, Calif.

FOURTH SESSION

FRIDAY, April 2, 1948, 9:30 A. M.

The fourth and final session of the Elementary School Department was again presided over by Father Dillon who introduced the Rev. Thomas J. McCarthy, Ph.D., Editor, "The Tidings," Los Angeles, Calif. Father McCarthy spoke on "The Christian Concept of Discipline."

At the conclusion of the program, the Resolutions Committee, composed of the Rev. Jerome V. MacEachin, A.M., East Lansing, Mich., Chairman; Rev. Leo J. Streck, A.M.,

Covington, Ky.; Sister Rose Alma, S.P., Hollywood, Calif.; and Sister Carmela, C.S.J., Los Angeles, Calif., offered the following resolutions:

RESOLUTIONS

I

Whereas the members of the Elementary School Department are aware that the deep inspiration and multiple cultural benefits of this forty-fifth annual meeting of the National Catholic Educational Association are largely the outcome of the unrivalled and gracious hospitality of the City of Saint Francis at America's Golden Gate,
Be it resolved, That we express our affectionate appreciation to His Excellency, the Most Reverend John J. Mitty, Archbishop of San Francisco, for his cordial welcome and priestly efforts in assuring the far-reaching success of this convention.

II

Whereas the burden and responsibility of this convention was shared by many,
Be it resolved, That this Department offers superlative and sincere sentiments of esteem to the Right Rev. James T. O'Dowd, Ph.D., to his coterie of loyal and eminent assistants, to all local convention officers, the pastors, and superiors of religious communities, for the Catholic graciousness extended visiting delegates.

III

Whereas, Reverend Thomas J. Quigley, Ph.D., President of this Department and Chairman of the Elementary School Convention Program, was unable to attend this forty-fifth annual meeting, and whereas the Reverend Thomas J. Quigley has given outstanding service to the Department,
Be it resolved, That we extend our sincere thanks to the Reverend Thomas J. Quigley and his fellow officers for their leadership and contribution to this convention.

IV

Whereas the deliberations of this Department emphasized the increasing need of education for Catholic

leadership, improved public relationship for Catholic schools, and the need for active participation of Catholic schools in community life,
Be it resolved, That the National Catholic Educational Association will continue to study and stress the promotion of Catholic leadership education through a social studies program geared to the inculcating of Catholic social principles, and
Be it further resolved, That this Department of the N.C.E.A. continue to explore and describe acceptable criteria for promoting desirable public relationships and wholesome Catholic school participation in community life.

V

In prayerfully lamenting the death of a great teacher, the Department offers a public testimony of appreciation and gratitude to the memory of the late, beloved Sister Thomas Aquinas, O.P., a member of the Commission on American Citizenship of the Catholic University of America, for her devoted and self-sacrificing contribution to the Catholic schools of America through her zealous collaboration in developing the basic work of *Guiding Growth in Christian Social Living,* and the *Faith and Freedom Readers* and for the inspiration she gave to all those who were privileged to be associated with her in the apostolate of Catholic education.

The Committee on Nominations, composed of Right Rev. Msgr. Leo M. Byrnes, Mobile, Ala., Chairman; Sister M. Thomas, O.S.B., Ferdinand, Ind.; and Sister M. Resignata, C.I.J., St. Paul, Minn., reported the following nominations for the various offices of the Department:

President: Rev. Thomas J. Quigley, Ph.D., Pittsburgh, Pa.

Vice-Presidents: Rt. Rev. Msgr. Patrick J. Dignan, Ph.D., Los Angeles, Calif.; Rev. Leo J. McCormick, Ph.D., Baltimore, Md.; Rev. T. Emmet Dillon, Huntington, Ind.; Rev. Cornelius T. Sherlock, Boston, Mass.; Sister Mary Adelbert, S.N.D., Toledo, Ohio; and Brother Placidus, C.F.X., Baltimore, Md.

Secretary: Rev. Henry C. Bezou, New Orleans, La.

General Executive Board: Rev. James N. Brown, Ph.D., San Francisco, Calif.; Rev. Charles J. Mahoney, Ph.D., Rochester, N. Y.

Department Executive Committee: Rev. John J. Voight, A.M.,Ed.D., New York, N. Y.; Rev. Jerome V. MacEachin, A.M., East Lansing, Mich.; Right Rev. Msgr. John J. Healy, Little Rock, Ark.; Sister Mary Annunciata, Dallas, Pa.

The Secretary was empowered by the delegates to vote for the above nominees and all were declared elected to their respective offices by the presiding officer.

HENRY C. BEZOU, *Secretary.*

PAPERS

AN INTERPRETATION OF THE GENERAL THEME OF THE CONVENTION

JOSEPH SCOTT, ATTORNEY AT LAW
LOS ANGELES, CALIF.

My appearance today is wholly involuntary in so far as I am concerned, as I have no idea who sponsored my unworthy self to address such an intelligent group; however, I take pleasure in the experience.

You are the elementary teachers of this convention. On you rests the wholesome and stimulating responsibility of laying the foundation for the education of your pupils, and unless that foundation and educational structure is solid and trustworthy, the superstructure in high school and college will be proportionately weakened and untrustworthy.

Perhaps I may be pardoned if I say that I am not altogether unfamiliar with educational matters. I served for ten and one-half years on the Los Angeles City Public School Board, and for five years as its President. In my young days I was educated at Ushaw College, England, where one of my professors was a young ecclesiastic, destined afterwards to be the great Cardinal Merry del Val. One of my contemporaries was the illustrious Cardinal Hinsley. In that environment in my formative years I can recall the impressions some of my professors made upon me, and before that I can recall the unforgettable influence of my little Irish mother. In other words, the impressions formed during the period that I was in the classes that you good Sisters are teaching are indelible on my memory and stronger than those formed in any other period of my life.

I can recall my little Irish mother throwing her arms around me when I was leaving for America and telling me to fear nothing that walked the earth or under the earth, but to fear God alone, and that He and His Blessed Mother would protect me. Long before that at Christmas time she brought me to the Crib at Bethlehem when she was poor and I was her poor boy. She showed me the image of the Little Infant in the straw and said, "Son, we think we're poor, but we're not as poor as He was. He suffered with the cold and He was only relieved by the warmth of the breath of the animals in the field." That gave me a new lease on life and a determination to hold out against the hardships that my mother was enduring. She had lived through the great famine in Ireland. She had seen men and women and children dead on the streets in that awful pestilence. She reminded me of the story they used to tell of Daniel O'Connell, whose centenary they are celebrating this year. He was en route to Rome when he was struck with his fatal illness. He left instructions that his heart should be taken on to Rome while his body should be returned to Glasnevin Cemetery. Thus, the story of my mother runs something like this: A friend of O'Connell's said to him one day, "Daniel, do you think your fame will live on after you are dead?" O'Connell replied, "Michael, what does fame amount to after you have passed the Judgment Seat of God?" There was a great Irishman, a great Catholic and a robust defender of the faith. His soul was reflected in my mother's memory and she passed it on to me.

When I was coming to this country some Irish girls got aboard the boat in Cork, weeping and sobbing at the sad thought of their old parents left out on the roadside by their cabin by the Red Coats of the alien government of England. It took them several days out on the ocean to recover their composure, but when we reached the southern part of New York Harbor and passed the Statue of Liberty, they knelt down and I knelt with them, thanking God that we were going to breathe the free air of this country after the

miserable economic and political limitations of our existence the other side of the Atlantic.

Now I am interested in children, anyhow. I am interested in San Francisco because it was on the hills of this city that Mrs. Scott as a little girl went to school. She and I expect to celebrate, with the help of God, our Golden Jubilee next June. We have seven children and seventeen grandchildren, so you must excuse me for my enthusiasm over children. Because after all, we grown-ups have got to remember the admonition of the Lowly Nazarene, "Unless you become as little children, you shall not enter the Kingdom of God!" So you dear Sisters have got a most important responsibility to direct the minds and develop the souls of your little ones to fear and love God and to remember that they come from the old Mother Church, which produced martyrs and confessors in every stage in its history.

I doubt if it can be shown that at any time throughout the long centuries of the Church's existence has it faced a crisis as difficult and complicated and devastating as the period through which we are now living in these days of communism and totalitarianism.

I don't want to insult your intelligence and your own familiarity with the philosophy of the papal encyclicals on social justice, but Pope Leo XIII gave his great message to the world when I was a school boy. Pope Pius XI and Pope Pius XII have brought down to the very date of today the answer to the problems that confront mankind. Communism *per se* is the most dreadful of all heresies because it ridicules the idea of any religion. After all, in the days of Mohammed and Luther and the others who attempted to destroy the Church, the heretics and schismatics did believe in God and fastened their fundamental beliefs on the foundation that there was a God. But Karl Marx has told the world that "religion is the opiate of the people"; that there is no everlasting God.

Therefore, I suggest that you bring into the classroom, even during the young susceptible days of your children,

the answer to the problems which are affecting us through the infiltration of this diabolical, economic fallacy that mankind has no rights that the government need respect and that he is a slave of the government. That isn't what the Founding Fathers fought for. The people can have economic security and yet have a slave mind. Your children, I humbly suggest to you, should be taught the philosophy, the true meaning of the Declaration of Independence, that we are endowed by our Creator with the right to be free. The Founding Fathers closed that immortal Declaration with the religious fervour: "With a firm reliance upon Divine Providence, to pledge our lives, our fortunes and our sacred honor!"

My little Irish mother had a young Irish American, a veteran of the Civil War, come back to her town, and she learnt from him the story of Gettysburg and the spiritual uplift they received from looking at the scarred, haggard face of Lincoln speaking in that hallowed cemetery. He prayed with the fervour of a thorough believer in an Omnipotent God that "this nation under God should have a new birth of freedom and that the government of the people, for the people, and by the people should not perish from the earth."

The children should be taught what is meant by Washington being on his knees at Valley Forge. This is a strange travesty upon modern conditions and the political life of this nation, when here in San Francisco, dedicated to the great Saint of Assisi, the Little Poverello, who typified the essence of the Fatherhood of God and the brotherhood of man, and who with his brethren, from Father Junipero Serra to the last one, honeycombed this State from one end to the other—here the initial conference of the United Nations was held, and all the American chairman presiding could do in the way of an appeal to the Omnipotent God was to simply ask the assemblage to rise and bow their heads. What happened to him? Was he afraid to emulate Washington on his knees at Valley Forge? What a sight that

would have been for all the nations and the world to find a robust, self-respecting man bending his knees to God in testimony to symbolize the influence of the philosophy of our Founding Fathers and the spiritual influence of the sons of California.

After all, I know teaching is your vocation. If I were a woman and had a vocation, I would be sitting alongside of you. God bless you in your exalted life, full of unselfishness and devotion to the children of men. You can look in their faces and help them to understand the Sermon on the Mount: "Blessed are the clean of heart for they shall see God," and "Blessed are they that hunger and thirst after justice for they shall have their fill!"

God bless you all, and pray for me!

THE CHRISTIAN CONCEPT OF DISCIPLINE

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At the heart of any discussion of Christian discipline there must pulsate Saint Paul's unforgettable words as rendered by Monsignor Knox: "My own actions bewilder me; what I do is not what I wish to do, but something which I hate . . . praiseworthy intentions are always ready to hand but I cannot find my way to the performance of them; it is not the good my will prefers but the evil my will disapproves that I find myself doing."

Here the Apostle surely and strikingly lays hold of that law within man's members which is constantly warring against the law of his mind so that the good he wills he does not, and the evil he wills not, that he does. The whole program of Christian discipline, and indeed its whole reason for existence, is bound up in that extraordinarly keen observation of Saint Paul.

No one with any experience of life can fail to acknowledge how that law within man's members continually revolts against the law of his mind, bringing with that revolt, mischief, tragedy and unhappiness.

It is impossible to explain human achievement or human failure without realizing that man is at once a rebel and a possible saint. The Church, of course, has realized this from the very beginning, and she has developed her program of discipline to check man in his rebellious moods and to advance him in his strides toward sanctity.

If we understand by discipline the perfecting of man's nature whereby he subjects his lower nature to the service of the higher, we can see how necessary it is to have a clear idea of what that nature is and what it is destined for.

Were man simply a crude materialistic creature destined only to serve the interests of the state, there would be no point in perfecting his nature and surely no point in becoming concerned about his destiny. If all he did were marked by the limits of time and had reference to no fuller life elsewhere, then the state would be welcome to him. He would be a poor creature at best and hardly worth troubling about. The sooner the grave would swallow him, the better it would be.

If man were higher than this, however, having a spiritual side as well as a material, and a destiny for something greater than anything contained on this earth, then the perfecting of such a one would deserve man's closest attention and would certainly enlist the best efforts of educators whose task it then would be to bring him to a realization of the greatness within his nature, a greatness which reason alone could not entirely explain were it not for the intervening revelation of Almighty God. It is to such a man, composed of body and soul, made to the image and likeness of God, that Christian discipline is directed.

Pope Pius XI in his *Encyclical on Christian Education* warned, "It must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties, natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain, therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations."

This is the picture which the Christian teacher acknowledges. His problem is to train, develop and perfect that creature—man—so that he can achieve mastery over the law of his members and bring his lower nature into subjection to his higher nature, the better to realize his

sublime destiny which is to look upon God one day, and to share, all through eternity, that Beatific Vision with others so wonderfully blessed.

"The true work of a teacher," wrote Padraic Pearse, "may be said to be to help the child to realize himself at his best and worthiest. One does not want to make each of one's pupils a replica of one's self (God forbid), holding the self-same opinions, prejudices, likes, illusions. Neither does one want to drill all one's pupils into so many regulation little soldiers or so many stodgy little citizens, though this is apparently the aim of some of the most cried-up modern systems. In point of fact, man is not primarily a member of a state, but a human individual—that is, a human soul imprisoned in a human body; a shivering human soul with its own awful problems, its own august destiny, lonelier in its house of clay than any prisoner in any bastille in the world. The true teacher will recognize in each of his pupils an individual human soul, distinct and different from every other human soul that has ever been fashioned by God, miles and miles apart from the soul that is nearest and most akin to it, craving, indeed, comradeship and sympathy and pity, needing also, it may be, discipline, guidance and a restraining hand, but imperiously demanding to be allowed to live its own life, to be allowed to bring itself to its own perfection; because for every soul there is a perfection meant for it alone, and which it alone is capable of attaining. So the primary office of the teacher is to foster that of good which is native in the soul of his pupil, striving to bring its inborn excellences to ripen rather than to implant in it excellences exotic to its nature."

Here then is the challenge which the Christian educator must meet—the challenge of helping those in his charge to realize themselves at their best and their worthiest. He is dealing, not with numbers, but with sacred personalities who will one day stand before God for judgment. His first task is to help man to bring his rebellious powers into subjection—to allow no divided authority within his soul; to

see that no part of his nature develops an independent life of its own but that all take part in cooperating for the well-being of the whole; that no sense or faculty acts or lives for its own gratification but for the good of the person to whom it belongs.

The three main avenues through which man approaches perfection are through his body, his mind and his will. These then are focal points for discipline.

The body, first of all, because it is here man experiences the most unruly, the most ungovernable manifestations of his lower nature. His passions, his appetites, his sensual desires, all are rooted in the body. He must subject them to control and direct their energies toward good. He is encouraged to do this first of all through fasting and mortification.

It would be well to point out here that mortification and fasting in themselves have no significance. The Church does not encourage them for their own sakes. They are means to an end. The man who fasts and subjects his body to mortification surrenders something of a lower order to gain a higher one. The pain of sacrifice which he experiences is a witness to the worth of that for which his sacrifice is made. Nothing worth having can be obtained without paying for it. A man who values this life more than life beyond the grave will pursue the pleasures and enjoyments of this life at the expense of that larger, more complete life with God. He who believes he was made for eternity with God and that only with Him can he find complete happiness, will be ready to sacrifice everything in this world for that—home, friends, comfort, associations, ease, everything—if it interferes with obtaining his happiness.

It is necessary to insist that Christian discipline makes no point of mortification and fasting in themselves. It uses them to remind man that the imperious demands of his lower nature must not be met, even though they call fiercely for satisfaction.

From childhood through old age the need for doing violence to the body through fasting and mortification is enunciated by the Church so that man's nature can observe within it that order and hierarchy which disposes it properly for its ultimate life with God. The ways of checking appetites, subduing passions and controlling the senses are countless. Every program of Christian discipline makes a point of detailing means of effecting their subjection.

It would not be a complete picture of Christian discipline though if fasting and mortification were set down as the only ways of bringing the body into subjection. These really are negative ways. They are check-reins placed over the body to hold it back.

The Church has yet another way of effecting bodily discipline. It is through her beautiful teaching on the body that she brings this about. Pagans have mortified themselves and have subjected their bodies to fasts; but no pagan writer ever approached the splendor of the Church's teaching on the body. What had been to the greatest and noblest of the pagan writers only a house of flesh, under the Christian tradition, becomes the temple of God. The Christian is encouraged to reverence his body as something more than a marvelous framework of flesh. He sees it in its true dignity, as the place where God really dwells. Everything about that dwelling place must be characterized by order. Disarray, disorder, profanation, should all be foreign to it.

So that man will not forget how great are the achievements possible through a body so regulated, the Church holds constantly before his eyes examples of saints whose heroism and achievements, particularly in overcoming bodily tyrannies, have a strong appeal. She never tires, for instance, of speaking in this connection about Augustine. Was any man ever so subject to the world of sense and sensual pleasure as he? He who prayed, "O Lord give me chastity, but not yet." He who sought happiness in the

courts of pleasure and would not give them up until his thirty-third year. He who then went on to become the master of his body, of its appetites, its desires and its passions and achieved great sanctity in the remaining years of his life. Small wonder the Church keeps him so much before the eyes of a world that has indulged today a cult of the body which has more devotees than ever it possessed in early pagan times. Small wonder that the Augustines and Magdalenes are not allowed by the Church to slip back into history but are rather brought before men in every age so that they will see how nobly the body can serve the interests of God when it is treated as a temple of God.

The mind of man is the second focal point for Christian discipline. It is impossible to emphasize strongly enough the importance of mental discipline. Everywhere we look today we see the curse which has fallen upon a society characterized, in the main, by undisciplined mental life. Error in place of truth, evil in place of good, falsehoods, corrupt thinking, loose reasoning, sloppy logic—why go on?—the train is a lengthy one and it keeps adding cars with the passing of each year.

If it is the proper work of Christian discipline to perfect that which it is working with, then the mind of man today badly needs Christian discipline.

Men are what they think. Their thoughts determine their actions. The ideas they cultivate and nurture have consequences. They do not remain locked up within the mind. Nothing is so true as the profound Scriptural truth, "As a man thinketh in his heart, so is he!"

Man's character and personality depend largely on the establishment of that inner discipline whereby his thoughts are subject to control. Unless he has established this control he will always have the feeling of insecurity. He will never be sure of himself. Even those external restraints which he has set up through discipline of one kind or another will yield under the pressure exerted from within.

Bitter thoughts will find expression in words when he least desires it. Long indulged thoughts of a sensual nature hidden from man's gaze will, in one unguarded moment, lead to an act causing exposure and sometimes ruin. It is a commonplace in human experience for people to express shock over the action of some person who was well regarded. "It was so unlike him," they say. But they say this because they had no insight into his mental life. His thoughts, his ruminations, his suspicions, his judgments, these were all within and they were of an evil nature and with their expression they exposed him.

Control of thoughts then is absolutely necessary. This means that the approaches to the mind must always be watched. Christ said, "Watch ye and pray lest ye enter into temptation." This vigilance is not something maintained during school years. It is life-long. See the care with which the Church examines each new theory. See how solicitous she is regarding the reading of her children. See with what diligence she examines her professors, striving at every point to safeguard the thoughts of her children from corruption. Her Index, her reading lists, her examinations, all are meant to serve as checks upon the kind of thoughts her children are given and the kind of expression those thoughts receive. All this, however, is merely protective. It is a discipline which is conceived in defensive terms.

There is a larger discipline, however, of the mind, not merely defensive but offensive. A discipline dedicated to the realization of truth in all the branches of knowledge. How carefully the mind is prepared for that high quest. Through all the years of schooling, hard and fast principles are inculcated—principles at times which bring pain but principles none-the-less which must be subscribed to if truth, the proper object of the mind's search, is to be possessed.

Many a man and woman nurtured in Christianity have had to pay the dearest price—life itself—rather than yield in

their allegiance to truth. And yet, as Saint Thomas More so wisely and humorously observed: "A man may lose his head and still come to no harm." His fellow-martyr, the magnificent Cardinal-Bishop of Rochester, John Fisher, now happily a saint in heaven, is a witness to the claims truth may make on her devotees. His death, his martyrdom in truth's behalf, has won him a permanent place in the Church's annals, as one whose training and discipline in things of the mind prepared him for the greatest act of his life—the giving of it rather than to compromise with the truth as it was given him to see.

The arts and sciences have truth as their common mistress and the whole purpose of their being is to serve her interests. The purpose of Christian discipline in things of the mind is to give to man such a healthy respect and regard for truth that he will never consciously subscribe to error or falsehood. This means the cultivation of habits of thought and study which cannot be gained through any short cuts. Hence the long period of training which the Church submits her sons and daughters to before she allows them to teach or to break the bread of truth to those who hunger for it.

Today the lie has been canonized. Errors now have holy names. If lies and errors are to be exercised from society, it will be necessary for those who are trained in Christian thinking to endure more hardships than they have within the past generation, to suffer more in personal effort and expenditure of time than they have been willing to suffer in the past. The Christian has to be a sustained thinker. He cannot indulge the luxury any longer of fitful starts and agonizing lapses. He cannot subscribe to truth in philosophy and fail to meet its claims in social action. He cannot give assent to the truths of his catechism and ignore those truths when they apply to his personal life. He must see truth as an integral thing. He must see it wholly and steadily. In professing it he must do so with at least the fervor and the

zeal found today in men who profess evil doctrines and propagandize them.

"As Catholics," writes one modern critic, "we have derided too long the left-wing intelligentsia; we should rather deplore their dissipation of moral energy in the pursuit of an amoral ideal. Our churches bear crosses but they do not seem to breed crusaders. We cannot accept with complacency the fact that the political, literary, and artistic energies of the modern world lie with people whose positive faith is nebulous probably even to themselves. The zeal for making the world a better place, for sacrificing one's own comfort, position and even life, for the sake of others, lies with those who are devoid of the light of religion, even of a guiding principle—this humiliating fact has to be learned by professing Christians."

When we come to the third focal point of Christian discipline, namely, the will, we realize that here Christianity can give modern man the lead and direction which his faltering purpose so desperately needs.

The fault today is not so much with man's knowledge nor with his body as it is with his will. He is unable to summon strength enough to pursue any course of action for long. The heights are before him, the hand of destiny beckons him, but his will or his lack of will holds him back. How and why all this takes place is a secret which the Christian holds in his possession. He realizes with Saint Paul that man is not at one with himself—that his soul is like a house divided against itself—that many times his own self has to decide on something and to act on it in the face of a deadly opposition. If this opposition arose from the outside, it would be disconcerting enough; but the paralyzing part of it is that it comes from within. Man is in somewhat the position of a general leading his army against an enemy in the field with the continual fear that his own men are going to turn on him in the heat of battle and betray him.

It was not always so—this fearsome state of division in the soul. In God's original design man's will was one. Knowledge from the mind and love from the will in that original design were intended to flow together, but in our fallen nature these two powers tend to drift apart. The mind acts as though it were sufficient unto itself; and the will, uncontrolled and unguided by reason, goes forth as a blind impulse consuming the whole nature of man with its recklessness.

The command of God says, "Thou shalt love the Lord thy God with thy whole heart and with thy whole mind!" There can be no division—there can be no divided loyalty—the whole heart and the whole mind—nothing less.

With great care the Church trains her children from the earliest days to see in the example of Christ an exemplar worthy of constant imitation. She knows that knowledge is not enough, for men have known the truth and yet have betrayed it. She knows that discipline of the body is not enough, for the pagans have had that and yet their wills have not embraced the good which would bring them complete happiness. The will needs more than specific training in the development of its power. It needs to surrender itself completely to something outside of itself.

The law of the members becomes subject to the law of the mind when the will embraces the spirit of Christ Jesus. In no other way can the terrible antagonism which exists within man be resolved save by the surrendering of his will to the Will of God. This is the most perfect fruit of discipline. Christian education aims to realize in its subjects that habit of will which was Christ's in the garden of Gethsemane—"Not my will but Thine be done." In the prayer which is most often said by Christians all over the world, the Our Father, a daily plea is made that His will be done on earth as it is in heaven. Only a will which is prepared to surrender its own lingering desires to the Will of God can make of the Christian concept of discipline some-

thing more than a well-thought-out plan. That will which resolves its internal conflicts by getting outside of itself and uniting itself to the Will of God will find itself capable of perfection.

The body, the mind and the will—these then are the three areas for Christian discipline. The Church does not seek to hold in thrall these three. She seeks rather, through their discipline, to release them from the bondage of earth and the bondage of sin into that life with God which is the perfection of man's nature.

On every side our society today has been "shaking the pillaring hours" about it, and its hopes and promises lie mangled beneath the heap. The Christian concept of discipline, if widely enough restored, can lift up our broken world and give it unity and peace once more. The modern world takes self-centredness for granted. It looks upon it as normal and natural. This is its most fatal, most deadly miscalculation about human nature.

Christianity sees self-centredness in a different setting. The first assertion the Christian makes about it is that it is abnormal. Human nature as we know it in history is not human nature as first created by God. Man, as created by God, was centred in God. Man, as created by himself, is self-centred. He is in revolt against his original creation and from this revolt the whole tragedy of history arises. This tendency of man to centre everything in himself cannot be anything but irrational since it is committed to an impossibility. It is an attempt to create a harmony out of persistent conflict and its basic characteristic is a will-to-power.

What does this will-to-power seek to achieve? It seeks to impose itself on everything else—to subordinate everybody to itself. It is the *reductio ad absurdum* of selfishness. How can a harmonious society be established in which the basic impulse of individuals composing it is to subject all other persons to themselves? It is utterly impossible, abnormal and irrational.

This self-centredness of the human will remains unaffected by social, economic or political development. That is why such attempts as communism and fascism to release man from bondage must be doomed to failure. Man, so long as this self-centredness is not changed, cannot escape self-destruction and frustration.

Human nature must, if it is to escape doom, face the fact that it stands in need of discipline and redemption. The Christian revelation affirms that since man is powerless to transcend his self-centredness with its seeds of doom, he must be lifted up above it and out of it—which is exactly what God has done for him through His Incarnation, through His entrance into history as a human being.

The self-centred will must become God-centred. That is the whole burden of Christian discipline. The program which Christianity sets forth in educating and training its children is the program of Christ. All of Christian discipline must have for its end product the fashioning of that mind in us which was in Christ Jesus—of that life in us which becomes not our life any longer but the life of Christ Jesus in us.

With such a concept of discipline realized, society could regain its sanity, could recapture its fervor and could in all things justify that great hope which God must have had for man in coming down upon this earth and enduring his iniquities so that He might the better lead him on to the glory which is his with his Father in Heaven.

PANEL DISCUSSIONS

THE SOCIAL STUDIES PROGRAM IN CATHOLIC AND PUBLIC SCHOOLS

TEACHING THE SOCIAL STUDIES IN THE GRADES—THE CATHOLIC POINT OF VIEW

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The picture of our world in 1948 is not a pleasant one. There is no possibility of feeling the least bit smug or complacent about its chaotic condition. The tragic state of our post-war world cries out for an explanation. It challenges us to find the reason why man, in spite of all his labors and struggles, in spite of his success in harnessing and utilizing the forces of nature, is unable to find peace and security and contentment.

The despair that tears the hearts of men today cannot be explained simply by tracing the rise of certain totalitarian tyrants. The present tremendous upheaval of entire continents cannot be adequately explained in terms of bread and coal and houses. The ultimate blame for the confusion that reigns in the world today can no more be placed on the shoulders of this or that leader than it can be laid to the ineptitude of the Treaty of Versailles. The two world wars and their world-shaking reactions as well as the imminent collapse of the family unit are merely the reflections of the anarchy that has grown strong in the minds of men. A philosophy of life has developed that has no practical use

for God, whether it gives lip service to His existence or not. A god the world must have, but it is not always the God of reality that it worships. The god of the modern world is mere natural man, who has been substituted for the reality, the supreme Lord and Master of the universe.

Man, the modern false god, has become the supreme lawgiver of the world. It is man, and man alone, who decides what is right and what is wrong. His code of morality is fluid and changeable. It is conditioned by the needs of the passing moment. Man may be of the opinion that he is more important than the state. If so, he lives his life as independently as possible of the state, accepting the rights conceded to him by the state, and fulfilling any correlative duties only to the extent that he will not be penalized by the state to which he and his fellows belong. On the other hand, man may be of the opinion that the state is actually far more important than he, a mere individual. All he is, all he possesses—his dignity, his rights—he owes to the goodness of the state. His only duty is to serve the best interests of the state. Whatever he can do to prosper the advance and prestige of the state becomes his only duty.

Man as a rugged individualist (or liberal) or as a cog in the totalitarian state has a religion, viz., to worship, to honor, to obey either his own ego or the composite ego of the state. There is no further duty. The world in which he finds himself has its good points and its bad points. Whatever interferes with the comfort of man or men must be changed. The benefits of this world must be enjoyed to the full. The liberal will be interested in getting the most and the best of this world's goods and pleasures for himself and for those whose interests he has at heart. The totalitarian will in the same way use this world and its treasures and pleasures for those who are interested in the furthering of this or that national or international state. Those who will not cooperate in promoting the self-declared best interests of the state must be forced to conform or must be liquidated.

What I have been saying may be dismissed as an over-

simplification of the mind of modern man or at best as a flimsy and imperfect exposition of the philosophy of life that dominates only a fraction of mankind at the present moment.

It may be an over-simplification and it certainly is an inadequate exposition of a particular philosophy of life, but I am convinced that the seeds of this philosophy have been planted far more widespread than many are willing to admit. It is a philosophy that, properly disguised, is apt to insinuate its way into the hearts and minds of those who glibly claim that they are Christians. It is a philosophy that could unwittingly be permitted to take seed, if not flourish, even in our Catholic schools. The proponents of this un-Christian philosophy are clever. While paying homage to the Christian philosophy, they can in manifold ways, through the media of mass communication, prepare the ground and then plant the seeds of defection.

Men are not born with innate ideas. The Christian philosophy of life does not flow into the soul of man when the waters of baptism incorporate him into the Church of Christ. Man must be taught the principles of the Christian philosophy of life. He must be educated to know and to live the basic Christian social principles. Only the man who has been taught what is right and what is wrong can live a life that will be consistent with the Christian way of life. Knowledge is not power, but knowledge of basic principles and a conviction of their eternal truth will be a bulwark against the insidious onslaughts of false principles. Equipped with sound principles, schooled in their practice, and aided by divine grace, the Christian will be able to stand forth as a champion of truth and of correct social action.

The teacher in the elementary school has the solemn and sacred privilege and obligation of implanting in the minds and hearts of the young boys and girls who are in her charge the first understanding of, the first enthusiasm for, and the first loyalty towards the basic Christian social teachings. Later on, the understanding of these principles

will be amplified and deepened in accord with the development of their intellectual powers and the growth of their educational experience.

The training in Christian social principles at the elementary level must be both theoretical and practical, both explicit and implicit. In the religion class and in the classes concerned with the social studies, viz., history, geography, civics, and current affairs, the teacher will have abundant opportunity to stress these fundamental truths:

1. The dependence of all men upon God—God, Who must be served by the practice of religion, Whose law must be observed by all.
2. The individual dignity of man, who is made to the image and likeness of God; who has been redeemed by Christ's death on the cross; and who is destined to a supernatural life, regardless of color, race, or social status.
3. Man is possessed of certain God-given rights that no other individual, no state can ever take from him.
4. The nature of the state; its purpose: to promote the common welfare; its obligations to God; the source of its authority, both proximate and ultimate.
5. The sacredness and integrity of the family as the basic unit of society; the source and need of parental authority; filial obedience; the evils of divorce.
6. The Church as a supernatural society; its authority to teach, rule, and sanctify.
7. The dignity of the worker and his work; his rights and duties; their violation a violation of justice.
8. The use of the earth and its resources according to God's plan.
9. The material and spiritual interdependence of all men in the unity of God's family.

Each one of these principles should be taught, if the child is to be anchored firmly in Christian social truth. I do not mean that they are to be taught merely as abstract principles in the religion or civics class. Unfortunately, that is too often the case. Rather, these principles should be so interwoven in the teaching of the social studies that their truth will illumine and transform and interpret the child's

relationships to his home, his school, his community, his country, and the world.

For some teachers history means simply a record of facts and dates. Very little understanding, if any, of the historic facts is called for. The statements of the textbook are never questioned, never challenged.

In teaching the old-world background, the different kinds of societies in which the human race has lived offer opportunities for bringing our Christian social principles down to the concrete. To mention but a few instances:

1. The story of ancient Rome is a background against which simple social principles may be discussed: Did the Romans have a religion? Was there any divine law the pagan Romans obeyed? Did the Romans recognize any God-given rights? Was the Roman state all-powerful or did it believe it must be subject to God? Did the Romans live in families? What kind of family life was it? How was the Roman worker treated? Did he have rights that he did not receive from the state?

2. The study of life in the Middle Ages is likewise an opportunity for discussing a number of social questions: Were the lords and vassals truly Christian in their treatment of the serfs? Did the serfs have any rights that their lords did not respect? Did the formation of the guilds help to improve the condition of the workers? Did the Magna Carta give rights to the people or merely guarantee to protect rights that people received from God? Did the Church in the person of Thomas a Becket have the right to speak out against the actions of the King?

The history of our own country is rich in opportunities for the teaching of the same Christian social principles. Almost every period and phase is an occasion for teaching not just one but several of them. In teaching the colonial period, the alert teacher will go beyond the study of the well-known historical events to show the colonists as human beings, the majority of them deeply religious, who came to the New World to safeguard their God-given rights. The

history of the colonists is the history of their struggle to keep the freedom that is their right as children of God—freedom of religion, freedom of assembly, freedom from want, freedom from fear. An intelligent study of how the family lived in the various colonies, their attitude to God, His laws, and His providence, their attitude towards honest labor will serve to introduce the child to basic understandings and appreciations of social values.

The Declaration of Independence must be taught as something more than the name of a document associated with the Fourth of July and the ringing of the Liberty Bell. Its second paragraph at least must be understood as one of the most important things in our whole history. In those few lines are summed up the basis of the American way of life, a way of life that is essentially Christian: there is a God, Who has created men equal, Who has given them rights that are inalienable. Therein is stated the true nature and function of the state: "That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Equally important is an intelligent study of the Bill of Rights, again with emphasis on the fact that natural rights come from God and that no state has the right to destroy these rights.

All authority comes from God. The authority that is vested in the civil government by the consent of the governed must be respected and obeyed—not merely as a postulate of good citizenship but as a fulfillment of God's plan for a Christian society.

The growth of our country during the nineteenth and twentieth centuries sees the principles upon which our nation was founded challenged again and again. The children in our schools must be guided to interpret the events of these long years in the light of Christian principles. We cannot be satisfied to reveal a problem and to give the historical solution without comment. The rise of industrialism, the expansion of our nation, the growth of

big business, the flight to the cities, the status of the workingman, the growth of nationalism—all demand that the child learn more than the record of what has been done. These questions and more than I have time even to mention must be answered in terms of what is right and what is wrong. Secularism, the exclusion of God from our thoughts and actions, cannot be tolerated, especially in the teaching of the social studies. As Christian teachers we cannot close our eyes to the violation of human rights and liberties. If we really believe in the unity of the human race and the fatherhood of God, we must dare to speak out courageously when the human rights of minority groups, either of race or nationality, are practically denied. The right to marry is a natural right. When the government interferes with this right, we cannot remain silent. When greed and injustice are met, they must be denounced as such and not ignored or explained away in terms of "manifest destiny." Rugged individualism on the part of individuals or of corporations must be exposed as well as the modern attempts of totalitarianism to destroy the God-given rights of all men.

The world that we study in geography is the home that God has given to man. Its mountains and its plains and its valleys; its rivers and lakes and seas; its animals, its fruits, its mineral treasures; its heat and its rains and its winds—all were given to man to be used in accordance with God's plan. Sometimes our teaching of geography seems to suggest that we Catholic teachers are mainly concerned with the purely material things of this world. The impression is often given that we are very much interested in the shapes of countries, sizes of towns, types of industries and volume of exports and not the least bit interested in the human beings who live in this world. The men that are discussed are like the drawings of men in pictographs, mere symbols of some economic statistic. They are part of the scenery, differing little from the machines they operate or from the coal they mine. We seem to forget that this world is worth studying only because it is the home where

man lives and works out his salvation in the sweat of his brow. We should teach geography with man always in the foreground—man, a human being, with a soul as well as a body. These men are members of the human family, redeemed by Christ on Calvary. How do they live? What kind of homes do they have? What kind of food do they eat? How do they make their living? What work do they do? Why do they do that kind of work and not some other? What do they believe about God and man and society? Do they have churches and schools and hospitals? If not, why not? Do they use the material things of their environment according to God's plan? Are they wasteful of God's goods? Do they share their goods with others? Are they in contact with the rest of the world? The answers to most of these questions will bring to light a number of Christian social principles that can and must be a part of the very substance of the young Christian's thought pattterns.

Catholic education that does not strive mightily to lay the foundations of a Christian philosophy of life in the minds and hearts of the young is not worthy of the name. Patriotic outbursts proclaiming the glories of freedom and democracy are not sufficient. Our youth must be educated so that they will understand that our American conception of freedom is not a question of mere political or social preference. Rather, our conception of freedom is based on man's true nature and his relationships to God and his fellowmen.

Freedom is a term whose meaning must be made clear. If it means the right to do anything you want, that is not a good but an evil. In this sense, it is merely a disguise for license and anarchy. Divorce, for example, will be justified in the name of freedom, as well as unfair practices in modern business and international relations. If, on the other hand, freedom consists in being able to do what one ought to do in accord with God's will, then freedom will be a genuine blessing.

Freedom in this latter and true sense is our heritage. We will live in freedom only so long as we are willing to insist on the protection of the rights that God has given us, only so long as we recognize the law of God and the true nature of man and society. Our Christian social principles as well as our American democracy recognize spiritual truths and values that are as eternal as God Himself. In the light of Christian principles, we stand accused on several counts for failing to accept their full implications. A feeling of racial superiority and of exaggerated national excellence has allowed us to tolerate discrimination against the Negroes and other minorities and to cultivate an excessive nationalism. Such practices are heresy against our belief in the brotherhood of all men and the fatherhood of God. Only in the preservation of our basic social truths, only in their energetic and courageous application to the social problems of the day can our freedom long survive.

THE SOCIAL STUDIES PROGRAM IN CATHOLIC AND PUBLIC SCHOOLS

THE SOCIAL STUDIES PROGRAM IN PUBLIC ELEMENTARY SCHOOLS

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It would be difficult to establish that there is any more appropriate topic for consideration by teachers and school authorities just now than that of the social studies program of the schools. Indeed, there have been few times in our whole national history when careful analysis by all adult citizens of our basic American social beliefs and practices, to reformulate them in the light of current world conditions, was so vitally related to the ultimate survival of our nation. It perhaps is not an exaggeration even to say that at no other time has there been so great a necessity for rallying all our resources—material, intellectual, and spiritual—into the most effective national effort possible in order that we may preserve our American way of life.

In considering the schools' social studies program, the fundamental principle underlying the whole endeavor, whether carried on under public or parochial auspices, should be clearly stated at the outset. It is simply that the social studies program in the schools has as its chief obligation to see to it, in so far as it can, that the form of government under which it exists is perpetuated and improved over the years in an appropriate developmental process. This recognizes, of course, that the schools are but one agency in the total pressures that affect each young citizen, although admittedly they are and must be an ever more potent force in that total.

A second important principle for educators, when they consider the social studies program of the schools, is that

children in their elementary school years should deal with basic social concepts only in such fashions as are appropriate for each student's degree of maturity. It must be granted that this second concept is easier to state than it is to apply, but so are most other important principles also. It is here that students of education must continuously explore new ways and means of laying ever sounder and broader foundations for subsequent aspects of the social studies program at higher school levels, for such is our chief responsibility in the elementary school years. The experiences and knowledge gained, plus the emotional and moral attitudes formed in the grade school period, constitute the basic raw materials with which the social studies teacher at the high school and college and university level must deal.

In the time that is available for our discussion this morning, we of necessity must select only a few highlighting aspects of the public elementary school social studies program. Two main topics in particular, it seems to me, will best serve our purposes for grouping the ideas that we shall be able to consider. These are first, the California state requirements and general California pattern of social studies offerings in the elementary schools; and, second, the chief elements of concern and emphasis in the typical elementary public school social studies program, whether in California or outside our State. I wish, at this point, to refer you to Bulletin 300 of the San Francisco Public Schools issued in 1947 by Dr. Herbert C. Clish, the Superintendent of Public Schools of that city. In this will be found an excellent general statement and outline of a public school social studies program, with much more of detail on all of the topics which we now are discussing.

CALIFORNIA SCHOOL CODE PROVISIONS AFFECTING ELEMENTARY SOCIAL STUDIES PROGRAM

There are several California school code provisions that specify either the content, the particular emphasis, or the grade placement of various aspects of the elementary school social studies program. To begin with, the code pro-

vides that: "The course of study in the elementary schools shall include instruction in the following prescribed branches in the several grades in which each is required pursuant to this article: . . . (f) geography, (g) history of the United States and of California, (h) civics including a study of the Declaration of Independence and of the Constitution of the United States . . . (k) training for healthful living, (l) morals and manners. . . ." (Section 10302, Education Code.)

This is further detailed by the requirement that "In all public and private schools located within the State, there shall be given regular courses of instruction in the Constitution of the United States" beginning "not later than the opening of the Eighth grade." (Sections 10051 and 10052, Education Code.) Another provision requires that "Instruction shall be given in all grades of school in all classes during the entire school course, in manners and morals, and upon the nature of alcohol and narcotics, and their effects upon the human system, as determined by science." (Sections 8253 and 8254.) And, finally, "Instruction shall be given in every elementary . . . school in the State in the subjects of public safety and accident prevention primarily devoted to avoidance of the hazard upon streets and highways." (Section 10171.)

The social studies program is further implemented by several education code provisions with respect to various national holidays and birthday observances, with the type of appropriate exercises to commemorate them in some instances specified. February 12th and February 22nd are mandatory school holidays, with required memorial exercises in all public schools in the afternoon of the preceding school days. (Section 8153.) Besides this, "All public schools . . . shall include in the school work on or near the anniversary of the adoption of the Constitution of the United States exercises and instruction for pupils suitable to their ages in the purpose, meaning, and importance of the Constitution of the United States, including the Bill of

Rights." (Section 8155.) Luther Burbank's birthday, March 7th, must be observed annually by "suitable exercises having for their object instruction as to the economic value of birds and trees, and for the promotion of a spirit of protection toward them, and as to the economic value of natural resources, and the desirability of their conservation." (Section 8156.) Similarly, Susan B. Anthony's birthday, February 15th, is to be observed annually "with suitable exercises, directing attention to the development of the political and economic status of women in the United States. . . ." (Section 8157.)

One additional general provision of the California Education Code places an important admonition before each teacher. "No teacher in giving instruction . . . shall reflect in any way upon citizens of the United States because of their race, color, or creed." (Sections 8271, 8272, and 8273.)

The State time-allotment requirements for the elementary school social studies program is not at all precise; the Code merely provides that "A minimum of fifty percent of each school week shall be devoted to reading, writing, language study, spelling, arithmetic, and civics in grades one to six, inclusive, and a minimum of six hundred minutes of each school week shall be devoted to such subjects in grades seven and eight." (Section 10303.)

These Education Code provisions, then, constitute the legal framework for the California social studies program. The governing board of each school district is free to develop its own pattern of offerings, to set its own additional requirements, and to purchase or in other ways make available instructional materials to implement this program, or to exceed it in any way it believes desirable. It should be noted, of course, that in Californa, basic state texts are furnished for all elementary grades. Thus, much of the content in all school subjects, including social studies, thereby is determined and established on a state-wide basis.

All of you must have noticed in the various school code provisions quoted that no single mention is made of the

term "social studies." Geography; history; civics; manners and morals; courses of instruction in the Constitution of the United States; the nature of alcohol and narcotics; public safety and accident prevention; training for healthful living; birthday observances for national heroes; conservation of natural resources; the political and economic status of women in the United States; and fair treatment for all regardless of race, color, or creed, are the only terms and concepts specifically stipulated in the school law. Nowhere, so far as I can discover, is there direct mention of "the social studies" as such in the California Education Code.

This is interesting in two respects. It emphasizes the fact which we shall examine later, that the field of social studies is as much a point of view or emphasis made by the teacher as it is a specific subject or content. And second, although the school code does not include the term social studies as such, the practice in California schools is universal to operate some over-all plan from the kindergarten through all the grades, that ties together in some agreed upon fashion all of the aspects of geography, civics, and history that are mentioned in the school code.

THE FRAMEWORK OF THE CALIFORNIA PUBLIC SCHOOL SOCIAL STUDIES PROGRAM

Most schools follow the social studies framework that has been developed by the California Curriculum Commission, although some others, especially in the larger cities that have their own curriculum departments and staffs, follow some other plan that differs slightly in some of its details.

These plans are all essentially the same in basic purpose. They seek simply to provide a systematic scheme for the continuing development of basic understandings, knowledges, appreciations, and skills in the social studies field as students move through the grades. The term "framework" describes this concept quite accurately.

In most of the schemes two dimensions of the program generally are dealt with. The first seeks to establish a grade

sequence or successive topic levels that are developmentally appropriate for maturing students as they move from grade to grade. Typically, the topic sequence starts in the kindergarten or first grade with the child's familiar environment —his home and immediate neighborhood—and moves on beyond that in some planned fashion until an opportunity has been provided him to explore in succession his city or county, his state, his region, his nation, and his world. One aspect or another of this sequence commonly is assigned to each successive year or half-year.

The second element of the framework seeks, in a similar fashion, to outline the appropriate treatment of the basic social studies concepts at each successive stage of the sequence. The concepts to be developed are identical for the whole span of topics included in the framework, but their application must be modified in the light of the maturity level of the student as he moves through the grades and along the grade sequence of social studies topics that have been established. The concept of property rights, for example, has its first, simple understandable application in the management of toys in the kindergarten, although its discussion as a concept obviously must be postponed for several years. Similarly, the other social studies concepts have their appropriate rootings in the lower grades, and each school year provides new oportunities for their reinforcement and broadening.

I cannot resist the temptation, at this point, to comment about the relative ease with which a list of grade topics as well as a list of social studies concepts can be prepared by an expert or by a curriculum committee, as compared with the difficulty which a teacher subsequently faces in attempting to implement those lists in her daily teaching. It is, in my experience, at this latter point that the social studies program of a given teacher is most apt to falter. The help teachers need most is sympathetic, constructive supervision by persons who are skillful in developing applications from school text materials to curriculum committee lists of

desirable social studies concepts to be fostered. American history teaching from the same outline or book can be either dull and ineffectual or vital and socially significant, depending upon its treatment by the teacher. It is in this third dimension of the social studies program that we really need to apply ourselves as teachers and educators.

Time does not permit further amplification of the framework of the typical elementary social studies program in California public schools. What has been said can best become more intelligible for those who are interested by examination of the San Francisco Public Schools Curriculum Bulletin 300 already mentioned, or of the Social Studies Framework of the California State Curriculum Commission, or of the social studies courses of studies of most California cities and counties.

THE CONTENT OF THE ELEMENTARY SOCIAL STUDIES PROGRAM

We can now turn to the second main topic that I wish to consider with you, that of the major elements of content and emphasis in the typical elementary public school social studies program.

The point was made earlier that the social studies constitute as much as anything else a point of view. The way the teacher feels and gets pupils to feel about every happening in the entire school day, either in or out of class, is in its broadest sense a part of the social studies program. The reading lesson, even in the lower grades, implements the social studies program in two ways: first, the content of what is read can contribute; and, second, the manner in which the reading is done also may contribute. Social studies consists of the development of proper relationships of human individuals one to another. This accordingly includes the full gamut of possible learning: knowledges, understandings, appreciations, skills, emotions, and attitudes. In a sense the social studies constitute the sum total of all learning and the whole purpose of education.

If one accepts such a broad definition for the social studies program, he is obligated to review every aspect of the school program in its relationship to its potential and actual contribution to that field. The content materials in every subject, including even those involved in the development of the basic skill subject as well, must be scrutinized in this regard. The classroom and general school environment, as well as the methods of instruction employed by the teacher, must similarly be appraised to determine their contribution to the over-all accomplishment of the social studies goals.

On the other hand, acceptance of these broad purposes of the social studies program does not preclude as full mastery of geographic, historic, or civic content as is deemed desirable. Too often in education we assume that matters such as these present an "either-or" alternative. This is an especially common misconception in a consideration of the broader type social studies program.

Accordingly, in any well-balanced social studies program attention of teachers first is directed to the over-all plan for the school program as a whole. Consideration is given to the chief objectives and goals sought from the schooling provided. Next, an outline of one sort or another is developed with teachers to indicate in more specific and detailed terms what outcomes are sought from the activities engaged in that lead to the accomplishment of these objectives and goals. And, finally, suggested teaching devices, appropriate materials, and effective pupil activities are enumerated and explored that bring about the realization of the desired goals and objectives initially agreed upon.

The social studies offering will prove effective in the long run only to the degree that all teachers and administrators understand and agree upon the basic purposes of the program that is undertaken.

All of the foregoing description of the content and special emphases of the social studies program is difficult to put into words that convey by themselves alone an adequate

understanding of the scope of that program. What has been said, again, will become more intelligible upon examination of the San Francisco curriculum bulletin already referred to, or upon examination of other typical public school social studies courses of study or teacher manuals.

THE REAL SIGNIFICANCE OF THE SOCIAL STUDIES PROGRAM

All that has been said up to now in a sense has been prefatory to what I really wish to say about the elementary school social studies program. It is this part of the school program that will determine in the final analysis whether or not we shall be able to continue to exist a free people and a free nation. Admittedly the schools do not by themselves alone mold our youth into their adult shape, but they share with the home, and the church, and other community agencies in this, and make several unique contributions toward that end.

In particular, the elementary schools can perform two principal tasks in this whole endeavor. They can present a fortuitous environment over a nine year period—from the kindergarten to the eighth grade inclusively—in which the most favorable possible condition exists to foster the development of the fundamental skills of living together happily under the kind of society which we approve and seek. The basic habits thus established simply transfer at successively higher and more complex levels as young people live longer and become adult citizens. This providing of an effective environment in which to facilitate proper habit formation in the skills of social living is perhaps the most universally significant of the social studies program, and offers the best possible guarantee that all children, irrespective of their intellectual and other potentialities, shall become as effective as possible units of a democratic society. Every aspect of the school program facilitates or hinders the realization of this outcome.

And, second, the elementary schools through a broadly conceived and well-executed social studies program can

provide and develop a constantly mounting, appropriate emotional feeling-tone in all students toward our democratic institutions and the fundamental social justice which we wish to foster. This emotional response in our students is perhaps the least well-developed and thought-through phase of our public school program.

An emphasis upon the habit formation and constructive emotionalized-attitude development aspects of the social studies program presumes, of course, a maximum accompanying achievement of fundamental knowledges, understandings, and appreciations on the part of each learner, varying in amount and depth only in accordance with the individual capacity of the learner. But the important fact remains that many can develop good habits of social living and have good feeling toward our democratic way of life while at the same time having little intellectual understanding of many fine shades of distinction among varying types of human institutions. And, conversely, the knowing of many historic or other facts provides no sure guarantee that any given student will become an effective American citizen.

If, however, we give proper balance to all the important aspects of the social studies program, although not all students will thrill to and understand alike the privileges and responsibilities that are ours, we will, in the end, accomplish that for which American schools are created—the perpetuated and steady improvement of human living in the finest Christian and democratic fashion that we can conceive.

THE SOCIAL STUDIES PROGRAM IN CATHOLIC AND PUBLIC SCHOOLS

SOCIAL STUDIES IN THE CATHOLIC SCHOOL

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Pagan social principles with which our country has been infected and Christian social principles upon which our country was founded have always been and are forever incompatible!

It seems true to say that the political expression of pagan social principles is to be found in the totalitarian state, while Christian social principles constitute the essence of democracy.

Pope Pius XII in his Christmas message of December 24, 1944, and on numerous other occasions, has given indirect sanction to the thesis that democracy is the most satisfactory form of government through which the principles of Christianity may function: ". . . the democratic form of government appears to many a postulate of nature imposed by reason itself."[1] Listen to Karl Marx in his *Das Kapital,* page 590: "The democratic concept of man is false, because it is Christian. The democratic concept holds that . . . each man is a sovereign being. This is the illusion, dream, and postulate of Christianity."

The idea of the imcompatibility of pagan and Christian social principles may become more concrete through the consideration of the basic differences which exist between the totalitarian and democratic states.

In our democracy two orders are recognized: the natural order which comprises the two basic institutions: the family and the state; the supernatural order which includes the Church. The totalitarian state knows only the natural

order. In the natural order democracy considers the sacredness and integrity of the family vital to the integrity of the nation; the state exists for the individual, and for the common good of all. Under the totalitarian regime, the family is gradually disappearing as an institution, while the individual exists for the state alone.

In our democracy, belief in and worship of God is given freedom to express itself through the Church. The totalitarian state, being atheistic, has for its openly avowed purpose the total abolition of the Church from the face of the earth.

Belief in God postulates belief in the rights of man. We read in our Declaration of Independence: "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; among these are life, liberty, and the pursuit of happiness." According to the ideology of the totalitarian state there is no God; therefore, man has no rights other than those conferred by the state.

Our country, although founded upon Christian social principles, has gradually absorbed pagan social principles. This process of absorption has been slow and imperceptible. It has been so thorough, however, that at the present time only the framework of the Christian social order remains in America; its soul has been expelled through the steady infiltration of insidious pagan principles. The menace is imminent; the pagan principles which are coloring our American social life are the very principles upon which the totalitarian state is built.

So infected is our society with the virus of neo-paganism that it is more difficult for Christians to live according to their principles today than it was for the followers of Christ in the old days of the Roman Empire when they were exposed to positive persecution. Then, the line of demarcation between Christianity and paganism was sharp, clearly defined, and obvious; now, it is obscured in the darkness of disbelief in which the world is enveloped.

Alarmed, we may well ask ourselves what we as educators can do to avert the social cataclysm which fast moves upon us, destroying democracy in its wake.

We must use every possible opportunity to indoctrinate, to saturate, if that word may be used, our students with Christian social principles that they may understand them, apply them, but above all, live them! Christian social principles must animate our social order, must color the social lives of the pupils we are preparing to be citizens of tomorrow, and upon whom the survival of democracy depends.

For our purpose, the social studies occupy a strategic position in the curriculum. Below the college level, they comprise chiefly history, geography, and civics. The scope of these subjects is well given by Father Quigley in his invaluable little book, *Catholic Social Education*:

> "In history, students explore the organized record of man's past with a view to understanding the present and solving current problems.
>
> ". . . Geography should be a study of the numberless relationships between man and his physical environment. . . .
>
> ". . . (In civics) the students should learn the nature of society, of government, and of the individual's rights and duties." [2]

From the foregoing, it is obvious that the social studies are concerned with certain basic relationships of man: (1) with his God; (2) with his fellow-man; and (3) with his physical environment. Where these basic relationships are studied, there is a need to apply standards or principles that the student may be guided in distinguishing between greatness and goodness, between right and wrong, and may learn the inevitable result of various types of behavior with the view always to understanding the present and solving current problems, and—most important of all—learn to improve his own relationships with God, with his fellow-man, and with his physical environment.

Of the two objectives of the social studies just enumerated: (1) the understanding of present day society, with

the ability to solve current problems; and (2) the improving of man's relationships with God, with his fellow-man, and with his physical environment, the latter is, by far, the more important. John Ruskin has well said: "Education does not mean teaching people to know what they do not know, it means teaching them to behave as they do not behave." Henry Van Dyke agreed: "The main object of education is to train men to think clearly, and to act rightly."

The major objective of the social studies is then a matter of behavior; in other words, the practice of the Christian social virtues of religion, justice, charity, patriotism, temperance, and fortitude.

A number of allusions have been made to Christian social principles. How many of these principles are there? What are they specifically? Where may they be found?

The Commission on American Citizenship at the Catholic University of America has listed ten Christian social principles derived from the words of Christ and set forth chiefly in the social encyclicals of Leo XIII, Pius XI, and Pius XII. These principles, written down for elementary school children, are as follows:

1. Every one needs God.
2. Every man deserves respect because God made him in His own likeness and his true home is heaven.
3. The family should be bound together by love.
4. God intends that men live, pray, work, and play together.
5. Work and the worker deserve our respect as they are very necessary to God's plan.
6. We depend upon each other for needs of body and soul.
7. Men should use God's gifts of the earth as God wants them to be used.
8. Men should share their knowledge with each other.
9. A man should choose the welfare of the group rather than his own personal gain; nations should work toward a just and lasting peace for the whole

world, rather than their own growth in power.

10. All men are brothers and God is their Father; therefore, unselfishness and self-sacrifice should be the keynote of men's liyes.

The above may seem axiomatic to those who know the social teaching of the Church. But, unfortunately, too few Catholics make a serious study of that teaching; fewer still reduce it to practice. Despite the lethargy, and to a large extent because of it, the urgent need for social action remains the chief contemporary challenge to the Christian conscience.

Italians longing for a pre-war status quo must have received a jolt when the bishops of southern Italy published their recent pastoral on the need for action. Practical application of Christian social principles in all fields, but especially in social reform, was the object of their plea.

"This is the hour for action," said the bishops; "we must be shaken out of our laziness, out of that state of resignation and renunciation in which we linger as if our ideals were certain to triumph, independently of what we do."

Excessive conservatism in Christian thinking on these matters is a standing invitation to disaster!

Recently, the Archdiocese of San Francisco adopted for the elementary school a course in the social studies geared to the inculcating of the Christian social principles in a manner that, it is hoped, will lead to the practice of the social virtues by the children who follow the course. Its core is a series of basic readers, *The Faith and Freedom Readers,* written under the supervision of the Commission on American Citizenship at the Catholic University of America as a direct answer to the urgent request of Pope Pius XI that American Catholic schools build a curriculum which will more effectively foster Christlike living in our democratic society.

The stories in the readers revolve about children the age of those studying the book, giving a vivid and lifelike pic-

ture of the period in which the characters lived, offering rich opportunity for the meaningful integration of history, geography, and civics. All events narrated are measured by the Christian social principles without moralizing; yet the principles are constantly going into action in the lives of the characters depicted, inspiring the child to emulate their admirable conduct.

In conclusion, the thought with which this paper opened bears repetition as it may well be borne in mind by us, the teachers in the Catholic schools of America, who have such opportunities to strengthen and preserve democracy through our social studies program:

> Pagan social principles with which our country has been infected and Christian social principles upon which our country was founded have always been and are forever incompatible!

Our contribution, therefore, to our country may be made through the use of every possible opportunity to indoctrinate, to saturate—so to speak—our students with the Christian social principles that they may understand them, apply them, and, above all, that they may flower in their lives through the practice of the Christian social virtues of religion, justice, charity, patriotism, temperance, and fortitude!

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[1] J. B. Harney (trans.), *Pius XII and Democracy* (New York: The Paulist Press, 1945), p. 7.

[2] Rev. Thomas J. Quigley, *Catholic Social Education* (New York: W. H. Sadlier, Inc., 1945), pp. 46-55.

THE SOCIAL STUDIES PROGRAM IN CATHOLIC AND PUBLIC SCHOOLS

THE SOCIAL STUDIES IN THE PUBLIC ELEMENTARY SCHOOLS

MISS MAUDE COBURN
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It seems best for me to go on from where Dr. Odell left off by giving specific classroom situations which are based on the general philosophy he has developed in his paper. I shall give you an account of the manner in which two teachers carried on the social studies program in their respective grades within the same general framework, but taking into consideration the maturity level of the children in those particular classes, and also their interests.

First, both teachers must have asked themselves this question: What is the best way to teach children to live? Not just to get them ready to live as adults, because that should be just a growing-up process, an adjustment. These children are living now in the same environment that they probably will grow up in and we must help them to develop so they will be good citizens now and continue to be a helpful part of their community, their state, their nation, and their world. We can guide them, but we cannot force grown-up standards on children.

Why are adults maladjusted? Probably because they didn't form basic habits as children and develop them through the years. They evade responsibility. They withdraw from reality. They don't wish to conform to standards set up by society.

Teachers, then, have as their chief goal the building of good habits. We shall note how the child gains a feeling of security, a feeling that he is important, that he has a part in the whole scheme of things. He becomes cooperative, dependable, reliable, thoughtful, honest, adjustable, respectful, to the extent that he has identified himself with these principles at home, at school, at church, on the playground. He is growing in independence and in his ability to accept responsibility, and his judgment is becoming more sound.

The child we are going to talk about now has left his home for a part-time day at school. He has spent a year in the kindergarten and another year or part of a year in the first grade where he has learned to give and take. He uses the hammer or the saw or plays with the truck for a time; but there is someone else who wishes what he has, so the child shares, and he either plays with or helps the other youngster, or he plans to do something else.

The children have talked in class about the things fathers do. Daddy has to go to work early in the morning. He has other work to do around the house. Mother has to cook, wash, iron, etc. Little Mary and Johnnie know all this and are now ready to explore the community. They have their home background well established. They are ready to find out how the fireman, the policeman, the postman, the grocer, and others contribute to the welfare of the community, so Miss Jones, the high first or second grade teacher sets the stage for a unit of activity. In this case it was a farm unit.

As I walked into the room, I saw bright pictures of farm animals. The California Dairy Council had supplied some beautiful large pictures of different kinds of cows. They were mounted and standing in the chalk tray so the children could get close to them and could discuss them more easily. On the table were large picture books which showed animals of the farm as well as workers. A toy milk truck was on another table, ready to be played with.

Gary had some chickens in his back yard so the class had taken a little walk over to see them. When they returned,

they wanted to draw chickens. What did they need to know before they could draw? They talked about the number of legs a chicken has, the number of toes on each foot, where the chicken's eyes are. Can you see both eyes of the chicken when he is looking at you? Each one drew what he thought the chicken looked like. They discussed their drawings, what they liked about someone else's picture, what they would like to find out and what they needed to know before they drew chickens again. Miss Jones was ready for an emergency like this. She said, "Tomorrow we shall see some slides of chickens on the farm. Now it's time for recess." This was their free time to play outdoors as they chose, as long as it didn't interfere with others and wasn't dangerous.

A week later I went back to the same classroom. When I stepped into the room, I knew real planning had taken place. The children didn't even know I was there. They were busy —concentrating, if you wish, on the task at hand. Little groups were scattered about the room. I decided to visit the noisiest group first. The hammers and saws were really being put to lively use. After a moment the group stopped and, looking at the barn which they were building, one asked,"What are we going to do for a roof?" That was enough of a problem for some serious discussion. Someone suggested they could just lay the boards across the top, but another thought that wouldn't be satisfactory because someone surely would brush them off. Before the problem was settled, I was being shown all around the farm. The big cow made from a barrel, with her lathe legs, can hoofs, and rope tail really looked like a cow after you had studied her a moment or two. Hens made of papier-mache were sitting on the straw nests and the little chickens were close by.

Then I was attracted to another group. Boys and girls were busy with large, long-handled brushes and kalsomine paint, painting big, bold pictures on large pieces of newsprint. As I stopped the children explained they were drawing things they had seen at the farm.

A day or two before this the chartered bus had picked up the class, their teacher, and two or three cooperative

mothers in front of the school and had taken them to the County Farm. There they were met by the caretaker and personally conducted on a tour to see the farm animals, the farm machinery, the garden; and they had even had a chance to taste good fresh milk—not out of a bottle. The interested youngsters had watched the animals while they were being fed. They had seen the place where they were kept at night. At the end of the day a group of tired, but happy children rode home—very quiet, but I wonder what each one was thinking about. The teacher was happy, too. All her planning and the children's planning had been successful. Everyone had had a good time. Everyone had learned much through firsthand experience. Everyone had respected the right of others. Everyone had been courteous. All had stayed together as a group.

Now, two days later these same children were reliving their experience on the farm. They had something to talk about and knew more about it. They had made up their own stories in their language time. The teacher had written some of these stories on large charts so they could be read over and over. The words that they knew orally became more real as reading words. The books on the tables became more interesting, because the words had meaning now. The teacher didn't have to worry about how to get the children interested in reading. They had a real reason for reading, a purpose of their own.

I just had to stay in the room a few minutes longer to listen to the song the class had created about the farm. Then they sang songs the teacher had taught them by rote. They even played they were chickens, ducks, pigs, and horses, and the teacher found a record that just suited this dramatic play.

These children were really living. They had had common experiences. They had something to talk about, something to share. Their physical, mental, and emotional urges had been satisfied. They had learned something about their community, their country, and a little about how we depend

on others to help us live. They had had rich experience which was to become the background on which the next teacher could build. They were ready to go on growing by living. Interest and enthusiasm were at a high level. This teacher had been a true director, a conscientious guide, and a wise counselor.

This is the social studies program in the primary grades of Oakland in action.

I shall spend very little time on the program of the other classroom I mentioned because so much of it parallels the unit I have just described. The planning, collecting of data, organizing, evaluating, all take place only at a higher level of maturity.

These children in the fifth grade had worked through a pioneer unit and were at the culmination stage. They were preparing a program to present to their parents. They had planned very carefully for their reading, their music, their art, their language, and all the rest of the related subjects. The teacher had planned also what facts and skills in the geography and history field were important for these children. She knew this subject matter was important only as it affected their development, that it was valuable when it entered their experience and became a part of them.

The teacher still was the guide. She helped provide the environment, but she had much able assistance from the class. She helped determine what their purposes and interests should be. She helped provide the necessary tools and materials. She planned on what she felt these children needed to get from this study of pioneer life.

Reading had been very important in this unit because firsthand experience was out of the question except in certain lines, such as candlemaking and soapmaking. Definite reading skills had been acquired during the reading period as well as in the social studies period. The children had learned to gather facts from source material and to use them. They had learned to make outlines for reports to the class or to the group. They had learned to summarize, to

pick out the most important parts. They had read the most exciting adventure stories just for fun.

The fifth grader had branched out from his home, community, and his state and was mature enough to appreciate the concept of the nation. He knew how his home, community, and state were a part of a bigger area.

The audio-visual department had helped in a very valuable way to give these students means of finding out about the past.

Transcriptions and regular records satisfied part of their emotional needs. They heard music, stories, plays. Then they dramatized events in the particular period they were studying. How they loved those old rollicking songs and dances, and how important Daniel Boone, Kit Carson, and other dramatic figures became in their own dramatizations.

The culmination was the true product of the students' own thinking and planning through their experiences in the classroom, in the museum, and in the library. The teacher hadn't imposed her idea of the finished product on the class. She had been more interested in seeing their growth in shouldering responsibility, in their development of being able to give and take, to work cooperatively, to think clearly, and to evaluate carefully. She was interested in the child's mental development, his emotional development, his response to the arts, his respect and admiration of his own country, how it came to be, how the pioneers had been responsible for our being here, how the government had developed, how he is a part of all of it. He becomes proud to be an American citizen, a descendant of these courageous pioneers. He develops an awareness of the marvels about him. He honors and respects the past. He has an appreciation of how we have always been foremost in progress, of inventions and how they were developed for us to live a fuller, richer life, to really live—not to die.

These are the real reasons for the social studies program as we see it in the public elementary schools.

THE CATHOLIC SCHOOL'S RESPONSIBILITY TO PARTICIPATE IN THE LIFE OF THE COMMUNITY

THE RESPONSIBILITY OF THE ELEMENTARY SCHOOL

FRANK J. KELLY, PERSONNEL MANAGER
AMERICAN CAN COMPANY
SAN FRANCISCO, CALIF.

At the time the invitation to join in this panel was extended to me, I felt highly privileged and pleased—pleased because it offered me an opportunity to assist materially and constructively in bringing before the minds of our Catholic educators the average layman's reaction to our parochial schools as well as perhaps to advance a few suggestions of my own, privileged because naturally any Catholic layman would feel privileged to participate in an activity of this nature. However, I must confess that the readiness and willingness, the verve and enthusiasm with which I first approached the matter were slightly dissipated when I discovered that our group was concerned with elementary education. It has been long since that I attended grammar school, nor have my contacts been very great with our elementary school problems. In fact I had much the same feeling when in my fifth year of college I reported for practice teaching in junior high school. Here I was a history major; Greek, Roman, Mediaeval, Modern European, American histories had furnished me a good solid background for whatever history would be taught on a junior high school level. That's what I thought. Imagine my reaction when the supervising teacher greeted me, "We are most pleased to have you with us, Mr. Kelly. We are in the midst of a most interesting study of the history of the Philippines, China, and Japan."

However, I survived the shock of my own restricted thinking then and now. The more I turned back into the elementary school field, the more it occurred to me that I, like many others, fail perhaps to appreciate the importance

of our elementary schools in relation to our adolescent and adult life. How many of us realize that the elementary school is the first breaking away from the fundamental unit of society—the family. In the first, second, third grades on up, the elementary teacher is shouldered with the responsibility of supplementing the home teaching and training and must perform her duties in such fashion as not to destroy or disrupt in the child's mind the thought that home is the beginning and the end of happiness and security. The relationship between the home and the school must be in fine and delicate balance. Each one must fulfill its function and purpose in developing a complete person. Hence, surely the axiom, "As the twig is bent," must apply, and perhaps we, as we grow older, forget that the products of our high schools and our universities, the men and women who people our cities and states, received the start of their present attitudes and philosophies, their likes and dislikes, in whatever grade schools they attended.

Consequently it is imperative that we do not fall into the laissez-faire conception that grade schools are unimportant and that what the child misses there in education, discipline, culture he will pick up in junior high, senior high, or in the university. When the child emerges from the grade school, whatever patterns he has been allowed to develop, whatever simple skills he has attained, whatever habits he has acquired, he carries on for the most part throughout his succeeding educational experiences and ultimately through his life. It is our obligation, then, to offer to the child every possible opportunity to obtain in his earliest formative years those attitudes and abilities, those qualities and principles which will in later years distinguish between a good citizen and a poor citizen.

Now I have no fault to find with our Catholic elementary schools when we probe the educational attainments of our students. Our teachers, be they nuns or brothers, are men and women who have dedicated themselves freely to the task of educating our children. Our students are well grounded in the three R's; they have been subjected to a

high degree of mental discipline which in most cases remains with them and distinguishes them scholastically wherever they go. Equally important and usually ignored as a practical adjunct not only to education but to society itself is the fact that they are impressed with the idea of authority and the dignity of people more experienced than themselves. They are taught that throughout life's course someone must always exercise authority in order that our social organizations, our units of society, our framework of government maintain themselves. It is in our elementary schools that the inception of these ideas occurs and we must constantly be aware that these results of elementary education are important and that they form the foundations on which our present topic—responsibility to participate in the life of the community—rests. You will hear, I am sure, more from the other speakers about specific programs aimed at bringing our youngsters to a more real and concrete appreciation of their duties as members of society. But there is still another type of participation in community life about which I may perhaps offer food for thought.

In our evaluation of educational institutions, whether they are of the grade school level or of the university level, we are quick to ask, "What have you been studying; what have you learned in school; how are your grades?" We are often too prone to restrict ourselves to the very formal results of education, to measure school success by the grades achieved in grammar school and high school or to measure the value of a college education by the income it is supposed to afford us when we graduate. Now if we are farsighted as well as realistic and practical in our evaluation of education, it will occur to us that one of the cornerstones of a living and vital community is more than just a sound, balanced economy. In order for any community to continue its existence it must have citizens who recognize spiritual values, who know not only privileges but also obligations, to whom the words "right" and "wrong" are not mere idle mouthings.

One need only glance at the history of the famous ghost towns of California to perceive the truth of these ideas. Hundreds of small communities during the historic gold-rush period were founded because of the wealth in the neighboring countryside. Yet, when the gold ran out, there was no common bond other than money to bind these citizens together, and the people dispersed and only the memory of a fantastic living remains. Perhaps I sound as though I have strayed from my topic. What I am attempting to emphasize is that our participation in community life is more than the mere accumulation of riches, more than actual service in political office, more than the acknowledgement of our status as a citizen of any city or state; it must express itself in our relationships to the family next door, to the tradesmen with whom we deal, to the employer for whom we work or the employee whom we hire. Our participation must be conceived as being a greater responsibility to others rather than a privilege we enjoy for purely selfish reasons. Now do our young school graduates have as large a conception as is necessary to develop into better than average citizens? Do they exhibit as fine a sense of loyalty to their communities as we would want them to have? Do they show by their actions that they have a keen appreciation of the responsibilities and obligations they assume when they become of an age to earn their own living and take their places as adult members of society? Quite frankly I am not certain such is the case. Too frequently one sees irresponsibility in thought, words and action. Too many times one hears expressions of dissatisfaction with home, with work, with the ordinary possessions of life. Too often the goal of many is a large portion of the luxuries of life with as little effort as possible put forth in attaining them. And the unfortunate part is that these evidences of unrest and unhappiness are found in too many young graduates. Our parochial schools have a share of this type of person. Consequently, despite the sound training we afford our students, despite the teachings of justice and charity, I have wondered if we have not been somewhat remiss in developing in our stu-

dents a social consciousness, of impressing upon them from the earliest moments the realization that life is composed of both privilege and responsibility. It is my thought that our greatest participation in the life of the community can be engendered by graduating from our high schools, colleges and universities young men and women fully aware that in order to achieve success, whatever their field of endeavor be, they must work; they must give completely of their talents; they must accept whatever obligation is demanded in the enjoyment of the privilege of being citizens of their communities. Where else then should we start but in the grammar grades? Where else can we begin to develop the growth of sincere, loyal, conscientious citizens of our democracy than in the elementary grades when we first attempt the tremendous task of formalizing the ideas of the children entrusted to our care?

To those who allow themselves the thought that these concepts are too great, too broad for elementary training, I offer the basis on which every division of education is predicted—namely, that in the early grades are sown the seeds which will spring up and blossom in the later years. If the university demands high school training of the candidates who would enter and pursue further learning, and the high school presupposes the fundamental skills of the grammar school, why then should the idea of the broad implications of good citizenship be considered alien to the elementary school? It is there that the deepest and most lasting, although subconscious, impressions are made. We would do well to think seriously of them. For, in the last analysis, all the projects used in any level of education, all the techniques developed, all the accessories offered to make reading, writing, and arithmetic less distasteful—for learning itself can never be made less arduous—are wasted unless the student assimilates also the lesson that we, as individuals, are responsible for ourselves and, as a corollary, for the society which develops as a result of our individual behavior.

THE CATHOLIC SCHOOL'S RESPONSIBILITY TO PARTICIPATE IN THE LIFE OF THE COMMUNITY

THE PASTOR LOOKS AT THE PROBLEM

REV. LEO W. POWLESON, PASTOR
ST. PATRICK'S CHURCH, SAN FRANCISCO, CALIF.

Concerning Catholic schools, there are still prevalent in almost every community certain misconceived ideas which are fantastic to us but realistic to their claimants.

There are still some people who believe that Catholic schools teach *only* religion.

There are certain others who are suspicious of Catholic schools because these feel that there must be something in Catholic education which inculcates allegiance to the Pope to the detriment of civil or federal authorities.

Some years ago, after Hitler had forcibly taken over the schooling of German youth, a college professor said to me: "Why should the Catholic Church object to Hitler? In this country, your church is so jealous of her authority that she makes it compulsory, under penalties in some cities, for parents to send their children to Catholic schools."

If such erroneous conceptions of our Catholic schools still prevail, if some believe that the church isolates her children and keeps them aloof, it is my conviction that we, ourselves, are not completely without responsibility. *We* have failed to establish with these people the relations which would dispel or correct these false impressions. There are in the United States hundreds of organized firms for the promotion of public relations. Some of these firms are engaged solely in educating the public to the use, the sale or the purchase of a commodity. Others send out their representatives to

learn the preferences or the prejudices of individuals and communities towards a certain product, and then advertise accordingly. In my opinion, elementary schools can become public relation organizations and thereby break down prejudice or dispel erroneous opinions through participation in community life.

But before elementary schools can hope to participate in community life, there must be a willingness to share in the activities which comprise community life by pastors and school authorities. In other words, there must be cooperation between pastor and school principal.

Some pastors and some principals have little or no interest in a child's activities outside of parochial school hours. These pastors and principals live in a little world of their own, a world narrowed by parochial boundaries and inhabited only by the children of the parish.

There are pastors and teachers who seemingly resent or at least are indifferent to the acceptance of community services in their schools. Such resentment or indifference creates poor public relations and impressions.

Recently a Catholic librarian related the indifference of some elementary grade teachers to her suggestion of book service and selection from a public library.

A Protestant doctor, authorized to visit all schools on the occasion of a threatened epidemic, could not understand the annoyance of some pastors and teachers upon his appearance in their schools.

A fire inspector reluctantly complained about the continued lack of cooperation in fire drills in certain Catholic elementary schools.

A public service nurse felt that her presence in a certain Catholic school was resented by the principal and requested a transfer.

The participation, then, of elementary schools in community life must be predicated upon cooperation.

What would be the participation of elementary schools in community life?

May I be permitted to define my idea of such participation by using the example of our own elementary school. My only reason in selecting our school is that we have learned from experience that, by encouraging our children to participate in community life, we have helped the children themselves to gain some realization of their place in the community. Through their participation in community activities, they have also manifested a definite interest in contributing their share to the common good. Other schools have had similar experiences.

St. Patrick's School, located in downtown San Francisco, is surrounded by office buildings, factories, rooming houses, and but one block removed from Skid Row. The present homes in the district were built immediately after the 1906 earthquake and fire. The 247 children are mostly of Mexican parents, many of whom cannot speak English. The school is under the supervision of the Daughters of Charity of St. Vincent de Paul.

I know that you will be indulgent with me if I pause briefly to pay these Daughters of Charity a public tribute for their generous and ever willing cooperation with the clergy of St. Patrick's. It is through their cooperation that our children have actually participated in community activities and have learned that they too have a place and a responsibility in community life.

Some of the community activities in which our children participated in the past year were as follows:

1. *A Safety Campaign promoted by a local newspaper*—Out of pride and a determination to fly a Green Pennant, the award for the avoidance of traffic accidents, the children of the 7th and 8th grades appointed themselves to watch over the smaller children at the many dangerous crossings in our congested neighborhood. The winning of the award and the subsequent newspaper pictures made them conscious of their participation in a city-wide campaign and their contribution to its success.
2. *Fire Prevention Participation*—Through this program, the children have learned the dangers of fire.

Its cost to property, its menace to human life and their responsibility as children of an easily inflammable neighborhood have taught them to respect the fundamental laws of the Fire Department.

3. *Public Health Service*—Due to the conditions under which many of these children live, the Daughters of Charity use and request every service placed at the disposal of all schools, public and parochial, in San Francisco. The children have become acquainted with these services. Through their benefits they have learned something of the health system of the community of which they are a part.
4. *Community Drives and Appeals*—The school has participated in appeals from the Red Cross, the Tubercular Association, the American Legion, the Good Friday Movement and the Community Chest. Participation in such appeals has a twofold advantage in our school: the children learn community needs and activities; and the parents are informed of such by their children.
5. *Catholic Youth Organization*—Through participation in C. Y. O. athletic activities, our children's viewpoints are broadened. They become associated with other schools. They gain the knowledge of the existence of other districts in the community. The children of South of Market can become very provincial. The recent basketball tournament brought the team and its rooters into sections of the city never visited before. They saw churches and schools altogether new and unknown to them. The children acquired some realization of the part which the Catholic Church and they, as Catholics, have in the community life of San Francisco.

This has been St. Patrick's participation through its elementary school in community activities. There are other activities more suitable or more feasible for other elementary schools. Among these might be mentioned the formation of elementary school Boy and Girl Scout Troops. Until recent years, some pastors looked upon scouting as a Protestant endeavor. Parents came under the same impression. But with the formation of an Archdiocesan Committee here in San Francisco there are functioning today Cub Packs, 124 Scout Troops, Brownies and Girl Scout Troops. Scouting

affords numerous opportunities for elementary schools to participate in community activities.

Out of this varied participation in the life of the community, there does come to the elementary grade pupil some sense of responsibility to that community. Because of their age and varying mental capacities, this sense of responsibility will necessarily be limited. But an elementary grade pupil can acquire the beginnings. We do not expect an elementary school graduate to have a full knowledge of the Catholic religion nor a complete understanding of civics. But we do strive in the grades to lay foundations upon which maturity may build. If an elementary grade pupil learns a true spirit of cooperation and has the desire to do things for the common good, then we are directing him to become a good citizen—the type of citizen who will express himself and be heard in affairs pertaining to the public welfare; and such citizens are the life and the hope of every community.

THE CATHOLIC SCHOOL'S RESPONSIBILITY TO PARTICIPATE IN THE LIFE OF THE COMMUNITY

THE TEACHER'S RESPONSIBILITY

SISTER ALICE JOSEPH, O.P., PRINCIPAL
ST. BRENDAN'S SCHOOL, SAN FRANCISCO, CALIF.

Did you ever stand on your front porch at night to watch the myriad stars show forth the glory of God? Multiply the intensity of their light and the magnitude of their distance by thousands. This will give you some idea of the power and the influence that you as a teacher wield in your community. Are you really cognizant of your responsibility to participate in the life of your community?

If you could move from coast to coast today you could view the Statue of Liberty. You would stand in awe and reverence—awe because of its gigantic structure, reverence because it is America's lighthouse—the star of freedom that represents the three inalienable rights of man—life, liberty, and the pursuit of happiness.

As teachers you are living, breathing guardians of liberty. You carry the torch of truth to boys and girls who are the leaders of tomorrow. The grateful parents observe you in awe. They marvel at the vigil you keep along the borders of darkness and the attack you make on the trenches of ignorance and error. They revere you because you are bringing their children closer to Christ. You possess the power to quicken the indolent, to encourage the eager, and to steady the unstable.

To call your responsibility great is not enough. Your responsibility is limitless in a disconcerted world. Christ is your Teacher. He communicates to you each morning His love and His learning. The very fundamental of your

life is that its roots and its fruits are in eternity. St. Paul says, "Star differs from star in glory";[1] so teacher differs from teacher in teaching. Religion is a life to be lived. You are the example. You must live it. In the words of Garrigou-Lagrange, "There should be accelerated progress toward God"[2] for you and your pupils. You illumine the way. Sister Madeleva calls you God's *Candle-Light.* She says:

> Day has its sun
> And night the stars
> But God has candle-light.
>
> Upon the world's great candle-stick He sets
> The little taper of yourself ashine,
> That when the sun has spattered out
> And all the stars are dead,
> Your immortality may flame and burn
> Across His infinite immensity forever.
>
> Wherefore He will sometime blow out the sun
> And snuff the stars
> Preferring YOU HIS candle-light.[3]

Your daily actions, decisions and attitudes form the pattern for the daily actions, decisions and attitudes of more than two million children in the United States. Sometimes you feel you are just one small teacher, in one small classroom, in one small school, but you are not. You are an important teacher, in an active classroom, in a dynamic system! You have a prodigious responsibility! Your leadership can and must rejuvenate a whole world.

As American educators you do not have any problem in teaching Catholic principles and American principles in the same classroom. In fact, they are taught concurrently. The American spirit is basically Christian and God grant that it may ever remain so. You teach the children the dependence of man upon God. This Christian social principle is completely ignored by the existing isms of today. Fascism and nazism have lost much of their power due to defeat in World War II, but communism has come into greater power not only in the land of its modern adoption, Russia,

but also in other countries. The present world-wide crisis demonstrates what turmoil and chaos men can create when they seek to get along without God.

The wars of our century, terrible and terrifying, are very largely emanations of a deeper, wider war which has been for more than a century agitating the minds of men. This deeper war transcends borders and sets man against man rather than nation against nation. War has plunged man down the mountainside of civilization. In the words of Cardinal Spellman, "The world clock has ticked backwards a hundred years." Are you teaching the children to love one another? In answer to the plea of Our Holy Father, Pius XII, are you teaching them to feed one another? How do you explain interracial relations? This is definitely an American problem. Are you teaching the children that the Negro is equal before Almighty God to every person among the twenty-two hundred million human beings in the world, regardless of the color of their skin? [4]

The Holy Father in his recent radio address to the children of the United States said Our Lord is the Teacher as well as the Friend of children and the great lesson He wishes them to learn is this, "You will not be happy, and our world will not be happy unless you love one another; unless you love everyone of your neighbors near and far, whatever may be the color of his skin, the country he lives in, the language he speaks, unless you love him all the more, the more he needs your love; unless you love him well enough to pray for him always, to suffer a little and save a little for him when you know he is in trouble." What a cogent request! Have you been mission-minded? If you haven't, do you think you could begin today to love the missions a little more?

The life of the saint for each day teaches the child to see the temporal in the focus of the eternal. Do you start your class each morning with the life of the saint for that particular day? You would be giving the children a practical picture of the valiant heroes of our heritage. Our

students have to learn to do and to dare great things for Christ.

Learning is the result of prayer and study. You are, in some measure, what you read. To keep the Christian democratic spirit aflame in the hearts of youth you must offer them the treasures of great minds. You know that the child who reads is the child who leads. He may read false philosophies and consequently fall into false ways. Hitler had his own library. Stalin possesses hundreds of books. By 1950 Russia plans to have over eleven thousand libraries with sixty-three million volumes. These books are carefully chosen by the Russian Ministry of Education. As the Soviet government is the sole publisher of books within the country, it is obvious that it may impose the kind of censorship it deems advisable. The new library, the Communist Academy in Moscow, has over one billion books.[5]

Yet it isn't the quantity of books you have; it is the quality that counts. Gerard Manley Hopkins once wrote, "There lies the dearest freshness deep down in things." [6] You are the guides of American children. Make them search deep down in things for truth because He said, "I am the Way, the Truth, and the Life." [7] The child's intellect must grasp, understand and then live these truths.

Your school library is the gold mine in your community. The children find there the price of sanctity weighed on the scale of true values. Encourage each child to be a miner of truth. Give him the books that show the love that flows over the bounds of duty, that forgets itself in the ministry of others, that asks only the joy of giving, only the privilege of serving, sacrificing and dying for truth. In the words of Father O'Brien of Notre Dame, "Where noble, unselfish, sacrificial love is, there is God. Where God is, there is Heaven." [8]

Fewer than one-fourth of our Catholic elementary school children attend a Catholic high school. Guided reading, then, on the elementary level is desperately needed while the children are in our schools. At no time in the history of American

news has there been such an avalanche of current material as that dealing with post-war events. It all relates to world unity. Are you using *The Young Catholic Messenger* to study current events in the light of Christian philosophy? How can you teach without it? Do you have periods of study and discussion? Do you integrate current events with history, geography, science and English? If you do, you are presenting world news clearly and logically. You are teaching in the light of Christian philosophy. The child then learns to apply Christian democratic principles. He automatically becomes a good citizen, worthy of his faith, and valuable to his nation. To quote the late Father Leen, "Right thinking is apt to translate itself into right acting." [9] Give the children a thirst for God's love, for the Beatific Vision so that they can say with St. Thomas, Patron of Schools:

> Jesu, whom for the present veiled I see
> What I so thirst for, oh vouchsafe to me
> That I may see Thy countenance unfolding,
> And may be blest Thy glory in beholding.[2]

Whether you have your own libraries or not, you should encourage the use of the city's facilities. To articulate our policy as thinking Americans, we must be reading Americans. There are thousands of valuable books in the public libraries. Do you have a Public Library card? Do the children in your school have one? Do you recommend that they use it? The children will read if you suggest the titles. The librarians in every city are eager and anxious to serve you.

In order to participate in the life of any community, health is an important factor. In social living the law of God and the law of nature require us to use all reasonable means to maintain our health. Lack of health too often means a lack of mental power. In the United States you have the services of the school doctors and nurses. Appreciate their work. Prove by your courtesy that they are benefactors of your community.

The attendance officer plays a special part in the activity of the school. Her interest in each delinquent child some-

times brings the delinquent parents to the realization that a truant is on the path that leads to ruin.

Safety education is indispensable to your community. Are your patrol boys alert and dependable? The Police Department willingly admits that it could not possibly detail men to all the school corners each day. The Boys Safety Patrol was organized here in San Francisco twenty-three years ago. In these twenty-three years there has not been one injury or one accident on a school corner while the boys were on duty.

In the program of activities do you interview the parents? You can usually understand a child better in the light of his environment. The home has been called the cradle of citizenship. The home is the basic element in society.[10] A nation is as strong as its family life. The divorce rate in American marriages is increasing rapidly. This means that the American home is no longer a stable institution—and that in a time when stability is needed most desperately. Divorce deprives the children of material security but, more than that, it cheats them of mental security and fosters the concomitant evil of juvenile delinquency. The slogan of the Family Theater program should be a motivating force in the American home: "The family that prays together stays together." Do you encourage family prayer? The majority of you were taught to pray at your mother's knee. If the American mother is neglecting her duty today, then you as American teachers must assume the responsibility. Teach the children to pray always, pray as they travel. They will say aspirations in school, on the way home, in streetcars, in automobiles, in countless places if you implant the spirit of prayer. Teach them to appreciate the Mass and to love the rosary so that when they meet Our Lord He will take them by the hand and say, "I've heard my mother speak of you."

Beautiful school buildings, picturesque landscaping, attractive classrooms, active sodalities, a challenging football team and a colorful band all play a considerable part in

school public relations, but the real success of the school rests on the genuine valor of the individual teachers. You are judged not only by your effectiveness as instructors but as individuals whose lives must reflect the beauty of Christ. Pius XI wrote, "Perfect schools are the result not so much of good methods as of good teachers . . . who cherish a pure and holy love for the youths confided to them." [10]

Your greatest responsibility to participate in the life of the community, then, really takes place in the classroom. Be spiritual. Be cheerful. Be enthusiastic. Always be calm with the calmness of Christ. Ponder the profound words of St. Augustine, "Thou didst create us, O Lord, for Thyself, and our heart is restless till it rests in thee." [11] As travelers enroute to eternity, we sometimes allow our courage to wane. Have you ever heard Sister Mary Ellen's poem, *The School Nun Speaks?*

Why should I hunger after lovely things,
You who tell me that my world is small?
I dwell with beauty in a narrow room
And walk with laughter down a dim-lit hall.

Why should my eyes ache for a masterpiece?
My Margharita smiles her wistful way,
And I am captive to a baby stare. . . .
A Raphael-cherub started school today.

In orders he may find the Holy Grail
My Galahad, whose grave eyes question me;
Why should I yearn to ply a greater art
Who carve white souls to grace Eternity? [12]

In the words of St. Paul, as God's teachers, "We must be patient. . . .

They call us
deceivers
and we tell the truth;
sad men
and we rejoice continually;
beggars,
and we bring riches to many;
disinherited
and the world is ours."

Be glad that you are teachers! You are architects of eternity! You are the builders of better men for better times. You are the moulders of a nation's destiny. Rejoice that you are the guiding stars of America searching for souls for Christ!

[1] *1 Corinthians*, 15:41.
[2] Rev. R. Garrigou-Lagrange, *The Three Ages of the Interior Life* (St. Louis: Herder Book Co., 1947), p. 115.
[3] Sister M. Madeleva, *Collected Poems* (New York: The Macmillan Co., 1947), pp. 110-111.
[4] Commission on American Citizenship, *The Teaching of Current Affairs* (Dayton, Ohio: Geo. A. Pflaum, 1946), p. 19.
[5] E. Reed, "The Libraries of Russia," *Wilson Library Bulletin XIX* (April, 1945), 554 - 556.
[6] G. M. Hopkins, *Poems of Gerard Manley Hopkins* (London: Humphrey Milford, 1918).
[7] *St. John*, 14:6.
[8] J. A. O'Brien, *Truths Men Live By* (New York: The Macmillan Co., 1947), pp. 417 - 418.
[9] E. Leen, *What is Education?* (New York: Sheed and Ward, 1944), pp. 39 - 40.
[10] Pope Pius XI, *Encyclical on Christian Education of Youth*, pp. 57 - 63. (Eng. C. T. S. translation).
[11] *Confess.*, I, 1: *Facisti nos, Domine, ad Te, et inquistum est cor nostrum donec requiescat in Te.*
[12] Sisters of St. Dominic, *On the Strings of Time* (Adrian, Michigan: Siena Heights, 1942), p. 21.

CATHOLIC DEAF EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, March 31, 1948

The Deaf Section of the forty-fifth annual convention of the N. C. E. A. opened in the Gibson Hotel, Cincinnati, Ohio, with prayer by the Rev. Paul F. Klenke, Chairman of the Deaf Section. Because of the great distance and the lack of Catholic schools for the deaf in the far west, it was decided, with the permission of the Right Rev. Secretary of the N. C. E. A., to hold the meetings of the Deaf Section in Cincinnati. A short address of welcome was made by the Reverend Chairman after which roll call was taken.

Roll call revealed the following clerical delegates: Rev. Paul F. Klenke, Cincinnati, Ohio, Chairman; the Right Rev. Msgr. Henry J. Waldhaus, Rev. Philip A. Kesting, Rev. John M. Jacquemin, all of Cincinnati, Ohio; Rev. Francis T. Williams, C.S.V., New York, N. Y.; Rev. John Gallagher, C.SS.R., Buffalo, N. Y.; Rev. Andrew Molnar, Passaic, N. J.; Rev. Gerald Hauser, Milwaukee, Wis; Rev. Joseph Heidel, C.SS.R., New Orleans, La.

Among the Sister delegates from the various schools were: Sister Mary Lois and Sister Marie Estelle of De Paul Institute, Pittsburgh, Pa.; Sister Rose Antonia, C.S.J., and Sister Marianna, C.S.J., of St. Joseph's Institute, University City, Mo.; Sister Rose Marie, S.S.J., Sister M. Helena, S.S.J., Sister M. Laurentia, S.S.J., and Sister M. Michael, S.S.J., of St. Mary's School, Buffalo, N. Y.; Sister M. St. Bernardine, S.S.J., and Sister M. Margaret Louise, S.S.J., of Boston School for the Deaf, Randolph, Mass.; Sister Mary Thomasilla, O.S.F., and Sister Mary Renee, O.S.F., of St. John's School, Milwaukee, Wis.; Sister Mary Paula,

M.H.S.H., St. James Day Nursery, Trenton, N. J.; and Sister M. Annette, M.H.S.H., Sacred Heart Mission Center, Baltimore, Md.; Sister M. Xaveria, S.S.J., and Sister St. Timothy, S.S.J., of Archbishop Ryan Memorial School, Philadelphia, Pa.; Sister John Evangelist, S.C., and Sister Mary Sienna, S.C., Sister Heloise, S.C., Sister Maria Gertrude, S.C., Sister Rita Maria, S.C., Sister Marie Loyola, S.C., Sister Bernice Marie, S.C., Sister Susanna, S.C., Sister Francella, S.C., Sister Mary Stephen, S.C., Sister Mary de Lourdes, S.C., Sister Therese Miriam, S.C., Sister Charlotte Therese, S.C., Sister Bernadette Marie, S.C., Sister Gregory Marie, S.C., Sister Elizabeth Venard, S.C., all of St. Rita School for the Deaf, Cincinnati, Ohio.

The laity present at the sessions included: Mr. Leon Paul, Managing Editor of *Ephpheta Magazine,* Brooklyn, N. Y.; Miss Florence Warner and Miss Jones of the Cincinnati Oral School; Misses Maud and Norma Bankhardt, Landscape Architecture instructors at St. Rita's School, Cincinnati.

The first session met at 2:00 P. M. in the Hotel Gibson. After calling of the roll the first paper was presented. The theme of the first day's meeting was the teaching of "language" in our deaf schools. The papers presented all dealt with some phase of this general theme. The following papers were offered at this first session of the convention.

1. "When to Introduce the Question Form" by Sister Marie Estelle of De Paul Institute, Pittsburgh, Pa.

2. "Development of Original Language in the Sixth Grade" by Sister M. Xaveria, S.S.J., of Archbishop Ryan Memorial Institute, Philadelphia, Pa.

3. "Teaching Idioms to the Deaf" by Sister M. Michael, Ed.M., of St. Mary's School, Buffalo, N. Y.

Discussion was held after each of these very worthy papers. This interchange of ideas has proven very helpful and valuable to the members of the section. The discussion continued until 5:00 P. M. when adjournment was in order.

A change in the program was announced for the following day, moving the whole day's activities to St. Rita's School.

SECOND SESSION

THURSDAY, April 1, 1948

The activities of the second day took place at St. Rita School for the Deaf. The morning meeting had been scheduled for Hotel Gibson but, because of difficulties in reaching St. Rita's, it was decided to hold the entire day at the school. A chartered bus brought the delegates to St. Rita's and when the roll was called all were present.

The meeting opened with prayer by the Reverend Chairman after which papers were called for. The theme of the second day's papers was the teaching of religion, its methods and difficulties. The following papers were presented:

1. "Religious Techniques Used in Teaching the Deaf and Hard-of-Hearing During their First Year in School" by Sister M. Margaret Louise, M.Ed., of Boston School for the Deaf, Randolph, Mass.

2. "Visual Aids in Teaching Religion" by Sister Marianna of St. Joseph's Institute for the Deaf, University City, Mo.

3. "Religious Appreciation That Will Endure in After Years" by the Rev. Paul F. Klenke, Principal, St. Rita School for the Deaf, Cincinnati, Ohio.

Discussion was held after each paper on the respective subjects. The teaching of religion presents many difficulties and the discussion continued until it was necessary to call a recess for lunch. It was decided to consider this same subject at the next convention.

Dinner was served to the delegates at noon.

The afternoon was spent in viewing demonstrations in the different classrooms of the school. In pre-school lip reading and speech were the order of the day. A demonstra-

tion was given of the stroboscope in the preparatory class. The stroboscope is an Italian machine that visualizes sound. The delegates were interested in it since it does fill a great need, that of showing the results of sound in a way in which they can be seen. The first grade gave a demonstration of teaching techniques as to questions. The initial idea of questions is a difficult one for the small deaf child and the demonstration was an interesting one. Auricular training was featured in the second grade. The use of group aids was demonstrated with the use of records and speech.

Visual aids in the teaching of religion was shown in the third grade, the use of film strips being shown in teaching the First Communion class. Original language and religious techniques were carried out in the fourth and fifth grades. Normal, daily classroom work was featured in the sixth, seventh and eighth grades.

The need of better understanding of idiomatic phrases was demonstrated in high school. Father Kesting took over in this phase of the work. Sister Mary Sienna demonstrated the value of Latin in building a vocabulary while Sister Heloise gave a demonstration of first year English in high school.

The demonstrations continued until the close of the school day. After this the delegates were taken on a tour of the school building. Lunch was served at 5:00 o'clock and they returned to their respective quarters by bus.

The Reverend Clergy remained for an evening session at St. Rita's. Discussions centered about the coming summer course at the Catholic University of America and various phases of adult deaf work. An enjoyable and profitable evening was spent by all.

During the morning session, the different committees were appointed for drawing up the resolutions and nominations for the next day's elections. The committee on elections was made up of the following members: Rev. Francis T. Williams, C.S.V., of New York, N. Y., Chairman; Sister

Mary Lois, S.C., of De Paul Institute for the Deaf, Pittsburgh, Pa.; Sister Rose Antonia, S.S.J., St. Joseph Institute for the Deaf, University City, Mo.; and Sister Mary Xaveria, S.S.J., Archbishop Ryan Memorial School, Philadelphia, Pa. The committee on resolutions was comprised of the following: Rev. Joseph Heidel, C.SS.R., of New Orleans, La., Chairman; Rev. Gerald Hauser, St. John's School, Milwaukee, Wis.; Sister M. St. Bernardine, S.S.J., Boston School for the Deaf, Randolph, Mass.; and Sister M. Michael, S.S.J., St. Mary's School for the Deaf, Buffalo, N. Y.

THIRD SESSION

FRIDAY, April 2, 1948

The activities of the third day opened with a visit to the Cincinnati Oral School, Miss Florence Warner, teacher in charge. Demonstrations were given in speech work, lip reading and language. The rhythm band entertained the delegates with several selections and this was followed by an oral recitation by the group accompanied by piano. The group enjoyed their visit very much and were very grateful to Miss Warner and her staff.

The afternoon and last session of the convention was held at the Gibson Hotel, the delegates meeting at 2:00 P. M. The roll call showed all present. Since several of the delegates were leaving on afternoon trains, it was decided to have the reports of the committees first.

The Committee on Elections offered the following names for consideration: Sister Rose Gertrude, S.S.J., of St. Mary's School, Buffalo, N. Y., Chairman; the Rev. Eugene Gehl, St. John School, Milwaukee, Wis., Vice Chairman; and Sister Teresa Vincent, S.C., De Paul School, Pittsburgh, Pa., as Secretary. These officers were unanimously elected by the assembly. The Committee on Resolutions then made their report and the following resolutions were adopted by the delegates:

RESOLUTIONS

I

Be it resolved:
That the delegates of the Deaf Section of the National Catholic Educational Association extend their thanks to Monsignor Waldhaus and his staff for the hospitality and cordiality shown on the occasion of the delegates' visit to St. Rita School.

II

That further thanks be extended to Miss Florence Warner and her staff at the Cincinnati Oral School.

III

That the delegates of the Deaf Section of the National Catholic Educational Association recommend concerted action in order to bring about the success of the Institute for the Preparation of Teachers for the Deaf and Hard-of-Hearing to be held at the Catholic University of America, Washington, D. C.

IV

That a chairman be appointed to determine how the spiritual growth of the deaf might be accomplished during post-school years.

V

That the procedure established at the convention held in St. Louis in 1946 be continued in the next convention.

VI

That a chairman be appointed to initiate work on a catechism for the deaf.

VII

That the papers to be presented at the convention to be held in 1949 be devoted to the subjects of reading and language.

VIII

That the members of the Nominations Committee and the Resolutions Committee be appointed on the first day of subsequent conventions.

Respectfully submitted,

REV. GERALD HAUSER
SISTER M. ST. BERNARDINE, S.S.J.
SISTER M. MICHAEL, S.S.J.

Discussion was asked for from the floor in regard to new business and several ideas were presented. Two of the resolutions were explained and appointments asked for. During several of the past conventions the subject of a catechism for the deaf was discussed. Father Francis T. Williams, C.S.V., was appointed chairman, with the assembly as a whole as a committee, to start work on a catechism especially for the deaf. Father Thomas F. Cribbin, Brooklyn, N. Y., was appointed chairman of a committee to determine how the spiritual growth of the deaf might be accomplished during post-school years.

The following papers were then presented for the consideration of the assembly.

1. "Important News for Deaf Schools" by the Rev. Francis T. Williams, C.S.V., Director of the Deaf Institute, Catholic University of America. Father Williams spoke from notes and gave us some interesting figures on the total number of deaf and hard-of-hearing children in the United States. There are ten to fifteen million hard-of-hearing persons in our country. Five to eight million are seriously handicapped. There are approximately one million children in our schools who are hard-of-hearing. The number of totally deaf people is more than one hundred thousand while there are twenty thousand deaf children in specialized schools. Approximately five thousand of these boys and girls are Catholic while only twelve hundred are in Catholic schools. The need for a Catholic deaf institute and the need for more schools is easily realized from these figures.

2. "Religious Vocations among the Deaf." This paper was originally assigned to the Rev. Thomas Cribbin, Associate Editor of *Ephpheta Magazine*. Father Cribbin was unavoidably detained at the last minute and Mr. Leon Paul, Managing Editor of *Ephpheta* took his place. Mr. Paul gave us a statistical report on the survey made by *Ephpheta* in regard to the communities of Sisters which will accept deaf and hard-of-hearing candidates. This report was to be printed in *Ephpheta Magazine* at an early date.

3. "The Youngest Deaf Club in the Country" by the Rev. Philip A. Kesting, Assistant Principal of St. Rita School for the Deaf, Cincinnati, Ohio. Father Kesting gave an interesting paper on the founding of the Dayton Catholic Deaf Club, the success of which is due entirely to his efforts.

Discussion was held after the papers and much interest was shown, particularly in the new institute at Catholic University. Leaflets describing the institute were passed out.

With the close of the discussion, adjournment was in order. Motion was made, seconded and passed, and the final meeting was brought to a close with prayer.

PAUL F. KLENKE,
Chairman.

PAPERS

WHEN TO INTRODUCE THE QUESTION FORM

SISTER MARIE ESTELLE, S.C.
DE PAUL INSTITUTE, PITTSBURGH, PA.

The topic assigned to us, "When to Introduce the Question Form," is as interesting as it is essential. The question form is so important in social life that our teachers have agreed upon a definite program of developing questions and types of drill for fixing them and making them the children's own.

We must deal with two types of question forms. The question for information is the true question form because the one asking the question does not know the answer. If the teacher is asking the question, she may know the answer, but the pupils must not be aware of it. The quiz type of question has a definite place in the school program. It is not a question in the sense that the one asking is seeking for information. The questioner knows the correct answer and is checking on the child's mastery of a fact.

In both types of question the teacher initiates the new question form. From the pupils' entrance into our school, the teacher uses questions. She takes occasions that come up to use the questions informally, e.g., she may ask:

Whose coat is this?
Did you find this?
Have you a new coat?
Who came with you?
Where is Bobby?

But the teacher plans for the development of the use of some specific questions. We introduce the meaning of questions by playing lip reading games, e.g., while the teacher hides her eyes, a pupil picks out an object and holds it out of sight. Then the teacher asks:

"Have you a ball?"
The pupil says, "Yes" or "No."
"Have you a flower?" "Yes." "No."
"Have you a lamb?"
Again the child says, "Yes" or "No."

If the teacher has not guessed right after three trials, she asks, "What have you?" Then the pupil shows the object. For variations in the game procedure, everyone in the class may hide an object. In this case, if the teacher guesses right, the child gives up the object. If not, he says, "No," and keeps his object for another turn.

The teacher develops games for the following questions:

What color is it?
Is it blue?
Is it red?
Is it white?
What color is it?

Who did it?
Did Larry blow the horn?
Did Bobby blow the horn?
Did Jackie blow the horn?
Who blew the horn? The pupils point out the one who did the act.

How many have you?
Have you 2?
Have you 5?
Have you 1?
How many have you? The pupil shows his objects.

We have agreed upon allowing the guesser to have three chances. When the question has to be asked because the correct answer has not been guessed, the teacher refers to this as playing the whole game. At this level the teacher accepts any pupil response that indicates the correct answer. The young child may show the hidden object, point to the person, say or nod "Yes" or "No," or give a word or phrase response. At this level, too, the game playing is all oral. No question forms are put before the children and no answers are written by the children.

In the second year school work the teacher continues the informal use of questions, but presents the written form for drill. The questions for drill are those the teacher used the previous years of school. The games are used as before. The teacher controls the situation:

1. The asker must not know the answer;
2. The number of guesses must be limited to three;
3. The vocabulary used is controlled.

For these purposes the teacher prints the game with each question and each answer desirable included in the game on a narrow strip of oaktag. The pupil's guesses are limited to the questions and answers printed on the strips. This is to safeguard the question development time; otherwise it might be turned into a speech correction period and the real purpose of the game, the development of the question, be lost. These printed question forms are intended for mastery in the second year. The pupils gradually learn to speak, read, write, and spell the questions included in the game.

The questions to be mastered in our second year outline for pupil's use are:

What have you?
What color is it?
Who did it?
How many have you?

For the teacher's use:

Where is it?
What did you touch?
What did she do?
What is this?

Short oral answers are accepted to these teacher-use-questions. In this second year of school, the teacher begins to use the quiz type of question. She presents the pupils with the correct answer to the quiz question; the pupils know the teacher is not seeking for information but is checking them. The quiz type of question is used:

1. For the teaching of religion. Using them, the pupils learn the cathechism, e.g., where is God? The teacher presents the answer correctly.

2. Mastering number facts, e.g., what are 3 and 2?
3. Developing vocabulary using articles or pictures; e.g., what is this?
   This is a can of corn.
   This is a jar of jelly.
   This is a box of crackers.
4. To show what pupils get from reading a paragraph or story, e.g.,
   Who threw the ball?
   Who ran after it?
   What color is the ball?
5. For checking their lip-reading ability by quiz questions, e.g., with a set of pictures before them, the teacher might ask:
   What is the girl doing?
   Who is working in the garden?
   What is the woman carrying?

   Or the teacher may ask questions on a lip-reading story.

In the third year in school the teacher makes sure that the pupil gets experience and drill with such expressions for information as:

Who has it?
Whose is it?
How many have you?
What color is it?
What has Judy?
What has four feet?
What have you?
What is this?
May I come?
Is it round?
Are they happy?
Am I kind?
Is it in the box?
Are they on the table?
Where is Jerry?
Where are the boys?
Have you a pencil?
Has Mary the ball and jacks?
What time is it?

If the answers are given orally, a word or a phrase may be accepted; but, if written, the answer must be in sentence form.

The questions for teacher-use in the third year include:

Where are you going?
Where is your paper?
Where did you go yesterday?
Where will you go on Friday?
Have you on a new dress?
Has Paul on a tie?
Did you have lunch?
Did the girls have on their veils?

In the fourth year questions to be drilled upon and used by the pupils include:

What is the chair made of?
When are you coming back?
What are scissors for?

and all the teacher-used questions of the previous year.

In this year the teacher plans to use:

What is the matter?
What happened?
What shape is the picture?
How did you come to school?
Which booklet did you make?
Where did you get the money?
How much money have you?
How does it taste?
How does it feel?
How much did you give?
In whose place are you sitting?

By this time, that is, after several years of training, pupils can be expected to make satisfactory oral responses to questions put in the vocabulary familiar to them; and the teacher can expect a few simple questions to be asked correctly by the pupils. From the beginning of these primary years and after, the teacher seizes every opportunity for pleasurable experience with questions. The package or letter brought to the room may invite pupil-made questions, at first as simple as:

Whose is it?
Is it John's?

Eventually volunteers mature enough to use warming-up questions concerning a package, such as:

How many are in it?
What color is it?
Is it heavy?
Can you eat it?
Is it for Joseph?

All such questions are the type for information. The pupils are not encouraged to ask quiz questions; nor are they given answers to make questions from them.

Up through the years, the teachers use both question forms for vocabulary and language pattern development of prepositions, adjectives, adverbs, and verbs.

THE DEVELOPMENT OF ORIGINAL LANGUAGE IN THE SIXTH GRADE

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The aim of every teacher of language is to give the child the ability to express his thoughts and reactions and to enable him to interpret the speech of others, in a word, to converse intelligently.

The success of any undertaking depends largely upon keeping the goal in view and conscientiously adopting proper means to attain it. These means in the development of good language are an adequate vocabulary, a knowledge of grammatical forms, the ability to read intelligently, and constant practice in writing original exercises.

To be of any value, the period devoted to vocabulary building must have the active participation of every child in the class. This is most important because the child who has an impoverished vocabulary can never fully express himself. By the time a pupil has reached the sixth grade he has been taught the basic vocabulary, and he should be ready for more explicit and more discriminating words. I think this is the proper place to emphasize the use of synonyms. Let the pupils use their dictionaries constantly, and you will soon find old words giving place to more expressive ones. For instance, with the little ones, while once everything that they liked was *fine* or *nice,* it now becomes *interesting* or *pleasing;* someone not fond of work was *lazy,* but they now substitute *slothful;* the overworked *beautiful* becomes *charming;* the *smart* girl changes to the *clever* girl, and so on. We must be sure, however, that the meaning of the synonym closely resembles that of the original word. For variety of expression I use a Plymouth Chart and, of course, pictures. I put a picture, say, of an old house

in the chart. I have several blank slips on which to write the new expressions. The class will tell me, "The house is old." From this we develop: The house is falling apart, a broken-down house, a dilapidated house, a neglected house, an empty house, a house with nobody in it. Here we could read Kilmer's "The House with Nobody in It." I think they could appreciate it. For drill work I use these expressions as lip reading, dictation for spelling, and written from memory.

A child in the sixth grade should be mature enough to recognize that which is not too obvious. To lead up to this, pictures, again, are our main tool. I show the class a picture of a child whose expression registers fear. The pupils will tell me, "The child is afraid," or they might say, "The little girl is frightened," and here they stop. I then teach the word "fear." "Mary's face is full of fear." We then go to the cause of her fear, and imagination comes into play. The children will give me many reasons for Mary's anguish, and we learn different ways of expressing the same thought: Mary is frightened because an auto nearly knocked her down; Mary is afraid that the auto would run over her; Mary is fearful that she will be killed by the auto. Simple suffixes and prefixes should be introduced here. The children get a great deal of pleasure, and therefore profit, out of making words from a simple root such as shake, shaker, shaken, unshaken. Extracts from the daily paper are a rich source of new words. Most of the children in my class are day pupils, and there is hardly a morning that they do not bring in some current event to discuss or have explained. This makes vocabulary building alive. The child wants the word or expression, so he has no difficulty in absorbing it.

I do not think that the sixth grade deaf child is ready for technical grammar. The time would be more profitably spent in fastening the proper forms of expression in the child's mind, for the more he sees them and works with them, the greater will be the impression. Sufficient drill

should be given in the formation of complex sentences, thus raising the language above the primary standard. Here, as elsewhere, the child learns chiefly by visible means. For relative clauses I use pictures constantly. In the beginning I choose those of a single object about which two things can be predicated. After the class gives me two sentences and we write them on the board, I explain the use of the relative pronoun and show them how to combine the sentences, for instance:

(1) The man has white hair.
(2) The man is smoking.

Combined: The man *who* is smoking has white hair. I begin with the relative modifying the subject and gradually work it up to the modifier of the object. I teach adverbial clauses by action work, and that seems to be the easiest way for the children to recognize the time element. These clauses presuppose a knowledge of the progressive and perfect tenses which must have been drilled on previously. Passive voice also must be introduced at this time, as the pupil is now using textbooks and so many geographical and historical facts are expressed in the passive. The children should be warned that the passive voice is not used for relating ordinary events, and we should not emphasize it too much. Comparison of adverbs and adjectives should be stressed because pupils at this age are beginning to form judgments, and all such reasoning is by comparison and contrast.

Reading as a help to the acquisition of good language is invaluable. In the printed page the child gets the idiom and form from the context. Thus it is more likely that he will retain it and know when to use it properly. We measure the child's knowledge of English by his ability to pick up new idioms and forms but, no matter how well a pupil knows an isolated expression, it is not a permanent concept until he uses it spontaneously. Reading broadens our pupils' experiences. If the child reads intelligently, his interest in the subject is aroused, and it is only natural that he will

want to communicate his enthusiasm to others. Hence, he makes an effort to tell his story in language that will carry over not only the content but, above all, his reactions. Reading is thinking, and if the child's mind is disciplined to follow the author's thoughts, his concepts will be clear, and he will develop the habit of correct language. Better English is the chief goal of every teacher of the deaf, and he can reach it in no surer way than by presenting passages of simple, striking, and dignified language for the child to use. At this stage, we should keep our exercises short so that they will really arouse the attention of the child. I do not believe in copied work, but I do think the writing of a well-composed sentence, perhaps once or twice a week, is habit forming. If we can present an old idea in a new form, and make it part of the child's mental storehouse, then we have accomplished something worthwhile. Let us make the most of our reading program to induce greater and smoother use of English.

All that has gone before is the groundwork in the development of English. How successful our teaching has been is to be found in the child's ability to apply these principles to their original work. Original compositions should be given daily. We should exact the child to use the forms that have been drilled on, and we should expect to find the new words that were taught in the vocabulary building period. For the sixth grade child, I think "News" written once a week is sufficient. I prefer to have it on Monday after the week-end when they can recount more interesting experiences than "I came to school," or on Friday when they are looking forward to some expected pleasure. Picture description, provided it is on the proper level, is excellent for specific purposes, i.e., to bring in some new words or to clinch a recently-taught expression.

Original compositions on a given subject should be required once a week. In this, teach the child to have a topic sentence, three developing details, and a strong closing

sentence. Personal experiences should also form the theme of original work. In this we should teach the child to lead up to a climax. All this work should be short, but interesting. Teaching composition is not easy, nor does it mean an isolated ten minute period. It means constant uphill work; it means overcoming discouragement; it means taking the "long view" when we are disheartened and become short-sighted so that we can see no further than the day's failures.

If a teacher is satisfied with work less than perfection, she is not going to succeed in getting half-way there. The child ordinarily gives only a certain per cent of what is required of him, and, if he finds he can get away with slip-shod language, he is not going to bother himself to organize first his thoughts, then his sentences, into correct form. If he does not become language conscious now, he never will in later years, and he will experience many heartaches when he realizes that those around him are laughing at his senseless mistakes. Let us then present the best and demand that each pupil, according to his ability, reach our standard.

TEACHING IDIOMS TO THE DEAF

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Teaching idioms to the deaf is, to say the least, a formidable task, a task replete not only with manifold difficulties but also one requiring ingenuity and imagination as well as perseverance. Even more than a formidable task, it is a challenging task and one which is shared by all educators of the deaf. It is with the hope that some of the difficulties involved in teaching idiomatic phrases to the deaf will be clarified and with the additional hope that it will serve as an incentive for the further development of techniques and procedures along this line that this paper is given.

There are three types of diction: the formal or literary, the colloquial, and the slangy.

The formal or literary type of diction might be classified as language justified by principles of grammar. Formal diction is accurate, precise and dignified. It is used in business correspondence, in discussing serious issues, and in addressing certain types of groups, i.e., strangers, and those more mature than ourselves.

Slang appropriates to itself the definition of illiterate, unaccepted diction. It is considered in poor taste or undignified by refined or educated people and is to be avoided. There is, however, no hard and fast line drawn between slang and accepted colloquial English which may be defined as "pertaining to or used in conversation, especially familiar conversation, hence informal." Colloquial speech makes use of the rich, racial experiences and emotions which have been handed down from past generations in forms which are not always justified by rules of grammar or the dictionary. All the warmth of emotional utterance lacking in formal language is found in colloquial language which becomes, thereby, vigorous and picturesque.

Idioms which are an integral part of colloquialism are defined as "expressions peculiar to themselves in grammatical construction; expressions, the meaning of which as a whole cannot be derived from the conjoined meaning of their elements." Idioms are universally used. They are much more natural and interesting than formal English because they lend vigor, stimulation, enthusiasm and emotion to English.

The universality of idioms in the language of hearing persons makes it imperative for the deaf to acquire a comparative facility in the comprehension and use of idiomatic diction. There is no need to elaborate upon the need of teaching idioms to the deaf, for it is an incontestable fact that any language which lacks colloquial phrases and expressions is not the English language. To delete idioms from the language taught to the deaf and to be satisfied with formal construction is to omit the spirit, the spark of English diction.

The plea for informal, everyday language can be traced far back in the history of the educational achievements in schools for the deaf. As early as 1912 Miss J. Evelyn Willoughby of the Clark School in Massachuetts, in a paper read at the Ninth Summer Meeting of the American Association to Promote the Teaching of Speech to the Deaf said, "Action work has, we think, a real place in our work with the younger children and can be made distinctly helpful in the acquiring of language, and especially that of the child's everyday home life, a great deal of which doesn't naturally come up in our regular school room work unless some pains are taken to bring it up."

I think it is safe to say that this was not the first instance of recognition of the need for informal speech. Probably at every convention since that time there has gone out a cry for colloquial language in the curriculums of schools for the deaf. In fact, in some cases, the pendulum has swung to the other extreme and formal language has been neglected for the informal. This is a danger to be avoided for experi-

ence has proved there must be a correlation between the two types.

It is one thing to admit the necessity for informal English and another to help deaf children acquire idiomatic diction. All of us have had experience in trying to teach the deaf that one phrase really means something else. All of us have had the experience of striving to help the deaf use symbols correctly. All of us have had the experience of failure in achieving our purpose.

Idioms cannot be explained grammatically. Therefore, they must be presented in some other way through which the hidden meanings behind the words will be made clear.

Miss Mildred Groht, principal of the Lexington Avenue School some years ago, made this statement, "One of the important things for a teacher to bear in mind is that hearing children learn language through the process of association and the deaf child must do likewise. Therefore, it is of vast importance that new language be presented when circumstances clearly interpret the meaning and when proper motivation is present."

These words point out the method of presenting idioms to our deaf pupils. The teacher must not only be alert to every opportunity but must also create situations which lend themselves to idiomatic expressions.

A characteristic colloquialism of the English language is one where the combination of verb and reinforcing adverb is so close that the adverb is part of the verb. You are familiar with the following combinations and make frequent use of them:

turn up	stand by	pull through	turn out
bring in	stir up	draw up	take over
fall off	make up	turn in	

There are hundreds of such combinations and often the same combination has different meanings in different sentences.

Some of these verb-adverb combinations can be introduced in natural situations. A few weeks ago the junior and senior high school students went in the school bus to see a basketball tournament held at Memorial Auditorium. Here was an opportunity to teach a few idioms: draw up, turn out, fall in, turn in. The excursion was the topic of speech, speech reading, reading and composition work for a week previous to the event. Directions were written on the blackboards in recreation rooms reading something like this:

> We hope there will be a big *turn out* for the game on Wednesday evening.
>
> When the bus *draws up* to the curb, the junior boys will get in first and then the senior boys.
>
> After the game the boys will *fall in* at the Main Street entrance and march to the bus.

The children's curiosity was aroused and they brought the unfamiliar expressions to school where the teacher using action work illustrated their meanings. She had a boy riding a bicycle draw up to the curb and wait for the signal. A man driving a car drew up to a news stand to get a paper. The teacher also reminded them of the news reel they had seen in which the Irish coach drew up to the side entrance of Westminster Abbey and the coachman opened the door for Princess Elizabeth on her wedding day.

After the meanings of the phrases had been clarified and similar expressions discussed, such as: *taxied up, raced up, pulled up,* the pupils were given opportunities to use the idioms. Every morning the teacher had questions written on the black board to be answered by the children, e.g.:

> What time did you *turn in* last night?
>
> What per cent of the boys *turned out* for baseball practice yesterday?
>
> Did the Honor Guard *fall in* behind the Irish coach?

They drew stick-men illustrations of each idiom. Various drills were given in speech reading. For example, pictures showing a motorist being told to *pull over* by a motorcycle

cop, the Eucharistic Congress held last fall in Buffalo with 200,000 people *turning out* for the closing procession, a group of recruits receiving the order to *fall in,* and many others were displayed. As the teacher gave the idiom, the pupils identified the corresponding picture. Then, members of the class in turn gave sentences about one of the pictures in which an idiom was used and the class identified the picture and the idiom.

A large dictionary chart of idioms was begun on which the literary manner of expressing the same idea as the idiom indicated was given.

One of the boys from our school is in the hospital. The class wrote him a letter describing the basketball game. They took great pride in using the idioms they had learned accompanying each with a formal definition.

These are a few of the ways that meaningful drills in the use of informal English can be worked out.

There is another type of idiom—the type which applies an expression taken from one activity or occupation to similar situations in another activity—a sort of comparison. An example of this type is:

I have been on pins and needles for a week.

The physical sensation suggested by pins and needles in this sentence is applied to a mental sensation. There are numberless colloquial expressions similar to the one above in use in everyday language. Somehow they must be made familiar to our deaf children, not only that they comprehend the conversation of hearing persons through speech reading but also that their diction may be as expressive and alive as that of the hearing.

As in the former idiomatic constructions, these comparisons must be presented in natural, meaningful situations where the phrase to be taught can be associated with a tangible experience. With this in mind one of our ninth grade teachers decided the day before the valentine party to teach

her pupils the phrase, "It's on the house." The boys and girls were making plans for the party and Sister explained that the refreshments were to be served gratis. She presented the menu making sure that the pupils understood that the school was paying for each item. Then she told them that we express such a party by saying, "The party is on the house." The children grasped the meaning clearly. That evening after the party one of the Sister's boys said, as he was leaving, "Thank you for the house." Here was a concrete proof that while the children may understand an expression it does not follow that they know how or when to use it. This appears to be the greatest obstacle in the path of the pupils' acquisition of colloquial diction.

Practice in the use of new language is essential and must be as varied as possible. It must embrace as many situations as possible. The children must learn when a construction is not used as well as when it is used. This calls for resourcefulness on the part of the teacher who must foresee as well as create situations which can be associated with idioms.

A month ago our varsity basketball team took part in a tournament held in Trenton, New Jersey. Out of the trip the idiomatic expressions, "on pins and needles," "screw up your courage," "leave no stone unturned," were developed.

One of the players was in the seventh grade. The other members of the class were quite proud of him and very interested in the tournament. After the first telegram arrived saying that our team had won its initial game, the tension and agitation increased. The speech reading lesson centered around the telegram, bringing out the idea how anxious everyone was. At this point, the phrase "on pins and needles" was given with the explanation that it described how we felt just then. The teacher pointed out situations in which people might use this phrase, viz.:

Boys and girls waiting to get their mid-term report cards.

Pupils waiting to see the principal after an escapade.
Awaiting the results of the A. A. election.
Selecting players for the baseball team.

After these were listed, the class worked out dialogues for scenes depicting some of these situations and acted them out. The following is an example of the dialogues developed:

Billy and Glenn meet in the hall leading to Sister Rose Gertrude's office.
Billy: "Where are you going, Glenn?"
Glenn: "Sister Rose wants to see me."
Billy: "What about?"
Glenn: "Im not sure. I think she knows I failed my arithmetic test last Monday."
Billy: "Gee, aren't you worried?"
Glenn: "I'm on pins and needles. I don't want to knock on her door."

Acting out the scenes gave the pupils confidence in using the new term.

The arrival of a second telegram saying we had lost the second game provided for the entrance of the idioms "screw up your courage," and "leave no stone unturned."

The teacher developed "screw up your courage" by reminding the pupils how we often have to make ourselves do something hard or that we dislike doing. She then said that the team would have to screw up its courage and do the best it could to win the rest of the games and that the class would have to screw up its courage and hope that the remaining games would be ours. Then, the dialogue of the episode outside the principal's office was amended thus:

Billy: "Well, Glenn, screw up your courage and go right in."

Next the pupils listed the places where it might be necessary to screw up one's courage. They included:

A dentist's office
On a diving board
The first trip in an airplane
A man asking for a raise
Initiation Day

The pupils in the class pretended they were some of the people who found themselves in one of these places. Each pupil wrote a sentence containing the idiom which the person he was pretending to be might say. They were given in speech reading and the pupils tried to guess where each person had made the statement.

"Leave no stone unturned" was introduced by a discussion on how hard the boys had worked during the basketball season: how they had practiced daily and kept the training rules about eating; how the coach had given them new plays; how everything that could have been done was done to make the team perfect. It was developed along lines similar to the other idioms.

When the team returned with two trophies, the class wrote a speech of congratulations and welcome on the blackboard as a news item. This is what they wrote:

> Welcome home, St. Mary's team!
> Welcome home, Billy!
> We are glad you brought back two cups. We followed the games in Trenton every day. We were on pins and needles until we received the last telegram that Mr. Rybak sent. Then we cheered and cheered.
> Sister said that we left no stone unturned to help you win because we prayed for you every day.
> We want to hear about your trip.

These are only a few examples of the possibilities present in developing idiomatic expressions with our deaf pupils.

Language, whether it be formal or colloquial, is learned through usage. Consequently, the only way to put idioms into the vocabulary of a deaf boy or girl is to give him or her as many opportunities as possible to use this informal, freer type of speech. Thus, it will be the inventive, far-seeing, imaginative teacher who will create situations, if they do not materialize naturally, in which the deaf child can make the warmth and vigor of idiomatic diction his own. It is not an easy task; but it is a task worth all the effort because by it we are helping the deaf child approach nearer and nearer the goal of language on a par with his hearing brothers.

RELIGIOUS TECHNIQUES USED IN TEACHING THE DEAF AND HARD-OF-HEARING DURING THEIR FIRST FEW YEARS AT SCHOOL

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His Holiness, Pope Pius XI, in his *Encyclical on the Christian Education of Youth,* says, "The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian. . . .

"For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Christ."

We, as religious teachers of the deaf, should, I think, give this statement deep, serious consideration. So many people today have the erroneous notion that the deaf are of inferior intelligence and, sad to state, do not hesitate to say so. We know otherwise. We, who have been working with the deaf for any length of time, can cite many cases where deaf boys and girls, after having spent ten or twelve years earning an elementary school diploma, have kept on painstakingly and perseveringly to acquire a high school diploma.

Since I wish to confine this paper wholly to religion and to the manner in which we approach the great fundamental truths of our holy faith, I shall not go any further into the academic knowledge acquired. I do think, however, that the major factor and stumbling block in all our efforts, whether it be in the teaching of religion, or arithmetic, or geography, or any subject, is a language difficulty. As I go on, please notice that when I am describing any classroom procedure, I try to keep my language on the level, or very near the level, of the class which I am describing.

Let us take time to consider just what we mean when we say we are teaching religion. What is our main objective?

I think we can safely and briefly cover this question by a single statement—our main objective in teaching religion is to make religion a way of life for our young deaf children.

Now, as to the methods to be used, let me sum them up briefly:

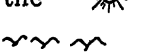
1. Story telling with the use of pictures and visual aids
2. Dramatization
3. Questions and Answers

To make this more graphic I am taking you directly to a preparatory classroom. The children are between four and five years of age. These children have no spoken vocabulary and with few exceptions very little knowledge of lip reading. Word by word, phrase by phrase, as the year goes on they are building up a lip-reading vocabulary and this will be their means of acquiring a knowledge of the love and care of the God who made them.

Sister begins the very first day of school with the Sign of the Cross—not spoken—simply made silently—the children kneeling and imitating her. This procedure is followed at the beginning of each session, but no attempt is made to speak the words during the first year in school. As the year goes on and the childrn learn to speak a few simple elements, they learn to say, "I love God." This is the only prayer spoken in this room this year. From now on the day opens with the Sign of the Cross made in imitation with Sister; then as all look up at the crucifix which hangs in the front of the room, they say three times, "I love God," and again bless themselves. All is done reverently, prayerfully, and lovingly.

Sister has made what she calls a Creation Chart similar to what I have here. As you see, at the top of the chart she has the crucifix. Below that she has printed

God made the  , the  , the 

the  , the  .

Here at the bottom are her main sentences.

GOD MADE ME. I LOVE GOD.

As she uses the chart, the word *made* does need some ex-

planation. She points out to the children something in the room which they individually have made, perhaps a picture of a boat, a dog modelled of clay, or a paper-folded house. She says to them, "You made this boat. It is yours. God made the sun. It is His. God made the stars. They are His. God made me, so I am His. God loves me. I love God. God made you. You are His." She then has each child come to the chart and place his own picture over the word *me* in the sentence, "God made me." If she has no picture, she has the child use a printed name instead.

Sister has also made up a scrap book composed of pictures taken from the *Sacred Heart Messenger,* or from religious calendars—pictures such as Christ Blessing Little Children, the Good Shepherd, the Sacred Heart, Christ in the Workshop at Nazareth. As she turns the pages, she says at each picture, "Show me God." When the child points to God, Sister says, "Yes, that is God. He is very, very good." Children understand this language. She repeats frequently, "He is very, very good all the time." Later she uses the same method in talking about God's mother.

About the first of December, Sister begins telling the story of the birth of Our Lord, always keeping in mind the limited vocabulary of her class. With the children clustered about her, she sets up a miniature crib, each child helping in some little way. Sister explains who or what each object represents as it is put in place, e.g., Baby God, Baby God's mother, Saint Joseph, a dog, a sheep, a donkey. She then tells them that Baby God was very cold. He had no nice warm house, no soft cradle, no nice warm blankets. He was very cold, so the cow and the donkey breathed on Him to make Him warm. She has the children feel the warmth of the breath on the backs of their hands. Then Sister draws the story back from them through lip reading and the printed word. She says, "Show me Baby God, Baby God's mother, a sheep," etc. The entire project is carried out very devoutly, and needless to say, the children love it. Sister was especially happy this year when on the day the children returned to school, one of her very youngest, and one who

had apparently been the least interested in the whole procedure, literally dragged her mother and father into her classroom, over to the crib, and in one burst of enthusiasm cried out, "Home—the same—Baby God." Was the story understood?

During Lent Sister follows along a similar idea using pictures to illustrate the various phases of the Passion. Today with the movies and the funny books no child has to be taught "the bad men," so it is comparatively easy to explain the entire Passion ending with "The bad men nailed Jesus to the Cross." Sister points out God's mother who is very sad and the people about the cross who love Him and are also very sad.

Once a week during Lent we have the Stations of the Cross for all the children including the babies. The priest, Sisters, and older children read the prayers aloud from a very simple pamphlet entitled *The Stations of the Cross for Children* by a Religious of the Cenacle and published by the Paulist Press. Each child has his own copy and even though he may not be able to read the prayers, he can look at the pictures as the priest and acolytes proceed from station to station. At first we were rather skeptical as to the wisdom of allowing the babies to attend. It would mean a good half-hour in the chapel and we feared it might not be a judicious step. However the babies look forward to it and no one any longer questions the practicality of their presence.

Passing on to the next class, which we call Grade 1B, we find children who have had an entire year or a good part of a year in the preparatory class described above. This happens to be my own class, so I can speak very freely about it. We begin in September just as Sister ended in June with the silent Sign of the Cross and "I love God" orally, until I have taught the required sounds for saying "I love you." From then on we say, "O my God, I love You."

After New Year's the more difficult sounds are taught and we begin to learn the words of the Sign of the Cross.

We do this phrase by phrase. By the first of April we have added to our daily prayers the ejaculation, "Holy Mary, pray for us." During the month of May we make use of these two aspirations by saying them on the rosary beads: "O my God, I love You" on the large beads and "Holy Mary, pray for us" on the small beads. Of course this immediately starts a clamor for rosary beads from home. However, I do feel that these children at least have something definite to do in the chapel during Mass and then, too, I hope it fosters a little devotion to Our Blessed Mother which I think cannot be instilled too early. This covers vocal prayers in this grade.

Now let us consider the lip reading and silent reading of a religious nature. In the beginning of the year I keep before the children a number of pictures of people and objects which I feel they should recognize both on the lips and from the printed word. For example, I use pictures similar to these: a priest; a Sister; a church; the chapel; the red light; the holy water font; an angel; God's mother; Saint Joseph; Jesus, as a baby, boy, and man; and a few others. The children match the print to the picture and the picture to the print and also read my lips and point to the picture described.

The Christmas and Easter stories are told, built up, and enlarged upon in much the same way as in the preparatory class with a great deal of dramatization. Pictures, lantern slides, and movies of the Passion play a big part in all these explanations.

Last year and again this year we were fortunate in having *The King of Kings*. Last year the day after we saw the picture a group of twelve or thirteen year old boys staged the complete picture on the playground with a Protestant lad taking the part of Christ. A fairly good crown was made from branches of a hawthorn tree. They mercilessly pushed it down on the lad's head which naturally caused a violent protest from the would-be King. They argued that if Jesus could wear it and he wanted to be Jesus he would have to

wear it too. They finally compromised and granted the lad permission to roll up a cloth and put it under the crown. The play went on to the end, omitting no details. There wasn't the least trace of levity or humor amongst the actors. It was all serious drama, and we, unseen onlookers, could not but remark how much more they, despite their serious hearing defects, really got out of the picture than many a child with no hearing loss.

Now I am taking you on to Grade IA (the third year in school). Many of the children in this room will make their First Holy Communion this year. Sister uses two charts throughout the year as the basis of her work:

1. *Jesus and I* (Aloysius Heeg, S.J., Loyola Press, Chicago).
2. A Catechetical Guild Chart for building up the Hail Mary, phrase by phrase.

She begins with the *Jesus and I* Chart, with which I presume you are acquainted. For the benefit of those who are not, I have brought a few crayoned reproductions of some of the more important pages. The first few deal with creation. Sister shows the pictures pointing out and talking, "God made the sun, the moon, the stars, the flowers, the trees, etc."

In the next picture you see Adam and Eve. In the chart there is a bright light emanating from the clouds in the upper right hand corner representing God. In the lower left hand corner, hiding behind the shrubbery, is a fierce animal, the devil.

Sister tells the story of the fall of Adam and Eve emphasizing this fact: Jesus suffered for Adam's sin and our sins. Sister then shows pictures similar to these. The boy shown here is about to take an orange from the dish of fruit on the table. In the other picture the mother is holding a broken vase. In telling the story the boy steals the orange and the children who broke the vase tell lies. She has up to now kept before the children a small square of clean white cloth to represent the soul. As she tells each story she makes a

black spot on the cloth representing the sin. Confession will take the sins off the soul and make it white and beautiful again. In summarizing she brings out the following facts:

God sees all.
God sees me.
God knows everything.
He knows when a boy or girl tells lies, cheats, steals, etc.

Her main objective is to bring out the virtue of honesty.

The next picture, the Annunciation, is used to introduce the Hail Mary. Sister tells the story and then the children dramatize it. No attempt is made to teach the words. A few questions are asked and answered verbally and are given as written work at the board.

About Christmas time the Christmas pictures are shown. The story is told and dramatized, and questions asked. After Christmas Sister sets aside the *Jesus and I* Chart to begin the actual teaching of the Hail Mary—not spoken, but through lip reading and silent reading. She uses the chart I mentioned before and as the printed phrase is memorized it is placed in the chart and is left hanging before the class. When this phase of the work is completed (it probably takes a month), Sister gives a great deal of drill in filling in elliptical sentences, varying the drills by omitting different words each time until the entire prayer has been mastered. Sister now begins teaching the speech, phrase by phrase, until the child can recite the Hail Mary.

During Lent Sister treats of the Passion, leading up to sorrow for sin. The Act of Contrition is now taught in the same way as the Hail Mary. We use a very simple Act of Contrition.

Outside the regular classroom period of fifteen minutes a day and an hour on Sunday, these children preparing for First Holy Communion have two one-hour periods of special instruction on confession and communion. The supplementary books used are:

1. Father Kelly's *My First Communion*
2. Father Morrow's *My First Communion*

Grade 2B, the next class, will not need much explanation as the remaining First Communicants are members and Sister must necessarily follow a schedule similar to that of the previous class. She adds to the prayers already taught the Our Father, Grace before and after Meals, and the prayer to the Guardian Angel. She takes in more detail the fall of Adam and Eve, the Redemption, the Resurrection, the Ascension, and the existence of heaven, purgatory, and hell. I have skimmed over this grade quickly as I know my time is short and I want to reach the last grade in this department, Grade 2A.

Here Sister takes up for the first time the Glory be to the Father and the Apostles' Creed. She enlarges upon the matter taken in the previous grade by story telling, dramatization, and finally by questions and answers on each of the following subjects:

1. The Creation
2. The Life of Christ covering the Birth, Childhood, Public Life, Death, Resurrection, and Ascension
3. The Sacraments:
   Baptism
   Penance
   Holy Eucharist

One book is used—a primer—*Our Heavenly Father* by Kelley, Goebel, Imelda, Schumacher. This book is used purely as a reader, Sister asking questions, page by page, not only on the printed matter, but also on the thoughts suggested by the pictures.

In teaching the life of Christ, Sister uses individual pictures illustrating each particular scene in Our Lord's life. She tells the story and asks questions. As each new picture is taken, it is added to the series and these are hung in strips and left where the children may refer to them. Both lip reading and silent reading are used in continual review. A more advanced vocabulary is used.

In introducing the sacrament of Baptism, Sister shows the children this chart on which are two beautiful white hearts—labelled Adam's and Eve's hearts before the fall.

Now she tells the story of the sin of our first parents, laying special emphasis on the fact that God did not tell Adam and Eve that they could not eat any of the apples in the beautiful garden, but that they could not eat any of the apples on one particular tree. After telling the story of the fall, Sister shows this second chart which, as you see, shows the same hearts defaced by original sin. She asks, "Do you think Adam's and Eve's hearts are beautiful now?" She continues, "God was very cross with Adam and Eve because they did not obey Him. He said to them, 'You cannot stay in my beautiful garden. You did not obey Me.' Adam and Eve told God they were sorry, so God promised them that He would send Baby Jesus down from heaven. He would grow up to be a big Man. Then some bad men would crucify Him. He would die on the cross, go to heaven, and open the gate of heaven again."

Sister goes on to explain the sacrament of Baptism. "When God gives a baby to Mother and Father, it has a black spot on its soul. Mother and Father do not want the baby's soul to look like that. They want it to be nice and white and beautiful, so they take the baby to the church and the priest pours water on the baby's forehead, blesses it, and makes the baby's heart all nice and white. We call that Baptism." "What washes away original sin?" "Baptism." "Now the soul is white and clean. God loves the baby very much." Here is an opportunity for dramatization and here also is where Sister teaches the words used by the priest. A large baby doll with a paper heart fastened to its dress is used. Some black material representing original sin is clipped to it. The class selects a mother, father, godparents, and priest. A name is voted upon and the father, godparents, and baby leave for the church—a corner of the room so designated. The priest meets the party. As the water is poured on the doll's forehead, and the words of Baptism are pronounced, the black cloth is removed from the heart leaving it white and clean. Every one is very happy and the party returns home to the mother who takes the baby into her

arms, kisses it, and calls it by its new name saying, "My little baby, Paul, is now a child of God."

In her treatment of Penance which follows the sacrament of Baptism, Sister continues her talk somewhat like this. "Baby Paul has grown up to be a small boy. He has a nice, white soul. He is seven years old. He is in the First Communion class. One day Mother says to him, 'Paul, I am going upstairs. Do not take any of those cookies.' Paul says, 'No, Mother, I will not take any cookies.' But when Mother is upstairs, Paul takes two cookies. His heart is not nice and clean any more. It has a black spot on it. Mother sees that two cookies are gone. She says to Paul, 'Did you take the cookies?' Paul says, 'No.' Mother says to him, 'Paul, God sees you. Tell me the truth. Did you take the cookies?' 'Yes, Mother, I did.' Mother says, 'You disobeyed me and you lied. You have two black spots on your soul. You must remember to tell these sins when you go to confession.' In the First Communion class he listens to what Sister says about God and studies all his lessons. When the time comes for his first confession he must think of his sins. How many times did he disobey Mother? How many times did he tell lies? Did he steal anything? What was it? Did he give it back? Thus, Paul makes his first examination of conscience. Now he goes to confession. He tells the priest his sins. He says the Act of Contrition—tells God he is sorry. As the priest makes the Sign of the Cross over him, Paul knows that now his heart is pure and white again. He is very happy.

"The next morning when Paul gets up, he thinks about God. He does not take a drink of water. He sees some candy on the table. He does not take the candy. He wants to receive God, so he goes to church and with his classmates he receives God for the first time. Paul knows that Holy Communion looks like bread, tastes like bread, but It is not bread. It is the Body and Blood of Jesus Christ. Paul never puts his finger into his mouth after Holy Communion. He does not touch Jesus. Paul's father may not touch Jesus.

Paul's mother may not touch Jesus. The priest is the only one who may touch Jesus. If Holy Communion sticks to the roof of Paul's mouth, he loosens It with his tongue and swallows It quickly. He thanks Jesus for coming to him."

Now I have told you very sketchily, it is true, the ground we cover in religion in our school during the first five years the children are with us. As I suggested in the beginning, you have undoubtedly noticed the simplicity of the language used in all my explanations. Perhaps you feel that I have been too simple—that I might have been more mature. Possibly you are right. However, in my experience with the deaf (and most of the Sisters with whom I have been discussing this agree with me) I still maintain that the outstanding difficulty is a language difficulty. If we do not keep within the vocabulary of the children, we are defeating our own objective and, moreover, giving them a marvelous opportunity for acquiring bad habits—habits of laziness, discouragement, indifference, and inferiority.

True, we haven't covered a vast amount of territory, but I think you will agree with me when I say that it isn't always the amount of knowledge acquired, the number of books skimmed through, or even memorized, but the actual application of the few solid truths we have tried to implant in these little souls given into our care during their formative years that counts. We want them to understand that the law of God is a law of love. So through these stories we endeavor to build up in them a love of God and His divine Son. This naturally entails a love for one another.

Very often it is years after our children leave us before we see the fruit of our labors. This was brought home to us very forcibly this past summer. For the first time since this school opened, we invited our adult deaf back for two week-end retreats, one for men and one for women. Some of our past graduates have been attending Father Landherr's retreats in New Jersey year after year. On a visit to the school shortly after returning from one of these retreats, they were enthusiastically discussing it with an-

other group of men who had been unable to attend. On questioning the latter group as to why they had not made the retreat, one of the number spoke up and said that they all wanted to but that it was too far away, or they could not get the extra time required for travelling. The train fare, too, was a considerable item. In talking the matter over with His Excellency, Archbishop Cushing, our Superintendent, Sister suggested that, as the deaf could not go to Father Landherr, why not bring Father Landherr to the deaf. As always, in anything concerning the happiness and spiritual welfare of our deaf, the Archbishop readily gave his permission. Sister sent out only a few invitations as she thought it better to keep the number small. Sixteen men came the first week end and twenty-eight women came the second. Thanks to the untiring energy and zeal of Father Landherr, both retreats were a great success. The retreatants were thrilled and very, very happy. They pleaded with Sister to ask the Archbishop if they might come again next year. His Excellency was pleased and immediately expressed the desire that these retreats become annual. When the deaf were told, they were overjoyed, and all are looking forward to the next ones. Father certainly spent himself for those men and women! From early morning till Benediction in the evening, he prayed with them, he played with them, and before the retreat ended, he simply HAD to eat with them. He was an inspiration to us Sisters and we will gladly do what little we can to cooperate with him in any way to spread the great work to which he has dedicated his life.

Now, if time permits, I would like to tell you an incident that occurred within the past month. It has given me a good bit of encouragement and I hope it will make us all a little more patient, a little more zealous when the days are discouraging. Our Superior received a telephone call from the chaplain of the Boston City Hospital. He said there was a colored boy, or rather a young man of twenty-five, there at the hospital dying of tuberculosis. He had

been at the hospital some time and had requested that Holy Communion be brought to him. This rather surprised Sister as she knew that when he had been with us he was not a Catholic. Outside of the fact that he had attended school in Randolph no one had succeeded in obtaining any other information about him. He had come to us at the age of six, totally deaf, with very poor eyesight, partially paralyzed and of low mentality. He was also a State ward—which meant that he never had any visitors, mail, goodies, or spending money. His greatest cross was an irascible temper. He remained with us about ten years. Then, as we felt we could do little more with him academically, and because of his anti-social behavior and ungovernable temper, we found it necessary to discharge him from the school. The State officials placed him at the Massachusetts State Infirmary in Tewksbury. Upon contacting that hospital, we received information that they had him listed as mentally deficient and of no religious affiliation. As far as they knew, he had never been baptized. They, too, said that he had an uncontrollable temper.

Sister went to the hospital to see him. He was overjoyed. She brought him some flowers, probably the first and last he ever received, some picture postcards of the school showing a new building which had been erected since his dismissal, and some snapshots of the May procession and outdoor Benediction at the new grotto. Then she broached the subject of Baptism. She asked him if he would like to have the priest pour water on his forehead and make him a Catholic, so that if he should die he would go up to heaven with Jesus and our Blessed Mother. He beamed and kept nodding his head vigorously. Yes, he wanted God. Would Father bring him God every day? Sister talked the matter over with the chaplain and left. Just a week later one of the Jesuits interested in the deaf called to say that Gladstone—for that was his name—had just died after receiving conditional Baptism and the Last Sacraments. To the end he wanted God and God wanted him.

VISUAL AIDS IN TEACHING RELIGION

SISTER MARIANNA, C.S.J.
ST. JOSEPH INSTITUTE FOR THE DEAF
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Our primary task as teachers of religion is to arouse in the hearts of our little ones a great love of God. The best means to accomplish this is to introduce them to Christ as their real friend, the divine friend and lover of children.

As it is true to say that the teaching of religion, with all that the term implies, is the main purpose of our Catholic schools, it is equally true to add that it should be the best taught subject in our curriculum.

The character of a child depends upon the manner in which the lessons of religion are woven into his everyday life. The young mind of a child instinctively shuns abstractions, but delights in concrete realities and visual helps which make a deep and lasting impression. Our modern educators have stressed this important factor in the teaching of all subjects.

If such methods are used to hold the interest of our hearing children, then we, as teachers of the deaf, should strive to make religion a living subject by means of simple, interesting visual aids through which our pupils easily come to know Christ and the truths of our religion. We, at St. Joseph's have been asked to give a brief account of our method of teaching this all important and vital subject, and the visual aids we have found helpful in this procedure.

We all know that vocabulary building in relation to learning is our first big task. Written and spoken words on any subject mean nothing to a child who has never heard until there is understanding of language that comes with explanation, drill and usage. Very little formal religious teaching is given our nursery school children, because of their limited vocabulary. Teaching religion to a young deaf child is more a matter of providing a religious atmosphere by calling his attention to the crucifix as a motive for good

behavior. By this means the small child readily learns good habit formations as a result of his love for the cross, a love that is instilled into every child at the time of Baptism. Having introduced the child to God at this early age, we then proceed to call his attention to various holy pictures, associating them with Jesus as our main objective. These little ones love to color religious color books and put together religious jigsaw puzzles. It is not long before they are aware of prayers being said in the dining room, for they do a fine job of folding their little hands and producing voice in imitation of the older children. At the age of five they are able to make the Sign of the Cross and say a few short prayers.

Further development of ideas is carried on in the second and third years. Simple sentences in meaningful language are given concerning God, creation, body, soul, the meaning of sin, Mass, the Sacraments, and the Commandments as a preparation for First Holy Communion. Posters on these subjects are displayed about the classroom in order that the children may grasp, through sight, the meaning of these truths. Pictures of miracles are shown with a given sentence about each. Children delight in pantomiming these events. Numerous contests and games are played to create interest in the task of learning. Sentences in which blanks are to be filled are a means of helping the children to read. Showing a key word, such as "made," will help recall sentences previously memorized, as "God made me," "God made mother and daddy," "God made everything."

Attractive cut out scenes of the Nativity, the Last Supper and the Crucifixion help build up a meaningful vocabulary. Well illustrated, religious pictures and fiction books for children are another means to further ideas of religion. Each year we have a poster contest in our library. Originality is clearly shown in the interesting and sometimes amusing masterpieces which the children proudly hand in. Prizes are awarded the two children of each class having the best posters.

In order to enrich the child's vocabulary sufficiently for an understanding of Holy Communion and Confession, the reading and language work of the entire fifth year are given to these Sacraments. The children are prepared for confession with the aid of pictures and simple stories illustrating sins commonly committed. To test their comprehension, we have the children enact these stories and name the sins committed. Original scenes of these stories are drawn by the children. At this time the wording of the form for confession is taught. The children are taught to confess orally.

The mastering of reading plays an important part in the teaching of religion. If the child cannot form a mental picture upon seeing a printed word, all our efforts are fruitless. We are convinced that, unless a deaf child can interpret language, he can acquire only a very meager idea of his religion. It is almost impossible to hold him responsible for his acts, for one is never quite certain that he understands. If he reads with comprehension, then those who deal with him can be sure of his interpretation.

As the children advance in reading ability, we continue our instructions through interesting textbooks such as the *Christ Life* and *Highway to Heaven Series*. Here, too, we find that the dramatization and drawing of simple events of Our Lord's life help the child to grasp the meaning of the printed word.

In our upper grades, a more detailed study of the Mass is given with the aid of pictures. These pictures are among other posters which we have brought here with us. Our children also enjoy reading Catholic magazines, such as *Young Catholic Messenger, Mine, Topix, Treasure Chest, Manna, Catholic Boy, Catholic Girl* and *Catholic Youth.*

One of the extra-curricular activities that we, at St. Joseph's, have found helpful in making religion the most important thing in our children's lives is our sodality. All children become members at the time of First Holy Communion. A president, vice-president, secretary and treas-

urer are chosen by vote of the sodalists. Monthly meetings are conducted according to parliamentary law. Short talks are given by the children concerning daily Mass and Communion, and reminders of a coming feast for which the children should prepare in some special manner. Thank you letters from the missionary priests to whom the sodality has sent money are read at the meetings. Proceeds from monthly class raffles are used for these mission enterprises. At these meetings certain classes are asked to make posters on given subjects to be presented and explained at the next meeting. One class made posters on manners in church—how to act, and how not to act. Through such creative art one could not help but see both sides of that story. Each child explained the meaning of his poster and then enacted it. Before Christmas posters were made, showing what kind of Christmas cards a sodalist should buy and what kind was not in keeping with the real meaning of Christmas. At the beginning of Lent a quiz program took place, during which the contestants were asked questions about the Stations of the Cross and the prayers said at each station. Monthly reminders were given about the Big Five Club honoring Our Lady of Fatima.

At one meeting it was suggested that the children do something to remind themselves to be faithful to their morning prayers. Although the children attend daily Mass and have prayers in common before school begins, we want them to form the habit of praying at the side of their beds each morning upon arising. Night prayers are seldom neglected, but it takes a little more thought and effort to remember morning prayers, especially when eyes are only half open. One class decided to pin their socks together at night to help them remember. Another class wrote notes to themselves and pinned them on their pillows. These little things of their own creation have made even our youngest children conscious of their duty of talking to God.

Another project of our sodality is the choosing of the Boy or Girl of the Month. The child chosen by vote of the

sodalists must be one who is the most perfect example of obedience, honesty, generosity and kindness.

To provide for entertainment at our sodality meetings, each class takes a turn giving a short play depicting some phase of religion. Last month our fifth graders presented shadow pantomime scenes showing the Sorrowful Mysteries of the Rosary. A short explanation was given before each scene.

Last year we were privileged to have a zealous, young, neighboring priest give our children a day of recollection—a day that proved surprisingly profitable for all. Father gave several short talks during the course of the day. In between times, the children made visits to the chapel and walked around the yard, keeping perfect silence while thinking about God. They were truly an inspiration to their teachers. This day of recollection was brought to a close with Benediction of the Blessed Sacrament. The children are eagerly awaiting another such happy experience this year.

Our May Day is a much anticipated event of the year. The sodalists choose the queen and her attendants. Each girl looks forward to having the honor some day of crowning her Blessed Mother.

Thus, by all these visual aids and activities we are striving to make religion the very center of the lives of our deaf children. Knowing that a deaf boy was cured by our Divine Lord, we are confident that He has a place in heaven for the deaf. Our faith teaches us that the more we grow in the knowledge and love of God, the dearer we are to Him. If we are instruments chosen by the Master to bring the deaf closer to Him, we hope and pray we are doing the work as He wants it done. As religious teachers, we are encouraged to keep on by what St. John Chrysostom once said, "He who trains the hearts of children surpasses by far the best painter, the best sculptor, indeed, any artist or scientist."

RELIGIOUS APPRECIATION THAT WILL ENDURE IN AFTER YEARS

REV. PAUL F. KLENKE, PRINCIPAL
ST. RITA SCHOOL FOR THE DEAF
CINCINNATI, OHIO

Last year at the Boston convention the question was brought up in the Section for Deaf Education, "Why do so many deaf people stop going to church after they leave school?" It was proposed, I believe, by a deaf visitor to the section. The question was rather intriguing and has provoked much thought since that time. As far as I know, there has never been a study of what percentage of deaf people lose their religion. Our consideration is, of course, of those deaf people who can be said to have a Catholic education. Such a study, I believe, would be valuable in determining just how many, if any, of our graduates are losing their religion and how successful the work of the religion classes has been.

It is to be expected that some deaf will fall away from their religion. I do not believe it is fair to expect more of our deaf people than we do of our hearing people and everyone will admit, I believe, that there is some loss among our hearing people. The question arises, then: if there is a defection from religion on the part of the deaf, is this defection proportionately higher than that among our hearing people? All things considered, I doubt it very much.

"All things considered"—what must we take into consideration.

Before writing this paper, I placed the matter of it before the pupils of our high school department for consideration. I asked them if they thought a goodly number of our Catholic deaf did lose their religion. Their consensus was that they did not lose their religion but that they did become careless in practicing it. The next question was, of course, "Why?" Several reasons were offered by the students and one or two were placed by myself for consideration.

They were very frank in saying—some deaf are lazy. This is true, at least in part. We can predicate the same thing of many hearing people. We know how easy it is to slip into sloth even though we have the highest motives and zeal. How much easier would it be for deaf people, then, especially those who have a limited knowledge and understanding of religion.

I offered them an old excuse that has been given many times—they had too much religion forced on them while in school. Daily religion classes, compulsory Mass attendance and perhaps prayers, they say, is enough to last them for a life time. The students admitted they had heard it before and gave this explanation for it—those deaf use it as an excuse for their laziness. Most persons have a temptation to make excuses when caught in some weakness and this seems to be the deaf "smoke screen" when caught in religious laziness.

Another reason they say the deaf offer—they cannot hear the sermon or announcements in church. However, this seems to fall in the same category as the previous excuse; and, we might observe, if it were true, we should certainly spend more time in teaching them the meaning and value of the Mass.

One excuse we offered, and they admitted to be true, is the irresponsibility of some of the deaf. That some of them are irresponsible I think all of us will admit. Anyone who has done social work among the deaf will realize this. To take off work for little or no reason, to travel one or two hundred miles for a visit or some social gathering when one mile is too much for Mass, to quit a job without notice, to use money for these trips when it is needed badly at home, to buy clothes and cars they cannot afford merely to "keep up with the Joneses," all of these are little signs of irresponsibility. Hearing people have these qualities too; we realize this. This same spirit often passes over into their spiritual life, and religion must give place to many things they feel they need or want.

Another objection offered is the difficulty of receiving the sacraments. The Holy Eucharist, of course, offers no difficulties but going to confession in their parish church or any other save chapels in centers for the deaf seems to offer a good bit of hardship. First of all, it is embarrassing for some of them to go to the parish house and ask. It is likewise embarrassing to call the priest out of the confessional and go to the sacristy in busy parishes. We may not appreciate what this means sometimes, since it so easy for us to go to confession. We know how quick the deaf are to take offense, how quickly they interpret a look or a gesture on another's part (and the interpretation may be wrong many times). I think that all of us will agree, too, that the person who becomes careless in the reception of the sacraments is on the way to becoming careless in all his religious duties.

I think the whole thing can be summed up in this—many of the deaf do not receive the fullness of our religion, the richness of it as many hearing people do. Their difficulty in getting clear ideas, their lack of comprehension, their inability to get abstract ideas—all of these prevent them from partaking of that same fullness and richness that is ours. While they receive the same graces we do from the sacraments, they cannot respond to them as we can.

This, I think, sums up most of the difficulties, real and imaginary, that are present to make religion difficult for the deaf. Some of them can be overcome; some cannot. We will never be able to give them their hearing, nor will we be able to prevent the weaknesses of human nature in them.

The most important thing we can do to build a sound faith in them is to give them the most important and fundamental things in our religion—the sacraments and the Mass; to make them as beautiful and attractive as possible; to dwell again and again on their importance and value and the importance of receiving the sacraments frequently. The sacramental grace they receive will mean salvation for

them. We all know that religion cannot be made up of emotionalism. Any religion that is, is not true religion. However, all of us like to get satisfaction and consolation from our religion. It may be that we fail at times in showing them how to derive this. We are so concerned at times with giving them a sufficient knowledge of their religion that we fail to bring out the beauty of it and how much it can mean in their lives. While our religion is not something merely subjective, it must be something personal. It must mean much to each individual personally. If it does not, he will not be too interested in it. So, with the deaf we must bring home to them what their religion means, how much they can derive from it. Like many hearing people, many of the deaf live mostly for today. Hence, we must show them what their religion means for them today. All of us, the deaf included, look forward to eternity; but for them the thought of eternity is not something too real right now.

Considering these things should bring some consolation to the teachers of religion. I do not think our schools have failed in this matter. We cannot expect to have a perfect record with our graduates any more than our hearing schools could. There will always be disappointments; some of the students from whom we expect the best will respond the least in life and vice versa. Let us go on with faith in Divine Providence from Whose goodness our deaf children have come.

THE YOUNGEST DEAF CLUB IN THE COUNTRY

REV. PHILIP A. KESTING, B.A., B.S., ASSISTANT PRINCIPAL
ST. RITA SCHOOL FOR THE DEAF
CINCINNATI, OHIO

In his Epistle to the Romans, chapter 10, verses 13-15, St. Paul writes as follows: "Whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him, in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear, without a preacher?" It is these challenging words, together with the grace of God, that sent forth a group of heretofore fearful and timid men into a hostile world and made of them zealous preachers of the saving Gospel of Christ; who defying all threats of persecution and death proclaimed the name of Christ to all those who had not yet heard the name of Christ so that, within a relatively few years after the Ascension of Christ, His Church was established in all the then known world. The beginning having been made, there have always been others down through all the centuries who continued to advance the cause of Christ even to our day when thousands of self-sacrificing men and women leave home and family and country so that others shall hear the name of Christ and know His grace, men and women who, struck by the logic of St. Paul's question, accept his challenge when he asks how these others are to believe in Him unless they hear of Him but how are they to hear of Him unless they have the Gospel preached to them?

If it is so important that mankind come to a knowledge of Christ, important to the extent that thousands have, and others would, if need be, give their lives for that cause, then what is to be said of that smaller percentage of mankind to whom knowledge of God does not come from hearing? Are they, deprived by an act of God of the advantages we enjoy in hearing Christ's Gospel, to be denied the opportunities and blessings that we make possible for others to enjoy?

Are they loved any less by God or any less important in His sight than the majority of mankind? Should they, just because they are a minority, be of any less concern to those who are commissioned to preach the Gospel of Christ to all peoples? No, the true Church of Christ is for all people, regardless of their state and condition in life, and the Church must make possible their salvation also. Thus it was that the Church, under the leadership of bishops, with the efforts of zealous priests, has established schools for Catholic deaf children. It is at the cost of great financial sacrifices and personal sacrifices on the part of priests, sisters, parents and friends of the deaf that these schools are maintained because, next to the home, the school is the most important influence upon the child for right living in this life and for entrance into the next. And for the Catholic, those ideals of righteous living can best be acquired in a Catholic school under Catholic environment. There the child is taught and comes under the influence of priests and sisters who are motivated not by reasons of fame or fortune, but by the love of God and of the child, particularly God's underprivileged. There the child is afforded the same opportunities as are offered in our schools for hearing children because the deaf do not differ essentially from the hearing. At the end of eight years, or twelve years, as the case may be, the child goes forth to take his place in society to which end his training has been directed. Now, despite his Catholic background and training we do not say that he is thereby a finished product, that he needs no further guidance and interest in keeping with his Catholic faith. This is equally true of hearing boys and girls upon graduating. We know how practically all parish pastors are anxious and strive to retain some influence upon the young, in having as much activity and organizations as possible centered in the parish under parish auspices. There are sodalities and clubs for those of high school age, for those out of high school, and for the older members of the parish. And we attempt to offer the same to our deaf

upon their leaving the protective influence of the school. Naturally, there are difficulties to be met at times not encountered in an organized parish. There are discouragements too but withal the hope and the prospects for good that an adult deaf organization offers, and especially the need for such organizations as a follow-up to the Catholic school, will outweigh all things else.

The Archdiocese of Cincinnati recently extended its deaf frontier somewhat when an Adult Deaf Club was organized in September, 1947, in Dayton, Ohio, 42 miles north of Cincinnati. Our knowledge of the Dayton deaf was limited to the extent of having only the names of two men who lived "somewhere in Dayton," a city of 275,000. Before attempting to learn their whereabouts, visits were made to the Catholic Charities, the School Board, the League for the Hard-of-Hearing, the Goodwill Industries and two factories which employed several deaf who, despite their willingness to cooperate, were unable to furnish any names. The School Board allowed us to consult the files of their students, past and present, but they failed to list the religion of the children. Eventually, when found, the two men were able to supply a few more names of deaf and they, in turn, knew other deaf. One thing that made an impression was the always friendly spirit shown by the deaf and their eagerness to organize into a club. On their own admission they felt that something of this kind would be helpful as a means of assisting them in the practice of their religion and as a means of keeping them together. For this reason, despite our small number, a meeting was held in the home of one of the deaf in September for the purpose of organizing. Twelve deaf and two hard-of-hearing were present. Since then we have come to meet eighteen Catholic deaf in Dayton itself which, they say, is the sum total, and a few more in nearby towns. Next we were faced with the problem of borrowing a meeting place. After seeking the help of several pastors, we were able to use St. Joseph's Church and school auditorium which has proven most satisfactory.

Meetings are held the first Sunday of every month when instructions on our religion are given. Confessions are heard the night before. A business meeting and movies follow the instruction. A monthly mimeographed paper, with further instructions and news, has a mailing list of forty. Occasional entertainments are sponsored, which are attended in large numbers by non-Catholics, from 50 to 75. Such meetings on their part with Catholics could in time lead to some conversions. While it is true we are still young in time and small in number, we naturally hope to grow; but even so, all of us, in our labors among the deaf, whatever our duties and works may be, are to judge our results not so much in terms of numbers or accomplishments but rather in the sincere effort we make, in the influence that we, as educators and supervisors of the deaf, can bring to bear upon those who come under our care. The world at large may take no note of your efforts but under God may you be His instrument, by your preaching, by your teaching, by your example, in bringing Christ and a knowledge of Him to those, who unlike the rest of men, do not get to hear of God but who, nevertheless, as St. Paul says, must have the Gospel preached to them.

CATHOLIC BLIND EDUCATION SECTION

PROCEEDINGS

FRIDAY, April 1, 1948

The Catholic Blind Education Section held its first meeting in a number of years during the forty-fifth annual convention of the N. C. E. A. The sessions took place in Room 404 of the Civic Auditorium in San Francisco.

The meeting was called to order by the chairman, Rev. John H. Klocke, S.J. The following papers were delivered:

1. "Religion in Education of the Blind" by Sister Mary Alma, O.P., Lavelle School for the Blind, New York, N. Y.
2. "Pre-School and the Blind Child" by Sister Rose Magdalene, C.S.J., St. Joseph's School for the Blind, Jersey City, N. J.
3. "A Closed Retreat for the Blind" by Sister M. Louis, C.S.J., St. Mary's Institute, Lansdale, Pa.

In the informal discussions which followed the papers, a keen interest was displayed in the apostolate for the blind, particularly insofar as it pertained to the education of the sightless. Mrs. Juliet Bindt, home teacher of the blind, California State Library, related many interesting experiences which she enjoyed in working with and for the blind in her many years on the staff. Mrs. Bindt is blind and is particularly interested in the mental and spiritual welfare of the sightless with whom she is in daily contact.

In the discussion on retreats for the blind, Father Klocke, chairman of the session, mentioned the fact that retreats for the blind have also been held in Albany, N. Y., under the auspices of the Kenwood Alumnae Braille Association; in Buffalo, by the Catholic Guild for the Blind; and also in Pittsburgh and Milwaukee where they are sponsored by the Society of St. Vincent de Paul. Plans are also being formulated to hold an annual retreat in the diocese of Cleveland. Any omission of other cities, where retreats are being conducted, was not intentional on the part of the writer

of the paper. Its purpose was merely to acquaint others with the retreat procedure which has been so efficiently employed in some places and may prove helpful in other cities where retreats for the sightless are being planned for the future.

One subject, treated at length, was the place of Braille and of Talking Books, in the field of literature. It was generally agreed that these two methods of imparting knowledge, that of touch and that of sound, have a definite place in education. Braille will not be wholly supplanted by the Talking Book, as each method has a definite field, and Braille is particularly necessary for the deaf-blind. It was pointed out that Braille, grade two, is rapidly becoming the general choice of readers and is being universally used today in the publication of new books in preference to grade one and a half. Grade three, which is a more highly contracted form, is used by students, particularly in college work, but will never become the universal choice of the blind. Grade two will remain throughout the country as the best method of Braille for the average reader.

From reports received from various states it has been observed that more blind students are attending schools of higher education, and they are enrolled in classes with sighted students. There is still a great need of correcting the false impression among some educators that the blind do not have a place in education. At the present time some of the sightless are on the honor roll in their respective high schools and colleges, and one blind-deaf college man has an exceptionally high scholastic rating.

The need of more volunteer transcribers was then brought up. Though some standard text books are embossed in Braille in the Printing House for the Blind, an individual volunteer could materially assist a blind student by transcribing certain parts of a book which otherwise would not be available for his course of studies.

The average sighted person will not encounter too much difficulty in the study of Braille and the various publishing

houses have reported a great increase in the order of books which treat the subject. *Standard English Braille,* in Twenty Lessons, by Madeleine Loomis, Columbia University, published by Harper and Brothers, New York, seems to be the most practical book for beginners. This book is the official text book recommended and used in the group classes and by individuals who are qualifying for the Braille, grade two, certificate, which is awarded by the International Federation of Catholic Alumnae. Due to the untiring activity of Miss Marion Hansbery, chairman, Activities for the Blind, I.F.C.A., greater interest and enthusiasm have been shown in this special phase of assisting the visually handicapped. These volunteer transcribers throughout the country have been greatly instrumental in adding many new books in Braille to the national library of the Xavier Society for the Blind, 136 W. 97th St., New York 25, N. Y.

Within the past year the Xavier Society completed a special project in order to foster religion in the education of the blind. It has published the book, *Father Smith Instructs Jackson,* in Braille and also in Talking Book form. This excellent work of Bishop Noll and of Father Fallon, C.M., comprises four volumes in Braille and twenty double face records in the Talking Book. Both editions were donated to the regional units of the Library of Congress where the blind may obtain it free on loan. It can also be loaned from the Xavier library.

In looking back over the years, it was generally agreed by all that a greater interest, from a Catholic viewpoint, has been manifested in behalf of those who live in the silent night of perpetual darkness. While much more is desirable, and will undoubtedly be done in the course of time, everyone has reasons to be thankful for the progress which is being effected in the education of the visually handicapped.

JOHN H. KLOCKE, S.J.,
Acting Chairman.

RELIGION IN EDUCATION OF THE BLIND

SISTER MARY ALMA, O.P.
LAVELLE SCHOOL FOR THE BLIND
NEW YORK, N. Y.

On this first day of April Easter lilies are blooming on many an altar throughout our great country. White vestments are being worn at daily Mass, and the air is still vibrant with the joyous alleluias of Easter Sunday. This glorious paschal season pervades the atmosphere as we gather here in this western city from all parts of the United States, from the north, the far south, and even from the eastern seaboard, to discuss a common topic. But what is this common purpose that has caused so many earnest delegates to lay aside for a time their accustomed duties and pleasures, and to journey to this rendezvous of convention? Let the Easter lilies answer, for they are a symbol of our high hopes and aspirations. We have but one aim in view—the education of Catholic youth. Surely, this is a worthy objective, and may God grant each one of us the grace to carry back to our work some fruit of courage and inspiration from our mutual exchange of ideas.

But there are many phases to be considered in the education of Catholic youth, and in this particular panel we are to discuss the education of Catholic blind children. Perhaps you will wonder why I have chosen "Religion in Education of the Blind" as my topic. It is because religion seems to me the most necessary equipment in the life of a blind person, and because it is one of the most difficult subjects to teach. In this age of materialism many people are quite willing to believe that they get along very well without God, but without religion any handicapped person, who so often must endure frustration, will find his journey through life a sad and difficult experience. The knowledge and love of God is the one thing that will soothe him in his hour of need. When no one understands his problems, he can turn to God for consolation; if he is doomed to disappointment,

he can resign himself to God's will; and when he is happy, he can rejoice in God's goodness. But since man no longer possesses infused knowledge, he must first learn the truths of religion before he can benefit from the practice of it.

Now let us consider some of the difficulties encountered by the blind child in learning his religion. Most of us have known blind people, but do we really know what it means to be blind? Have we ever stopped to realize that most of our impressions are obtained through sight? Suppose we knew nothing about our faith and were to attend Mass for the first time without being able to see. Our impressions would be something like this: We would be led into a large building where the silence would be broken only by the passing of many strange footsteps. Then the one next to us would tell us to stand up; next, the people would kneel, and in the distance we would hear a confused mumble of voices. We would stand, kneel or sit as our guide directed; occasionally a bell would ring, and at the end the priest would say some prayers with the people. That is how Mass seems to a blind person unless within his soul has been enkindled that spark of faith which can miraculously make the Mass, though all unseen, come alive. If this seed of faith is not planted early in the soul of a blind child, how can we hope that he will persevere when he reaches the age of mature thought and experience? To him, it will seem that the Mass, the very core of our Catholic worship, is made for the sighted world alone. His devotion cannot be awakened by the sight of flowers and candlelight, by the tabernacle on a spotless altar, or by the pageantry of priests in rich and colorful vestments. He will not see the Host and the Chalice lifted up on high, nor the gold of the Monstrance raised in Benediction. These are the problems with which we must cope in teaching religion to our blind children. Our teaching must not be a matter of mere words because we have the great responsibility of making up to them all that is absent through lack of sight. We have the delicate task of placing in their hands the gift of faith, a prop upon which they may

lean in times of difficulty, a goal toward which they may constantly strive, and the source of a happy resignation to God's will.

In this discussion, let us not merely consider the children being taught in our Catholic residential schools for the blind who make up only a very small percentage of Catholic blind children. There are hundreds of others in public school classes and in the state residential schools for the blind, and it is for these groups that the parish priests must be responsible. It should be ascertained whether these children have received the sacraments, and whether or not they attend Mass or other devotions. If the family does not take the child to church regularly, some tactful way should be found of introducing a suitable guide. The blind child should be encouraged to participate in the life of the parish as much as possible, perhaps by singing in the choir, or by joining a Catholic scout troop. If he is not being taught at home or at school, some method should be devised for giving him religious instructions.

If classes for blind children can be conducted in public schools, why is it that our parochial schools are so slow in taking up the work of caring for our Catholic blind children? We seem to be so busy with the big things of life—big churches, big schools, big classes—that we have no time left for the little charities. More sighted people should interest themselves in learning Braille and in discovering the real difficulties and capabilities of the blind. Helen Keller is now engaged in raising funds for the blind of Europe, not merely to provide them with necessary food and clothing but to furnish them with printing presses so that Braille books and magazines may also be supplied. In all this great country of ours the Xavier Library is the only Catholic library for the blind. We, like courageous Helen Keller, should interest ourselves in finding the means of providing Braille presses that could be used in transcribing books and magazines for our Catholic blind children. If we would do

this, our blind children could have the same textbooks in Braille that are being used in the parochial schools, and they could be supplied with suitable Catholic reading. Juvenile fiction, poetry and hymns need to be transcribed plentifully in Braille. A monthly Braille magazine should be distributed that would meet the needs and tastes of our youngest Catholic finger readers. These are just some of the things that should be done for our children who are not in Catholic residential schools for the blind, but so far the only works in their behalf are the Xavier Library in New York and the Catholic guilds for the blind in Boston, Buffalo and Brooklyn. If these noble works could be multiplied so that there would be a Braille library and a guild in every large city, then our blind children would not be like the heathen, waiting in the darkness for someone to open the door and show them the light of faith.

Even in our residential schools for the blind, the task of teaching religion is not easy. Teaching by mere words is a waste of time, for the children's minds quickly become distracted, and a more concrete method of presenting the lesson must be found. We know that the catechism has an important place in religious instruction as a definer of doctrine, but too much time should not be spent in learning the answers by rote. My own experience has proved that the children will gain more from informal discussions of the catechism questions than they will from learning the answers word by word. Memorizing unfamiliar words is very tedious, and children will not learn much from any lesson they do not enjoy. They find Bible history fascinating, and their spirits are uplifted by the singing of hymns, but even in our residential schools we again cry out for more printing presses to duplicate books in Braille. We have no Bible history that can be used by a class of primary children, and no suitable hymn books.

But of course the greatest need of all is to teach the Mass. When the blind child can once grasp the beauty and signifi-

cance of the Holy Sacrifice, the key that unlocks the treasures of his faith has been put into his hands. Here the sense of touch must take the place of seeing. The children should be allowed to examine the vestments and altar linens so that they can learn their names and uses. At the Lavelle School the boys have constructed several models of our altar, and the girls have helped to line the miniature tabernacle and to hem the tiny altar cloths. Even our totally blind boys are taught to serve at Mass, and the girls are encouraged to dust the chapel and to assist the sacristan in putting out the vestments. Beginning with the first grade, all the children are taught the Latin responses and, if only we had the Sunday Missal in Braille, the older children could look up the proper of the Mass for each Sunday.

However, in our teaching of religion we must not become more zealous than Holy Mother Church. The Church demands only the minimum observance of rules from her children, so in our residential schools we must not multiply devotions endlessly with rosaries, litanies and novena prayers. If we drag the unwilling youngsters from their beds at an early hour every day to attend Mass, they will think it is a sin not to attend daily, or they will not know on what days they are obliged to go to Mass. No, the teaching of religion to blind children must be done in a very subtle way because God has so ordained it that from the time man reaches the use of reason he begins to exercise his free will. Teachers of blind children must often seek guidance in prayer so that they can present the subject of religion in such an attractive way that the children will be eager to receive the sacraments and will voluntarily attend Mass whenever possible. Every blind child should be provided with a rosary even if they are continually being lost or broken. Each Christmas children are given new toys, so why not a new rosary each year, or oftener if necessary? The children should be encouraged to choose their own private devotions, and small statues and medals should be

freely distributed. Of course religion should be correlated with other subjects as much as possible, and the distribution of rosaries, statues and medals may be made in the form of rewards for excellence or effort in any subject.

The great need then, is to teach religion to blind children in such an attractive, concrete way that when they are grown men and women it will become a practical part of their daily lives like Braille, typing, carpentry or knitting. But in order to achieve this high ideal by which all our Catholic blind children may be benefited, we need the whole-hearted cooperation of our parish priests and parochial schools. Guilds for the blind should be started in every city, modeled after the one founded by Father Connelly in Boston, printing presses and Braille libraries should be multiplied, and the religious needs of each Catholic blind child should be discovered and supplied. In trying to accomplish the great things, again I say we are apt to overlook the little charities that lie so near our doors. Our Lord asked that the little ones be brought to Him, and if we bring Him into the hearts of these blind children, may we not hope to hear on some future day those gracious words: "Inasmuch as ye did it to the least of Mine, ye have done it unto Me."

In closing, let me lead you back to the Easter lilies, the symbol of the Resurrection. I have seen blind people, many of whom were brought up in our Catholic schools, lose their faith when confronted with the temptations and disillusionments of adult life, but, thank God, I have also known blind men and women to whom their faith was both chart and anchor as they sailed life's difficult sea. Although God sometimes performs miracles of grace for those who are ignorant and uninstructed, I feel sure that those who have wandered away from the fold never rightly understood or appreciated the truths of their religion. Let those of us who have experienced the fullness of God's grace exercise more charity in imparting the knowledge and the love of God to our blind children. Then, as they breathe the fragrance

of the Easter lilies on our altars, they will know the promise of a fuller life beyond where the beauty of God shall be the first vision their eyes shall know.

PRE-SCHOOL AND THE BLIND CHILD

SISTER ROSE MAGDALENE, C.S.J.
ST. JOSEPH'S SCHOOL FOR THE BLIND
JERSEY CITY, N. J.

A blind child's early years should be no different than those of a seeing child. Their early life and training should be one of life and love. It takes patience and understanding on the part of parents and all those who come in daily contact with children, but a blind child can and will grow up to act normally and do things just as other children.

The soul of a blind child may be compared to the loveliest flower that grows in the garden of God. It begins life from weakness and knowledge and reclines to heaven from the clay and clod. The child's soul comes from God, it is here for God, and it is up to each and everyone of us to see that it goes back to God.

Parents of blind children often come to us with such remarks as these: "I have a blind child. What can I teach him? What can he learn? I'm afraid he'll hurt himself if he tries to walk alone; he'll bump into something." These are the queries that prompted us here at St. Joseph's School for the Blind in Jersey City, N. J., last year, to start a pre-school for blind children. At present we have seven little ones, ages from three years to five years.

Naturally the parents of a blind child will want their little boy or girl to grow up as normal as possible, to be independent, to walk alone, to learn to dress and eat alone, to play with other children, to give and take. If the child is disciplined well in his early years, he becomes capable of disciplining himself later on. The mother should talk often to her child. Hearing her voice will help him to learn to talk. Tell him the names of his clothes, the parts of his body as he puts his clothes on. In this way he will associate the object with its name and try to say things correctly. When the child has learned to speak, his many questions

should not be ignored. Take time and patience to answer him, as this is the only way he has of learning about the world in which he lives. Make his life full of experiences by taking him to the stores. Let him touch things, remembering always that all he will learn will depend on how you explain it to him. Show pleasure in all the child's efforts and don't forget to praise him. When he bumps or hurts himself, be sympathetic, but do not make mishaps seem important by petting the child. This sometimes upsets self-confidence which is one of the most important factors of the blind child's life. When the child is old enough to walk, see that he does not walk with his hands stretched out to feel where he is going. This habit will eventually make him conspicuous. If the child does not walk too fast, he will eventually learn to sense where he is going without bumping. Teach him to jump, skip and hop. There is no reason why his handicap should keep him from all pleasant activities that all children enjoy. Make mealtime a pleasant and calm occasion. Never let it become a time of nagging and scolding, but keep calm and under control. Give meals at the regular times and help him to enjoy his food and to be thankful to the Giver of all Gifts for his daily bread.

"Go to sleep and dream about the angels" should always be your blind child's only thought going to bed. He should not be told about ghosts, or that the bogy man will get him. These should never be mentioned. Be sure that you never scare him; this may be a terrifying thing to him. If the child becomes afraid, reassure him that you are near him and never take him out of bed. Do not stay with him until he goes to sleep. If he claims to be afraid of the dark, take him around his room and let him know that there is nothing in the room to be afraid of, only furniture which is there to help him just as his little bed serves him. Teach him that night brings rest and peace to our tired bodies. A rest in the afternoon refreshes a blind child even if it is just sitting down quietly listening to music. A blind child uses up much energy trying to get around and finding his way in play.

A seeing child learns to play without any assistance whereas a blind child will not know unless someone tells him and calls his attention to the fact that this or that is a toy, something to amuse himself with. Show him how interesting toys can be. You must teach him to play just as you would, to eat and dress. Teach him to use push toys, such as wagons, bicycles, sliding boards, and swings. These all help to develop the large muscles of arms, legs and back necessary for good co-ordination and good posture. The use of musical toys for blind children keeps them happy, and at the same time that they are listening to the sounds they are learning a love of music. Teaching a child simple rhythm is good, and amusing music boxes, accordions, toy pianos, drums are all suggestive for this purpose. Playing house is great fun for blind children. At present here at the school we have a doll house. Each day we play in a different room. In this way the little ones can tell what furniture belongs in a bedroom, kitchen, bathroom, etc. In their little minds they form pictures of each room. Another time we may clean house. The child is given a small broom, duster, or mop, and soon she realizes just what makes up a day's work for mother. Some days we play washing and ironing. We have a tiny scrubbing board. It is lots of fun, especially when we provide a small clothesline and clothespins that can be used to hang up the clean clothes for the dolly. Encourage them to imitate you in all these things; it will make their lives normal and interesting.

Countless benefits come to children from learning to work with their hands; one is orderliness, by insistence upon a place for everything and everything in its place. There can be no worthwhile accomplishment with blind children without thoughtful planning and hard work.

In the environment of the pre-school, the child has companions of his own age and gradually learns that he is one of a social group. He is still an individualist but his attention is directed towards others and such training in social behaviour fits him for the larger life of school which is to

come later on. Social training is of utmost value to the blind child, for he is liable to be shut up within himself. A life of activity which is shared with others creates a more fruitful reaction to his environment.

"Jesus teach me how to pray!" What better way to start to train blind pre-school children mentally than by teaching of the prayers. Christ himself gave us the "Our Father," which is now available on records. The child is not only taken up mentally with each word, but he repeats it and soon in his little unknown world he has developed a greater love for God, who has created him. Memorizing of the A B C, counting the fingers and toes which are so useful to their little bodies, and counting the stairs are all means in developing the mental capacity. By sense of touch they form mental pictures in their keen little minds.

Love of country is one of the loveliest affections of the human heart. The land of our birth has a claim on the love and loyalty of every blind child's heart. Patriotism is a sentiment rooted deeply in human nature. It is really wonderful to see a blind child with a love for his country and his flag's colors, the red, the white, and the blue. This becomes a part of his day's play when the little ones march to the tune of "You're a Grand Old Flag." Our children in their early years are taught to love their country as a parent who is a good provider. This country has provided our little ones with love, peace, liberty and freedom.

Every little blind child who comes into life, whatever his color, race, or creed, is a traveler towards heaven. He is taught "Do good and avoid evil." Little children like to be good. Where we, as teachers and parents, make mistakes is in using too many "Dont's" and not enough "Do's." Bring out the advantages of being good to the small child and soon he'll know no other way of playing only the fair and honest way. Every child loves kindness so that little examples of kindness by parent and teacher sow its seed in the hearts of the little ones. Goodness and kindness may all be summed up within Shakespeare's words, "How far

that little candle throws his beams! So shines a good deed in a naughty world."

The development of personality and character through doing requires much ingenuity and insight on the part of the teacher of the young blind child. All virtues must be practiced to become inculcated, and, in particular, special opportunities must be afforded the blind child of sharing with and helping others. Great attention must be paid to this aspect of character development since, owing to his greater dependence, the blind child expects to receive help rather than give it. There should be much freedom in action and in choice of occupations. The teacher needs to follow the guidance of the blind child himself, remembering that his world is different from that of the seeing. Formal lessons for blind children should not begin until the child has indicated that he is ready for them, which will normally be at a later age than with a seeing child. Without love and appreciation the very roots of a blind child's soul wither. It is up to each and everyone of us as teachers of the blind children to keep their hearts and souls close to God, with the happy thoughts of the day they will see the gates of paradise and God their Eternal Light.

A CLOSED RETREAT FOR THE BLIND

SISTER M. LOUIS, C.S.J.
ST. MARY'S INSTITUTE
LANSDALE, PA.

"Retreat . . . it is to put your hand
In Christ's your Friend's dear Hand,
To let Him take you far away
Into a charming land.
And to talk to you quite simply
Of the things He wants to do
Inside your soul as He walks
Up the Road of Life with you."

Several years ago a program was formulated to provide our blind of Philadelphia and its environs with the benefits of an annual retreat very similar to those enjoyed by the seeing. This has proven a garden spot in the year, a time keenly anticipated and lovingly remembered.

There are, naturally, some small differences in the observance of the retreat, necessitated by the physical handicap, but these need not lessen the spiritual benefits of the exercises. The conferences at a closed retreat of this type are identical with those for the seeing. Each person is provided with a seeing guide whose charge it is to read to the retreatant, escort her about the building and take care of her many little needs. The surroundings being unfamiliar to the blind, this service is indispensable during their stay at the retreat house. Some very fine friendships are developed through this companionship in prayer, associations that are beneficial to both parties—and even more important, these contacts of the seeing with the blind help give the guides a better understanding and a keener appreciation of the normality of those whose physical world is in darkness but whose mental and spiritual kingdom is without bounds. Above and beyond all this, the special value of these retreats lies in the fact that so many of the blind living in their own homes, restricted in their contacts with the Church during the year, are given an opportunity to

renew their religious fervor in the course of these days of spiritual refreshment.

This annual event opens on Friday evening and it is indeed an eager, happy group that arrives at the Retreat House, anticipating a truly spiritual reunion.

Retreat silence is not strictly observed, else perhaps the week end might prove heavy on the hands of all. Singing plays a major part during the interim between conferences. Many of the young people, having unusually fine voices, employ them in praising their Eucharistic Host during these privileged days, especially at Holy Mass, Benediction of the Most Blessed Sacrament and in particular during the Holy Hour which is an important part of the exercises. Much time is also allowed for private consultation with the Retreat Master.

Great good can be accomplished in reaching into the lives of these dear friends of the Sacred Heart. On one occasion, the priest presiding requested the Sisters to lay out for the benefit of the retreatants the vestments for the Holy Sacrifice and for Benediction. These Father described to a most appreciative audience. Also in order to give the retreatants an opportunity of learning a little more about the properties of the altar when set up for Mass, he permitted them to "see" with their fingers the Tabernacle, the missal, the charts, candlesticks, the finger bowl and altar linens. To us who are blessed with sight, this tactual acquaintance may seem a small thing, but to those deprived of this faculty it means a great deal to be able to picture by mental perception the image of things as they are.

The hours of retreat seem to fly by on winged feet, leaving behind a sweet fragrance of things heard, of silence shared, a brief period of personal adoration and communion with their "Changeless Friend."

The last formal function of the retreat is the solemn procession to Our Lady's Grotto, which is followed by Benediction of the Blessed Sacrament and the bestowal of the Papal Blessing. Then folding their chapel veils, which have been worn all during the precious days of prayer, the

retreatants make their way to the dining hall—a rejuvenated, joyous group—now ready to say their farewells over the tea cups. Oh, yes—there is a very special "high" tea served on this closing afternoon, the last kind gesture of the good Daughters of Saint Dominic, who have been the gracious hostesses of the retreatants for the week end.

These retreats give to the blind an opportunity to count their spiritual blessings. They prove an oasis in the silence of which they may look back over the days spent, and forward across the days to come. They provide that much needed pause in the course of a busy year, when the soul divested of the pressure of the world can examine, reflect, resolve, and thank God for His infinite goodness—a special time of unhurried, loving intercourse with Him.

The total value of these closed retreats cannot be fully estimated, for who can know the soul of another? If based on the quick, willing cooperation of those making the exercises, they are indeed most successful. It is truly said that the benefits derived from these hours in seclusion are in proportion to the individual effort put into them. The blind put their whole hearts and souls into this week end hidden with God. Hence their reward, both to themselves and others, must be filled to overflowing.

"Retreat . . . it is to look at Him and see
How beautiful He is,
To learn that all the sweetest joys
Lie just in being His.
It is to take your own young heart
And give it to your Friend.
And ask Him to keep it.
Till the Journey's End."

And this and much more is what a closed retreat at Prouille means to our young sightless people. A brief history of the Retreat Movement in several Dioceses will be appended to this paper.

RETREAT MOVEMENT IN THE ARCHDIOCESE OF BOSTON

It began about nineteen years ago with retreats for women at the Convent of the Cenacle in Brighton. Mother Mary Shannon, a Religious of the Cenacle, gathered around

her a group of devoted business and professional women who formed the St. Raphael's Guild. Their work was to sponsor week-end retreats for blind women and girls. These sponsors financed the project from their personal resources.

About nine years later the Very Rev. Lucian Gallagher, O.F.M., opened the doors of St. Francis' Friary in Brookline and held the first closed retreat for blind men in the archdiocese. The members of St. Francis League generously provided guide service and transportation.

About the same time, a similar movement for blind boys was inaugurated by the late revered Father Leo Gilleran, S.J., of Boston College. Today, women and girls attend retreats at the Cenacle Convent in Brighton; the same privileges are provided for the boys at Campion Hall, Andover, under the care of the Jesuit Fathers; the men make their exercises at the Franciscan Friary at Brookline.

Retreats, as all other services to the blind in the above mentioned archdiocese, are financed by the main office of the Catholic Guild for the Blind located at 49 Franklin Street, Boston, Mass.

THE DIOCESE OF BROOKLYN

The Retreat Movement in the Diocese of Brooklyn was inaugurated among the men by the Vincentian Committee for Service to the Blind, of the St. Vincent de Paul Society in the year 1940. Retreats have taken place yearly since then. It is usual to hold them over the last week end in June at the Bishop Molloy Retreat House, Jamaica, Long Island. The Passionist Fathers are in charge.

The activity is now under the auspices of the Catholic Guild for the Blind which provides guide service and transportation. It has financed the embossing in Braille of two books which are used extensively during the retreat, namely, "Prayers and Devotions for Retreat" and the "Holy Hour." The common procedure is to have the blind take turns in leading the prayers at all the retreat exercises. An average of sixty-five men attend annually.

Retreats for women in Brooklyn have been directed and sponsored by Anthonian Hall, a residence for blind women,

which is under Catholic auspices. In the first years the retreat was held in the Chapel of the Hall. More recently it has been given at the Monastery of the Precious Blood and at the Cenacle on Riverside Drive, New York City. The same Guild provides guide service and transportation as does so for the men's retreats.

THE ARCHDIOCESE OF PHILADELPHIA

In 1943 Mrs. Irene Hisler learned of the work that had been done in other retreat houses toward the establishment of a similar privilege for the blind. Impressed by these good reports, Mrs. Hisler undertook the organization of a week end of prayer for them at the Dominican House of Our Lady of Prouille, Elkins Park, Pa. With the quiet competency which characterizes her, this good lady enlisted support from the various seeing groups attached to the above mentioned Retreat House.

The first retreat for the women and girls of the diocese was held from December third to fifth, nineteen forty-three, with sixty-two blind and a corresponding number of guides following the exercises under the able direction of Very Rev. Robert Slavin, O.P. They were days of great joy for the retreatants and even more so for the guides who were cheered and humbled by the edifying acceptance of their charges in regard to the handicaps of blindness. Girls of high school age and the older women of St. Mary's Institute, Lansdale, Pa., as well as pupils from the State School for the Blind at Overbrook, Pa., and a number of girls and women from the various parishes of Philadelphia, constituted the original group. By 1946 the number of retreatants had increased to one hundred ten, and last year, 1947, the number totaled one hundred thirty.

In conclusion it seems safe to say that the possibilities of a program of Catholic Action for the benefit of the blind throughout the country are limitless. It is truly Catholic Action when we realize the great amount of volunteer service performed under the direction of the Church—"the participation of the laity in the work of the Apostolate under the supervision of the Hierarchy."

APPENDIX

OFFICIAL PROGRAM

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

OPENING MASS

WEDNESDAY
March 31
9:00 A. M.
St. Mary's Cathedral
Van Ness Ave. and O'Farrell St.

SOLEMN PONTIFICAL MASS
Celebrant, The Most Rev. Hugh A. Donohoe, D. D., *Auxiliary Bishop of San Francisco.*
SERMON AT THE MASS
The Most Rev. John J. Mitty, D. D., *Archbishop of San Francisco.*
Director of Music: Rev. Joseph S. Martinelli, *Assistant Superintendent of Catholic Schools, San Francisco.*
Clergy and Brothers will vest in the lower church of the Cathedral.

CIVIC RECEPTION OF THE DELEGATES

11:00 A. M.
Civic Center
War Memorial
Opera House

Chairman: Rt. Rev. James T. O'Dowd, Ph.D., *Superintendent of Catholic Schools, San Francisco.*

WELCOME TO THE DELEGATES
The Honorable Elmer Robinson, *Mayor of San Francisco.*
Mr. Herbert Clish, Ph.D., *Superintendent of Public Schools, San Francisco.*
Greetings to the Delegates from the President General. The Most Rev. John T. McNicholas, O.P., S.T.M., *Archbishop of Cincinnati.*
ADDRESS: Social Responsibility of Catholic Educators. The Rev. Gerald G. Walsh, S.J., *Fordham University, New York, N. Y.*

PUBLIC MEETING

8:00 P. M.
Civic Center
War Memorial
Opera House

Chairman: Mr. Harold R. McKinnon, LL.D.
ADDRESS: Christian Education for Democracy.
The Honorable James E. Murray, *U. S. Senator from Montana.*
MUSIC: Orchestra of the College of the Holy Names. *Oakland, Calif.* Mr. Herman Trutner, *Conducting.*

CLOSING MEETING

ADDRESS: Most Rev. John T. McNicholas, O.P., S.T.M., *Archbishop of Cincinnati.*
ELECTION OF OFFICERS OF THE GENERAL ASSOCIATION.
READING OF RESOLUTIONS.
ADJOURNMENT.

REGISTRATION AND EXHIBITS

It is important that all who attend the meetings should register at the Registration Desk in the Main Arena of the Civic Auditorium.

The exhibits will include displays by leading firms that specialize in materials that are helpful to Catholic schools. All delegates are urged to give as much time as possible to visiting the exhibits.

SEMINARY DEPARTMENT

OPENING MEETING.

APPOINTMENT OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS.

The Seminary Priest and the Dignity of the Seminarian.
Very Rev. Thomas C. Mulligan, S.S., *St. Patrick's Seminary, San Francisco, Calif.*

Paper: RECORDINGS AND SACRED ELOQUENCE.
Rev. Oscar J. Miller, C.M., *St. John's Seminary, Los Angeles, Calif.*

Paper: ENCYCLICAL ON LITURGY.
Very Rev. Robert E. Brennan, *Los Angeles, Calif.*

Paper: RELATIONSHIP BETWEEN PASTORS AND THE DIOCESAN SUPERINTENDENT OF SCHOOLS.
Rev. Felix N. Pitt, Ph.D., *Secretary, Catholic School Board, Louisville, Ky.*

JOINT MEETING WITH MINOR SEMINARY SECTION.

Paper: PSYCHIATRIC AIDS FROM A CATHOLIC'S POINT OF VIEW.
John M. Nagle, M. D., *San Francisco, Calif.*

Paper: REQUISITE QUALIFICATIONS FOR SEMINARIANS WITH REGARD TO THE LAW OF CELIBACY.
Very Rev. Joseph D. O'Brien, S.J., *Rector, Alma College, Alma.*

OPEN FORUM DISCUSSION OF SEMINARY PROBLEMS.
REPORTS OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS.
ELECTION OF OFFICERS.
ADJOURNMENT.

FRIDAY
April 2
9:30 A. M.
Civic Auditorium
Room 403

MINOR SEMINARY SECTION

OPENING MEETING.

WEDNESDAY
March 31
2:00 P. M.
Civic Auditorium
Room 402

Paper: THE CONFESSOR IN THE MINOR SEMINARY.
Rev. Charles G. Fehrenbach, C.SS.R., *St. Mary's College, North East, Pa.*

Paper: THE MINOR SEMINARY LIBRARY.
Rev. Oscar F. Auvil, S.J., *Jesuit Novitiate, Sheridan, Ore.*

Discussion: THE MODERN SEMINARIAN.
Very Rev. Francis J. Rock, S.S., *St. Joseph's College, Mountain View, Calif.*

APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS.

THURSDAY
April 1
9:30 A. M.
Civic Auditorium
Room 402

Paper: THE COURSE IN CIVICS AND AMERICAN HISTORY IN THE MINOR SEMINARY.
Rev. Reginald McDonough, O.F.M., *St. Anthony's Seminary, Santa Barbara, Calif.*

Paper: THE STUDY OF LATIN AND GREEK IN THE MINOR SEMINARY.
Rev. James T. Campbell, S.S., *St. Joseph's College, Mountain View, Calif.*

Discussion: TEACHING ART AND MUSIC APPRECIATION IN THE MINOR SEMINARY.
Very Rev. Herbert Patterson, O.F.M., *St. Anthony's Seminary, Santa Barbara, Calif.*

JOINT MEETING WITH SEMINARY DEPARTMENT.
Note—For this joint meeting, please refer to the program of the Seminary Department.

2:00 P. M.
St. Patrick's Seminary
Menlo Park

Paper: THE COURSE OF STUDIES IN MINOR SEMINARIES ON THE PACIFIC COAST.
Very Rev. Robert T. Brown, C.M., *Los Angeles College, Los Angeles, Calif.*

FRIDAY
April 2
9:30 A. M.
Civic Auditorium
Room 402

REPORTS OF THE COMMITTEES ON NOMINATIONS AND RESOLUTIONS.
ELECTION AND INSTALLATION OF OFFICERS.
ADJOURNMENT.

COLLEGE AND UNIVERSITY DEPARTMENT

OPENING MEETING.

Paper: EDUCATION AND THE DIGNITY OF MAN.
Mr. Guy Montgomery, Ph.D., *Berkeley, Calif.*

Panel Discussion: President's Commission on Higher Education.
Mr. Francis J. Brown, Ph.D., *American Council on Education, Washington, D. C.*
Right Rev. Msgr. Frederick G. Hochwalt, *Secretary General, N.C.E.A., Washington, D. C.*
Sister Mary Peter, O.P., *Rosary College, River Forest, Ill.*
Mr. Martin R. P. McGuire, Ph.D., *Catholic University of America, Washington, D. C.*

COMMITTEE REPORTS.

BREAKFAST MEETING, Committee on Inter-American affairs.

Address: THE AMERICAS; PSYCHOLOGICAL ATTITUDES: POLITICS, FINANCE AND RELIGION.
Rev. Peter Masten Dunne, S.J., *Professor of History, University of San Francisco, San Francisco, Calif.*

Paper: SCHOLARS IN THE D. P. CAMPS.
Rev. Edward B. Rooney, S.J., *Jesuit Educational Association, New York, N. Y.*

Paper: THE SOCIAL PROGRAM OF THE CHURCH.
Very Rev. Msgr. Patrick J. Dignan, Ph.D., *Superintendent of Catholic Schools, Los Angeles, Calif.*

COMMITTEE REPORTS.

LUNCHEON MEETING, Advisory Committee to the National Federation of Catholic College Students.

Committee on Graduate Study

Paper: TOMORROW'S CHALLENGE TO CATHOLIC EDUCATION.
Rev. Robert J. Henle, S.J., *Dean, School of Philosophy and Science, St. Louis University, St. Louis, Mo.*

Paper: GRADUATE SCHOOL AND PROGRAM OF GENERAL EDUCATION.
Mr. Urban H. Fleege, Ph.D., *Marquette University, Milwaukee, Wis.*

Round Table: STIMULATION AND COORDINATION OF RESEARCH IN CATHOLIC GRADUATE SCHOOLS.
Discussion: Rev. Edward J. Drummond, S.J., *Dean, Marquette University, Milwaukee, Wis.* — 4:00 P. M. California Hall Room 201

DELTA EPSILON SIGMA MEETING.

Paper: FEDERAL LEGISLATION.
Rev. William E. McManus, *Assistant Director, Department of Education, N.C.W.C., Washington, D. C.* — FRIDAY April 2 9:30 A. M. California Hall Auditorium

Paper: STUDENT RELIEF CAMPAIGN.
Mr. John Cunningham, *Loyola University of Los Angeles, Calif.*

COMMITTEE REPORTS. — 2:00 P. M. Civic Auditorium

MEETING OF THE DEANS OF COLLEGES FOR WOMEN. — Larkin Hall

SECONDARY SCHOOL DEPARTMENT

OPENING MEETING. — WEDNESDAY March 31 2:00 P. M. Civic Auditorium

Paper: A GENERAL STATEMENT CONCERNING LIFE ADJUSTMENT EDUCATION FOR YOUTH.
Rev. Bernardine B. Myers, O.P., *President of the Department, Member of the National Commission on Life Adjustment Education for Youth, Oak Park, Ill.* — Larkin Hall

Panel dealing with Three of the Implications Contained in the Prosser Resolution: — THURSDAY April 1 9:30 A. M.

1. IMPLICATIONS CONCERNING CITIZENSHIP.
   Brother John McCluskey, S.M., *Principal, St. Monica's High School, Santa Monica, Calif.*
2. IMPLICATIONS CONCERNING HOME AND FAMILY LIFE.
   Sister Mary Annetta, P.B.V.M., *Presentation Academy, San Francisco, Calif.*
3. IMPLICATIONS CONCERNING WORK EXPERIENCE.
   Rev. A. E. Egging, M.A., *Superintendent of Catholic Schools, Diocese of Grand Island, St. Paul, Neb.*

Panel to Consider the Contribution that Catholic Religious Education Can Make to the Life Adjustment Program: — 2:00 P. M.

1. SELF-DISCIPLINE THROUGH RELIGIOUS MOTIVATION—The Practical Christian Basis for Life Adjustment.
   Rev. Thomas Lawless, O.S.F.S., *Wilmington, Del.*
2. CHRISTIAN MORALITY—The Index of a Christian Life.
   Sister Joan Marie, S.H.N., *Oakland, Calif.*
3. MODERN ECONOMICS VERSUS CHRISTIAN ETHICS.
   Rev. William Smith, S.J., *Brooklyn, N. Y.*

4. CATHOLIC DOGMA—A Challenge to Collectivism and Secularism.
Very Rev. Msgr. Patrick J. Dignan, Ph.D., *Los Angeles, Calif.*
5. LIFE ADJUSTMENT THROUGH CATHOLIC ACTION—The Spiritual Outcomes of Catholic Education.
Brother Paul Sibbing, S.M., *Dayton, Ohio.*

FRIDAY
April 2
9:30 A. M.

Paper: IMPLICATIONS CONTAINED IN THE LIFE ADJUSTMENT PROGRAM CONCERNING THE TOOLS OF LEARNING.
Rev. Anselm M. Townsend, O.P., *Fenwick High School, Oak Park, Ill.*

Paper: THE TOTAL EXPERIENCE OF THE SCHOOL CHILD FOR LIFE ADJUSTMENT EDUCATION.
Rev. Edmund J. Goebel, Ph.D., *Superintendent of Catholic Schools, Milwaukee, Wis.*

ADJOURNMENT.

SCHOOL SUPERINTENDENTS' DEPARTMENT

THURSDAY
April 1
2:00 P. M.
Civic Auditorium
Room 403

OPENING MEETING.

Address: Rev. James H. Keller, M.M., *Maryknoll, N. Y.*

Address: Rev. Edward B. Rooney, S.J., *Jesuit Educational Association, New York, N. Y.*

ELEMENTARY SCHOOL DEPARTMENT

WEDNESDAY
March 31
2:00 P. M.
Civic Auditorium
Polk Hall

BUSINESS MEETING.

APPOINTMENT OF COMMITTEES.

Paper: AN INTERPRETATION OF THE GENERAL THEME OF THE CONVENTION.
Mr. Joseph Scott, *Attorney at Law, Los Angeles, Calif.*

THURSDAY
April 1
9:30 A. M.

Panel Discussion: THE SOCIAL STUDIES PROGRAM IN CATHOLIC AND PUBLIC SCHOOLS.
Chairman: Rev. Felix N. Pitt, Ph.D., *Secretary, Catholic School Board, Louisville, Ky.*
Panelists, Rev. David Fullmer, Ph.D., *Assistant Superintendent of Catholic Schools, Chicago, Ill.*
Mr. William Odell, Ph.D., *Superintendent of Public Schools, Oakland, Calif.*

DISCUSSANTS: Sister M. Carmela, C.S.J., *Supervisor of Schools, Los Angeles, Calif.*
Miss Maude Coburn, *Teacher, Public Schools, Oakland, Calif.*

Panel Discussion: THE CATHOLIC SCHOOL'S RESPONSIBILITY TO PARTICIPATE IN THE LIFE OF THE COMMUNITY. — 2:00 P. M.

Chairman: Rev. John Voight, Ph.D., *Superintendent of Catholic Schools, New York, N. Y.*
Panelists: Mr. Frank J. Kelly, *Personnel Manager, American Can Company, San Francisco, Calif.*
Rev. Leo W. Powleson, Pastor, *St. Patrick's Church, San Francisco, Calif.*
Rev. Charles J. Mahoney, Ph.D., *Superintendent of Catholic Schools, Rochester, N. Y.*
Sister Alice Joseph, O.P., *Principal, St. Brendan's School, San Francisco, Calif.*

BUSINESS MEETING: Reports of Committees. — FRIDAY April 2 9:30 A. M.

Paper: THE CHRISTIAN CONCEPT OF DISCIPLINE.
Rev. Thomas J. McCarthy, Ph.D., *Editor, "The Tidings," Los Angeles, Calif.*

ADJOURNMENT.

CATHOLIC BLIND EDUCATION SECTION

Civic Auditorium, Room 404

OPENING MEETING. — THURSDAY April 1 9:30 A. M. Civic Auditorium Room 404

Paper: RELIGION IN EDUCATION OF THE BLIND.
Sister Mary Alma, O.P., *Lavelle School for the Blind, New York, N. Y.*

Paper: PRE-SCHOOL AND THE BLIND CHILD.
Sister Rose Magdalene, S.S.J., *St. Joseph's School for the Blind, Jersey City, N. J.*

Paper: A CLOSED RETREAT FOR THE BLIND. — 2:00 P. M.
Sister M. Louis, C.S.J., *St. Mary's Institute for the Blind, Lansdale, Pa.*

INFORMAL DISCUSSION WILL FOLLOW EACH PAPER.

GENERAL REPORT ON THE ACTIVITIES FOR THE BLIND.

ADJOURNMENT.

CONVENTION SERVICE

Luncheons for Delegates

Luncheons for Delegates at a nominal cost will be served in the Concourse of the Civic Auditorium.

Lounges for Sisters
Civic Auditorium

Convention Headquarters and Pressroom
Room 108, Civic Auditorium

Sightseeing for Visiting Sisters

A sightseeing tour of San Francisco has been arranged for visiting Sisters. They are asked to leave their names at the registration desk of the Civic Auditorium before Thursday noon, April 1.

Post Office

The Post Office is located at the Registration Desk in the Main Arena of the Civic Auditorium. Mail should be called for daily.

Lost and Found Service

This service is also located at the Registration Desk in the Main Arena of the Civic Auditorium.

Streetcar Service

Sisters are permitted to ride the streetcars of San Francisco without charge.

SCHEDULE OF MEETINGS

TUESDAY March 30	4:00 P. M.	Executive Committee, Secondary School Department	Civic Auditorium Room 403
	4:00 P. M.	Executive Committee, Elementary School Department	Civic Auditorium Room 402
	8:00 P. M.	General Executive Board	Diocesan Superintendent's Office 1000 Fulton St.
WEDNESDAY March 31	9:00 A. M.	Solemn Pontifical Mass	St. Mary's Cathedral
	10:00 A. M.	Committee on Membership, College and University Department	Civic Auditoriu Room 403
	11:00 A. M.	Civic Reception of the Delegates	Civic Center War Memorial Opera House
	12:00 Noon	Luncheon Meeting, Executive Committee, College and University Department	Palace Hotel English Room
	12:00 P. M.	Luncheon Available at Nominal Cost	Civic Center, Civic Auditoriu Concourse
	2:00 P. M.	Seminary Department	Civic Auditorium Room 403

2:00 P. M.	Minor Seminary Section	Civic Auditorium Room 402	
2:00 P. M.	Secondary School Department	Civic Auditorium Larkin Hall	
2:00 P. M.	Elementary School Department	Civic Auditorium Polk Hall	
2:30 P. M.	College and University Department	California Hall Auditorium Turk & Polk Sts.	
8:00 A. M. to 6:00 P. M.	Exhibits	Civic Auditorium Main Arena	
8:00 P. M.	Public Meeting	Civic Center, War Memorial Opera House	
8:00 A. M.	Breakfast Meeting, Committee on Inter-American Affairs, College and University Department	Palace Hotel Room 2053	THURSDAY April 1
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9:30 A. M.	Elementary School Department	Civic Auditorium Polk Hall	
9:30 A. M.	Blind Education Section	Civic Auditorium Room 404	
2:30 P. M.	Luncheon Meeting, Advisory Committee to the National Federation of Catholic College Students, College and University Department	Palace Hotel English Room	
2:00 P. M.	Luncheon Available at Nominal Cost	Civic Auditorium Concourse	
2:00 P. M.	Seminary Department	St. Patrick's Seminary	
2:00 P. M.	Minor Seminary Section	St. Patrick's Seminary	
2:00 P. M.	School Superintendents' Department	Civic Auditorium Room 403	
2:00 P. M.	College and University Department (Committee on Graduate Study Roundtable)	California Hall Auditorium	
2:00 P. M.	Secondary School Department	Civic Auditorium Larkin Hall	
2:00 P. M.	Elementary School Department	Civic Auditorium Polk Hall	
2:00 P. M.	Blind Education Section	Civic Auditorium Room 404	
4:00 P. M.	Delta Epsilon Sigma Meeting	California Hall Room 201	
7:00 P. M.	Dinner Meeting, School Superintendents' Department	1000 Fulton St.	

THURSDAY April 1 (con.)	8:00 A. M. to 6:00 P. M.	Exhibits	Civic Auditorium Main Arena
FRIDAY April 2	9:30 A. M.	Seminary Department	Civic Auditorium Room 403
	9:30 A. M.	Minor Seminary Section	Civic Auditorium Room 402
	9:30 A. M.	College and University Department	California Hall Auditorium
	9:30 A. M.	Secondary School Department	Civic Auditorium Larkin Hall
	9:30 A. M.	Elementary School Department	Civic Auditorium Polk Hall
	11:30 A. M.	Executive Committee, College and University Department	California Hall Room 201
	12:00 Noon	Closing General Meeting	Civic Auditorium Polk Hall
	2:00 P. M.	Deans of Colleges for Women	Civic Auditorium Larkin Hall
	8:00 A. M. to 3:00 P. M.	Exhibits	Civic Auditorium Main Arena

SPECIAL NOTICE

All papers to be included in the Annual Proceedings should be given to the Secretary of the Department or Section. Unless the above procedure is followed there is no guarantee of publication.

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Bulletin

National Catholic Educational Association

Proceedings and Addresses

Forty-sixth Annual Meeting

SEP 26 1949

August, 1949

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All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America.

Support: It has been the policy of the Association to raise no more money than is sufficient to meet the annual expenses. This amount has always been voluntarily forthcoming without effort, and the Association makes no special appeal for funds. In this way its work is limited to the subjects that are immediate to its purpose. The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work. Membership dues, effective January 1, 1949, are as follows:

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Brother James Wipfield, S.M., Honolulu — Hawaii

SCHOOL SUPERINTENDENTS' DEPARTMENT

President: Rev. Felix Newton Pitt, Ph.D., Louisville, Ky.
Vice President: Rev. Arthur M. Leary, B.S., A.M., Ogdensburg, N. Y.
Secretary: Rev. James N. Brown, San Francisco, Calif.

General Executive Board:

Rev. John Casey, Indianapolis, Ind.
Right Rev. Msgr. Clarence E. Elwell, Ph.D., Cleveland, Ohio

Department Executive Committee:

Ex-Officio Members:

The President, Vice President, and Secretary.

General Members:

Rev. Thomas V. Cassidy, Providence, R. I.
Right Rev. Msgr. Carroll F. Deady, Detroit, Mich.
Rev. Edward H. Latimer, Erie, Pa.
Rev. Edward M. Reilly, Philadelphia, Pa.

ELEMENTARY SCHOOL DEPARTMENT

President: Rev. Thomas J. Quigley, Ph.D., Pittsburgh, Pa.

Vice Presidents:

Very Rev. Msgr. Patrick J. Dignan, Ph.D., Los Angeles, Calif.
Rev. Leo J. McCormick, Ph.D., Baltimore, Md.
Rev. T. Emmet Dillon, Huntington, Ind.
Rev. Cornelius T. Sherlock, Boston, Mass.
Sister Mary Adelbert, S.N.D., Toledo, Ohio
Brother Placidus, C.F.X., Baltimore, Md.

Secretary: Rev. Henry C. Bezou, New Orleans, La.

General Executive Board:

Rev. James N. Brown, Ph.D., San Francisco, Calif.
Rev. Charles J. Mahoney, A.M., Ph.D., Rochester, N. Y.

Department Executive Committee:

Very Rev. Msgr. John J. Voight, A.M., Ed.D., New York, N. Y.
Rev. Jerome V. MacEachin, A.M., East Lansing, Mich.
Right Rev. Msgr. John J. Healy, Little Rock, Ark.
Sister Mary Annunciata, Dallas, Pa.

CATHOLIC DEAF EDUCATION SECTION

Chairman: Rev. Joseph Heidell, C.SS.R., New Orleans, La.
Vice Chairman: Rev. David Walsh, C.SS.R., New Orleans, La.
Secretary: Sister M. Rosarita, Marrero, La.

CATHOLIC BLIND EDUCATION SECTION

Chairman: Rev. John H. Klocke, S.J., New York, N. Y.
Secretary: Sister M. Richarda, O.P., New York, N. Y.

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice President General shall perform his duties. In the absence of the President General and First Vice President General, the duties of the President General shall be performed by the Second Vice President General; and in the absence of all these, the Third Vice President shall perform the duties. In the absence of the President General and all Vice Presidents General, a *protempore* Chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Anyone who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-Laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no By-Law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

Eighteen years have passed since the members of the National Catholic Educational Association met together in Philadelphia to consider the problems of Catholic education. It was good to return to the City of Brotherly Love for the forty-sixth annual convention; and it seemed most opportune in this historical city to deal with the fundamental problem of the relationships of government, religion, and education. The theme of the convention and the famed hospitality of Philadelphia combined to bring together the largest number of delegates ever assembled under the auspices of the Association.

In a challenging and stirring speech the Rev. Robert I. Gannon, S.J., sounded the keynote of the convention. In discussing the relationships of government, religion, and education Father Gannon pointed out the different ways in which centralized government is moving in on us. He noted that some of its advances are inevitable and beneficent since all would admit that the laissez-faire independence of the nineteenth century robber barons had to go and that in today's world some planning is most certainly a proper activity of the Federal Government. But the keynote speaker warned that people should be made to realize that a point can be reached in planning where they begin to surrender their essential liberties.

In his magnificent sermon delivered at the Pontifical Mass which formally opened the convention, Bishop Hugh L. Lamb called upon history to testify to the great contribution that education under Catholic auspices has made to the welfare of our country. "We believe," said Bishop Lamb, "that our schools are not only the bulwark of the church and the main artery conveying the life blood of religion to the body Catholic, but we also believe that they are the bulwark of the state and that they have made a tremendous contribution to the welfare of the nation. For more than one hundred years Catholic schools have trained and sent forth from their classrooms legions of loyal, honest, and God-fearing citizens who have proved by their daily lives that a good Catholic is always a good American."

Bishop Lamb noted that, in spite of this long record of loyalty and devotion, there are still a few Americans who seem to fear the "sinister designs" of the Catholic Church in this country, and to look upon her schools as a danger to the state. "We are all well aware of the recent campaign," said Bishop Lamb, "launched by certain secular educators, editors and others, to discredit our Catholic schools and the other non-tax-supported schools of the nation. They have tried to convince the public that these schools are divisive, un-American and undemocratic. Their propaganda has been nation-wide, and it has influenced Legislatures and even Courts of Justice. They claim that the only American school is the secular school and any other is alien to the spirit of American democracy."

As an answer to these super-patriots Bishop Lamb called upon the facts to demonstrate that the religious school is more in accord with the original ideals of American democracy than the secular school and that the greatest danger to America today is not religious education, but education without religion.

The program of the entire convention shows upon analysis that it was the most varied and perhaps the most fruitful ever offered. Apart from the special meetings, receptions, and concerts, there were in all more than fifty

sessions of academic worth for the delegates to attend. Meetings of the executive committees of all departments and sections were held as well as special meetings of committees on the aims of education, scholarship requests, vocations, and legislative trends. Perhaps one of the greatest advances made by the forty-sixth convention was the opportunity afforded to bridge the educational gap between elementary and secondary schools and between secondary schools and colleges. A special session was held for the administrators of colleges and universities and secondary schools; there was in addition a special meeting for elementary and secondary school principals and school superintendents to discuss the relationships between elementary and secondary schools.

The closing meeting of the convention was electrified by a stirring address of the President General, the Most Rev. John T. McNicholas, Archbishop of Cincinnati, delivered by the Vicar General of the Archdiocese of Cincinnati, the Right Rev. Clarence Issenmann. The President General pointed out that education faces today a crisis in the United States, a crisis that is financial and moral. The financial crisis, said the Archbishop, is insignificant in comparison with the moral crisis. He called upon parents of children of all faiths to examine the moral crisis of education in our country.

"Monopoly in education," said the President General, "is a deadly malady. Supporters of totalitarian philosophy, tyrants of all countries, who want to abolish all freedoms, begin by destroying freedom of education. These subversive forces cannot tolerate freedom of education in building a slave state.

"Our Supreme Court, our federal and state courts, our legislators, our statesmen, our secular press, and our professional educators are all contributing in their respective fields to monopoly of education, probably without serious realization of the devastating movement which they are promoting."

The Archbishop pointed out that business monopoly excludes competition and imposes restraint of trade. He noted that while our government is exerting every influence to abolish all forms of monopoly in business activity, it is nevertheless by a strange contradiction, and seemingly all unaware of its action, fostering a spirit of monopoly of education. Apparently the American people fail to recognize a subtle, insidious, but persistent attack on the freedom of education, branding it as un-American and as a divisive force in our country. The false position and unsound principle that the state is supreme in education are stated as unquestionable facts which can only be challenged by unpatriotic Americans.

The Philadelphia convention is now happily concluded. For a long time to come the delegates will recall with admiration "The Liberty Shrine in '49." All of us are sincerely grateful to His Eminence, Dennis Cardinal Dougherty, for his cordial welcome to Philadelphia. We are grateful, too, to the Auxiliary Bishops, Bishop Lamb and Bishop McCormick, for their magnificent contributions. Special gratitude is, of course, due to the Philadelphia Executive Committee under the chairmanship of the Rev. Edward M. Reilly, which provided for the comfort and convenience of the greatest number of people ever in attendance at the annual meeting.

Work is now under way in preparation for the forty-seventh annual meeting which will convene in the City of New Orleans. A planning committee under the chairmanship of Brother Emilian James, F.S.C., met in Buffalo, N.Y., late in June to prepare the general plan for the next meeting. The successful sessions in Philadelphia established a basic pattern which with some changes can readily be adapted to the needs of the Association in New Orleans.

We are sincerely grateful to the Archdiocese of Philadelphia for all that we have learned and all that has been accomplished there during the forty-sixth annual meeting. The Executive Board extends its sincere thanks to Cardinal Dougherty, to Father Reilly, and to the diocesan committee for their unceasing labors to guarantee the success of our annual meeting. The Association will remember with great affection "The Liberty Shrine in '49."

MEETINGS OF THE EXECUTIVE BOARD

The Cobbles, Rochester, New York

June 30, 1949

The meeting of the Executive Board convened at 11:00 A.M. Present were: Rev. Paul E. Campbell, Pittsburgh, Pa.; Very Rev. John J. Clifford, S.J., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Brother Emilian James, F.S.C., Ammendale, Md.; Rev. Daniel M. Galliher, O.P., Providence, R. I.; Rt. Rev. Edward M. Lyons, Rochester, N. Y.; Rev. Charles J. Mahoney, Rochester, N. Y.; Rev. Julian L. Maline, S.J., West Baden Springs, Ind.; Sister Mary Aloysius Molloy, O.S.F., Winona, Minn.; Rt. Rev. Edward G. Murray, Boston, Mass.; Very Rev. Daniel C. O'Meara, S.M., New Orleans, La.; Brother Eugene A. Paulin, S.M., Kirkwood, Mo.; Rev. Felix Newton Pitt, Louisville, Ky.; Rev. Edward M. Reilly, Philadelphia, Pa.; Rt. Rev. Frederick G. Hochwalt, Washington, D. C.

The minutes of the previous meeting held at San Francisco were adopted as read by the Secretary General.

The Executive Board sent a telegram to His Grace, the Most Rev. John T. McNicholas, Archbishop of Cincinnati, for his kind wishes and for his generous offer of help to the Association.

Father William Cunningham, C.S.C., announced a change in the date of the proposed Inter-American Conference on Catholic Education. According to the new arrangements the conference was scheduled to be held from September 26 to October 6, 1948. Several members of the Board, including Father Cunningham, Brother Paulin, and Father Mahoney, were under consideration as possible delegates.

The discussion of proposals made by the special Planning Committee which had been meeting for several previous days at Rochester was opened by accepting the theme for the convention developed by this committee. The Philadelphia convention would have as its theme "The Relationships of Government, Religion, and Education."

A list of names suggested by the Planning Committee for keynote speakers was read by the Secretary General. The Board empowered him to contact these speakers in the order named.

Father Edward Reilly was requested to investigate the feasibility of sponsoring a dinner during the course of the convention to which lay people might be invited. If such a dinner were held, the choice of toastmaster would be left to the discretion of the local committee. The three names suggested by the Planning Committee as possible speakers for the evening dinner were accepted by the Executive Board.

The Executive Committee gave warm approval to the five recommendations made by the special Planning Committee under the provisions for sectional meetings at Philadelphia.

Brother Emilian James, F.S.C., was appointed coordinator to plan for the sessions of the various departments. He was to meet with the executive committees early in the fall to guarantee an orderly and attractive program.

The Executive Board requested Father Campbell to accept the responsibility to act as summarizer of the entire proceedings of the Philadelphia convention. Father Campbell accepted the nomination.

Because of the experimental nature of the new type of program planned for Philadelphia the Executive Board directed the chairman of each sectional meeting to check the attendance at each session and to report the number at their earliest convenience to the Secretary General.

The Secretary General requested approval of the Executive Board to undertake a membership campaign in the interest of the Association. This proposal was approved.

It was voted to empower the Secretary General to increase the salaries of the staff according to the rise in living costs and to employ additional help if the budget permitted.

Under the leadership of Sister Mary Aloysius Molloy a discussion of State Associations followed. The matter was tabled until a later date.

It was voted to appoint a committee to study vocation needs for the Catholic schools of the United States.

It was voted to approve the contribution of $100 each year from the Association as sustaining membership in the Catholic Commission on Intellectual and Cultural Affairs.

It was voted to empower the Secretary General to appoint a committee to study the question of religion in public education.

The Secretary General agreed to keep the members of the Association informed about the trend of any special directives for the application of the Selective Service Act.

The Secretary General presented a proposal for publishing the studies and bulletin of the Association under the auspices of the Joseph F. Wagner Company. It was decided to poll the Board and to report the results to the members at the next meeting.

It was voted to extend sincere thanks and gratitude to the host, Mr. Tobin, to his wife, and to the Rochester Convention Publicity Bureau.

The meeting adjourned at 4:30 P.M.

FREDERICK G. HOCHWALT,
Secretary

Hotel Bellevue-Stratford,
Philadelphia, Pa.
April 19, 1949

This meeting of the Executive Board convened at 8:00 P.M. in the Green Room and was opened with prayer by Father John Clifford, S.J., who acted as chairman of the meeting in the absence of the President General, the Most Rev. John T. McNicholas.

Present were: Rev. James N. Brown, San Francisco, Calif.; Rev. Paul E. Campbell, Pittsburgh, Pa.; Rev. John Casey, Indianapolis, Ind.; Very Rev. John J. Clifford, S.J., Mundelein, Ill.; Rev. Joseph G. Cox, Philadelphia, Pa.; Rev. Clarence E. Elwell, Cleveland, Ohio; Brother Emilian James, F.S.C.,

Ammendale, Md.; Rev. Daniel M. Galliher, O.P., Providence, R. I.; Rev. Edmund J. Goebel, Milwaukee, Wis.; Rt. Rev. Joseph V. S. McClancy, Brooklyn, N. Y.; Rev. Charles J. Mahoney, Rochester, N. Y.; Rev. Julian L. Maline, S.J., West Baden Springs, Ind.; Sister Mary Aloysius Molloy, O.S.F., Winona, Minn.; Rt. Rev. Edward G. Murray, Boston, Mass.; Very Rev. Daniel C. O'Meara, S.M., New Orleans, La.; Brother Eugene A. Paulin, S.M., Kirkwood, Mo.; Rev. Felix Newton Pitt, Louisville, Ky.; Rt. Rev. Richard J. Quinlan, Winthrop, Mass.; Rt. Rev. Frederick G. Hochwalt, Washington, D. C. In addition there were five guests present, including the Very Rev. Vincent J. Flynn, Rev. Edward Reilly, Rev. Henry Bezou, Mr. Walter Kennedy, and Mr. James Cummings.

In order to take advantage of the presence of Father Vincent Flynn and Mr. Kennedy, the agenda was changed temporarily to allow for discussion of item six on the subject of the American College Public Relations Association. Considerable debate on the question of how closely related to our philosophy of education is the kind and type of work undertaken by the above mentioned group failed to bring any final decision. The matter was referred to a subcommittee of Monsignor Quinlan and Fathers Pitt and Mahoney who recommended that our colleges and schools continue relationships with the group but remain administratively independent from it.

With the conclusion of this discussion the prepared agenda again became the order of the meeting. The guests were introduced and a message of regrets from the President General because of his absence was offered by the chairman.

The minutes of the previous meeting, held at Rochester, were adopted as read.

Votes of thanks were extended to Father Mahoney for the fine work of the planning committee and to Father Reilly for the splendid work of his local committee. A special vote of thanks was given to Brother Emilian, F.S.C., for his magnificent contribution as coordinator of the convention program. Miss Mary Ryan of the national office staff was given a special vote of thanks for the continued excellence of her work.

The report of the Secretary General was read and gratefully accepted.

A vote of thanks was extended to Father Paul Campbell on the occasion of the completion of the work of the Schoolhouse Planning Committee.

It was voted to send a letter of thanks to the Bishops, recognizing their continued interest and support.

The matter of adjusting the fees in the elementary school was held over for further discussion at the June meeting of the Board.

It was voted to continue the membership drive and to try to secure pastors of parishes as active members and contributors to the Association.

The Treasurer General submitted his annual report. The Chair appointed a subcommittee consisting of Monsignor Murray, Monsignor McClancy, and Father Campbell to audit the report. The subcommittee recommended the acceptance of the report with a vote of thanks to the Treasurer General. The motion was carried.

A long discussion followed on the advisability of creating a Problems and Policies Committee to assist the Executive Board and the national staff in keeping abreast of national trends. A special committee, consisting of Mon-

signor Murray, Father Goebel, and Brother Emilian, was appointed to study the problem and to report to the Board at the June meeting.

It was voted to appoint a planning committee to work out a satisfactory program for the next annual meeting to be held in New Orleans. The Secretary General announced that such a group would probably meet on the twenty-ninth of June at a place to be announced.

It was voted to increase by $500.00 the annual expense account of the Secretary General.

It was voted unanimously to reelect the Secretary General for the term of three years.

It was voted to explore the problem of sponsoring an NCEA Lecture as an annual event, perhaps as a part of American Education Week. A committee to be appointed by the Secretary General was to explore this matter and report at the June meeting.

The meeting adjourned at 11:00 P.M.

FREDERICK G. HOCHWALT,
Secretary

REPORT OF THE SECRETARY GENERAL

Once again it is time to review the activities of the National Catholic Educational Association since our last annual meeting. During the period since we took our departure from San Francisco the Association has continued to grow in size and, I believe it is safe to say, in influence. The following report indicates a wide range of interests and activities within the field of Catholic education as well as in other related educational areas.

ADMINISTRATIVE DEVELOPMENTS

Membership

During the time between January 1, 1948, and January 30, 1949, the membership of the Association increased from 4,246 institutional and individual members to 4,558, an increase of 312 institutions and individuals. This is a notable increase in the light of our new policy of dropping members who have not indicated an interest in the work of the Association over a five-year period. Beginning with 1949, it is planned to tighten this regulation and to drop all from the roster who are in arrears in dues for a period in excess of two years.

The membership of the various departments is as follows:

Sustaining Members	30
Seminary Department:	
Institutional Members	45
Individual Members	60
Minor Seminary Section:	
Institutional Members	53
Individual Members	54
College and University Department:	
Institutional Members	199
Individual Members	234
Secondary School Department:	
Institutional Members	736
Individual Members	574
School Superintendents' Department	126
Elementary School Department:	
Institutional Members	1,037
Individual Members	982
Catholic Deaf Education Section	36
Catholic Blind Education Section:	
Institutional Members	3
Individual Members	3
General Members	386
Total Members	4,558

(In addition, there are 13 subscribers to our publications.)

This report includes a large percentage of the results of the membership drive undertaken during November and December, 1948. The drive was a direct mail campaign and it included appeals to elementary schools and to high schools as well as a special request for support from our Catholic school superintendents. A partial report on the results of this drive (at the time this report went to press in May, 1949) indicates that 750 new members were secured, representing a cash value of $3,985 to the Association.

In last year's report I emphasized that there were two ways to expand the Association, a membership drive and an increase of fees. The increased fees, voted by the Board on January 12, 1948, went into effect January 1, 1949. May I note here that the increase in dues had a bad effect unfortunately. Many elementary schools withdrew because of the increase or else reduced their support from institutional membership to individual membership. A partial report of this trend is indicated in the following table:

Report of Cancellations and Changes in Membership Accounts in NCEA Elementary School Department

Cancellations of Institutional Membership	58
Changes from Institutional to Individual Membership	99
Total Loss of Institutional Memberships	157

In one diocese, of 211 institutional members billed for 1949:

76	have not been heard from
88	have changed to individual membership
33	have paid institutional dues
14	have cancelled membership completely
211	

In this diocese, of 45 secondary institutional members billed for 1949:

7	have not been heard from
1	has changed to individual membership
35	have paid institutional dues
2	have cancelled membership completely
45	

From this trend it would appear that school administrators are prone to be somewhat provincial in their point of view. In quite a few instances, when schools withdrew, they pointed out that the increase in fees demanded more from the schools than the institutions themselves felt they received from the Association. Apparently some remedial work is necessary to get support for our national cause.

Finances

The Financial Report for 1948 came from the press on April 12, 1949. We have kept the simplified form introduced in the 1947 report. The report for 1948 was mailed out to our membership after the Philadelphia meeting.

Unless the Association can secure additional institutional membership on the secondary and elementary school level, it is evident that a satisfactory budget and a wider range of activities must continue to depend largely on the generosity of gifts to the Association or on some other oustide means of support. The appointment of additional special committees for the study of current problems, as well as the expansion of our publication program, will need to be postponed until a fixed larger income can be guaranteed. If every Catholic school belonged to the Association, a fixed income of good proportions would be assured. May I point out as an example that about 6,000 elementary schools are not members of the Association despite our membership drive.

Office Expansion

Although the Association NCWC about two
years ago, it may soon be fa xpand its quarters,

especially if we consider increasing the size of the staff. Additions have been made to office equipment in the reorganization of our bookkeeping system. The billing and posting have been simplified by the addition of a Monroe bookkeeping machine, new ledger and statement forms, and new cabinet equipment to house the new forms.

Staff

No additions have been made to the staff during the past year. Moderate increases in salary were granted to our employees to offset the rise in the cost of living. The problem of an increase in the staff must be placed on the agenda of an early meeting of the Executive Board.

Special Gifts

The President General has again been a most generous benefactor. During the past year he has donated $2,000 as special contributions to the work of the Association.

The Bishops of the United States as a group made the most generous contributions ever received during the history of the Association. In response to a plea made by our President General, the members of the hierarchy donated $11,510.00 and have made it possible to carry on additional special projects.

Publications

Two notable additions were made to the regular publications of the Association during the past year. The index of our publications was brought up to date. This new volume includes contributions and studies made by members of the Association to our annual proceedings and our bulletins between 1934 and 1948. This new index has been warmly received by scholars and librarians.

An outstanding contribution has been the Report of the Committee on Schoolhouse Planning and Construction completed under the chairmanship of the Rev. Paul Campbell and now appearing serially in *The Catholic Educator*. When the series is completed, the studies will appear in book form as a publication of the Joseph F. Wagner Company.

THE ANNUAL MEETING

Until 1947 several months of preparation was considered sufficient time to plan for the annual meeting of the Association. During the last two years, however, planning committees have met early in the summer to suggest a theme for the annual meeting and to encourage each of the departments and sections to develop an interesting and attractive series of sessions. The planning meeting held in June, 1948, at Rochester, New York, under the chairmanship of the Rev. Charles Mahoney, was largely responsible for the success of the Philadelphia meeting which now appears to be the largest and most diversified in the history of the Association. Similar planning procedures should be initiated to insure the success of the New Orleans meeting and to guarantee an equally appealing program.

RELATIONSHIPS WITH OTHER AGENCIES

Members of the Association continue to serve on numerous committees of learned societies and professional organizations. The Association has been able to keep informed about the work of the American Council on Education, the Association of American Colleges, of which the Very Rev. Vincent Flynn of St. Thomas College is currently president, and others too numerous to mention.

Among the many problems studied with other educational groups the following may be listed as outstanding examples: a proposed survey of independent secondary schools in the United States, further implications of the Report of the President's Commission on Higher Education, studies on tax exemption, the National Conference on Social Welfare Needs, international problems relating to education, the study of cooperation in teacher education, education and social security, international educational reconstruction, the Fulbright program, and the problem of the international exchange of scholars and students.

Father Edward Stanford, O.S.A., continues to represent the Association on the United States National Commission for UNESCO. Father Edward Rooney, S.J., was a member of the United States delegation to the International Conference on Higher Education held at Utrecht, Holland, last July. His report appeared in the November Bulletin, 1948. The Rev. William Cunningham, C.S.C., represented the NCEA at the second conference of the Inter-American Confederation of Catholic Education at La Paz, Bolivia. His report will be carried in the August Bulletin, 1949. Dr. Raymond McCoy of Xavier University, Cincinnati, represented the Association at the UNESCO Seminar on Teaching about the United Nations at Adelphi College and at Lake Success during the summer of 1948. The Very Rev. Edward J. O'Donnell, S.J., of Marquette University, Sister Mary Peter, O.P., of Rosary College, and Dr. Raymond McCoy represented the Association at the Second National Conference sponsored by the United States National Commission for UNESCO at Cleveland, March 31, April 1-2, 1949.

The Association maintains its close liaison with the Catholic Commission on Intellectual and Cultural Affairs. Many of our members attended the CCICA meeting at St. Louis University, May 14, 1949. Father Pius Barth, O.F.M., of De Paul University, Dr. McCoy and the Secretary General represented the Association at the Estes Park Conference on the Role of Higher Education in International Understanding, Denver, June 19-22, 1949.

SPECIAL COMMITTEE ACTIVITIES

The Committee on Scholarship Requests met in Washington December 13, 1948. Membership on the committee included: Rev. Pius J. Barth, O.F.M., Sister Catherine Dorothea, S.N.D., Miss Joan Christie, Brother Emilian James, F.S.C., Mr. Charles Hogan, Sister M. Honora, I.H.M., and Rev. Edward B. Rooney, S.J.

The committee sent a questionnaire to Catholic colleges to learn of the availability of scholarships for foreign students, for displaced persons, and to determine the kind and type of special grants made by each separate institution. It is interesting to note that about 450 scholarships have been made available by our Catholic colleges for the scholastic year 1949-1950. Seventy-six Catholic colleges are participating in the program.

The Washington Committee met on March 15, 1949, at the Burlington Hotel, Washington, D. C. The following committee members were present: Rev. Pius Barth, O.F.M., Sister Catherine Dorothea, S.N.D., Dr. Roy J. Deferrari, Brother Emilian James, F.S.C., Very Rev. Vincent Flynn, Sister Mary Frederick, C.S.C., Rev. Edward B. Rooney, S.J., Very Rev. Robert J. Slavin, O.P.

The discussion on this occasion centered around an opinionnaire developed by the NEA Department of Higher Education, copies of which had been mailed to all of our institutions of higher learning. In addition discussions were held on the National Science Foundation Bill, the Labor Extension

Service Bill, Medical Education Assistance, Extension of Social Security, and possible amendment of the Internal Revenue Act.

As a follow-up of this meeting and to provide for good representation at the NEA April Conference in Chicago, Father Barth was appointed to meet with Catholic educators at Chicago and to brief them so that their attendance at this session might be most fruitful.

On January 10, 1949, a small group gathered in the Commodore Hotel in New York City to discuss the advisability of creating a Problems and Policies Committee to serve for the entire Association. Subject to subsequent approval by the Executive Board, the following members agreed that such a committee would be valuable: Sister Hildegarde Marie, S.C., Rev. Arthur Leary, Rev. Michael McKeough, O.Praem., Rev. Edward B. Rooney, S.J., Very Rev. Robert J. Slavin, O.P. The committee should be increased to include a membership of nine whose tenure of office could be three, two, and one years respectively, with a possibility of being reelected for an additional term. The committee would concern itself with a wide variety of problems and make recommendations for action or consideration to the Executive Board. It could meet once or twice a year at a time and a place to be decided by the need of the moment. The persons to serve on the Problems and Policies Committee should be nominated by members of the Problems and Policies Committee and the Executive Board but should be elected by the Executive Board.

SPECIAL SCHOLARSHIP PROGRAM

Last year I reported the joint activity of the NCEA, NCWC, War Relief Services, the NFCCS, the Department of the Army, and the Institute of International Education in the scholarship field to provide scholarships in Catholic colleges for worthy German and Austrian students. As a result of special grants made by the NFCCS and War Relief Services 25 German and Austrian students were brought to this country. The program has been pronounced successful even though there were not enough German and Austrian students brought over to fill the generous scholarship grants made by our Catholic colleges. Our inability to provide for maintenance and travel of these students left more than 25 scholarships unfilled.

In the future this special activity will be carried on by the Institute of International Education operating with an appropriation of $110,000 from the United States Government. Our Catholic colleges will now continue to cooperate in this venture with the Institute of International Education.

SUMMARY

The eight-point program* enunciated for the Association in 1947 is slowly being realized. We must continue to press for the complete realization of these goals. Once again during the coming year I would like to make our goal center around an increase in the number of institutional members in the Association with special emphasis on the elementary and secondary levels.

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* 1. To enlarge the membership as well as scope of interest of the Association.
2. To increase the staff in the national office.
3. To improve present publications and to increase their effectiveness.
4. To add new studies and reports as finances permit.
5. To consider an increase in membership fees.
6. To encourage better regional meetings and activities.
7. To improve the annual meeting by special planning.
8. To encourage the work of our committees so that their studies would receive wide recognition.

The year 1948 was a good one for the Association. We have much to be grateful for. It will be our prayer that God will continue to bless the Association and that our Catholic school administrators can continue to work together for the realization of our common goals. In the name of the Executive Board and of the national staff I wish to thank everyone whose generous cooperation has made possible our recent gains. In particular our thanks is due to the Executive Board for its foresight and leadership in the field of Catholic education.

FREDERICK G. HOCHWALT,
Secretary General.

REPORT OF THE N.C.E.A. OFFICIAL DELEGATE TO CIEC

THE CATHOLIC INTER-AMERICAN EDUCATIONAL CONFEDERATION CONGRESS
LA PAZ, BOLIVIA, SEPTEMBER 26-OCTOBER 6, 1948

It would be interesting, I believe, if I were to spend some time telling you about my trip to La Paz, particularly the ride down Lake Titicaca (the highest navigable lake in the world) from Puno, Peru, to Guaqui, Bolivia, with the arrival at El Alto, but this is to be a report on the Congress rather than that of a tourist. I must say a word, however, about the setting of the city of La Paz. Arriving at El Alto either by train or by airplane you find yourself at an elevation of over 13,000 feet. The airport has a sign which describes itself as "The highest commercial airport in the world." The capital city, La Paz, is located in a deep ravine more than 1,000 feet below the airport. A friend of mine took me off of the train at El Alto since he said it would take an hour to go down to the city by train and drove me down the paved highway from which an inspiring view of the city is enjoyed with the changing panorama as the road winds back and forth in making the descent. In La Paz I learned that the most desirable place to live in is one of the suburbs which is 500 feet lower. One would not think that 500 feet would make much difference in the living conditions but from all reports it does at this altitude. I did not feel it except when climbing stairs but among the delegates that came to the Congress I was told there was a Bishop and a priest who had to be removed from the city since they could not stand the altitude.

Turning now to the Congress itself, there are several differences that impress one immediately when comparing our own procedures with how the Latin Americans work. In the first place they gave much more time to the religious observances at the Congress. It opened with a Solemn High Mass in the Cathedral and a second solemn occasion was held following the arrival of His Excellency Cardinal Coggiano from Rosario, Argentina. Then finally the Congress closed with a third solemn religious observance whereas we content ourselves with the one at the opening of the convention. In the next place the Latin-American meetings give much more attention to protocol. Possibly at this Congress this was caused by the presence of the Cardinal but certainly there is a sharp contrast here to the way we conduct our conventions. Upon the arrival of the Cardinal at the airport it seemed that not only were all the officials of the Government present for his reception from the President of the Republic down, but also all the delegates to the Congress as well as a great many of the citizens of La Paz. Following this there were receptions given by the President at the National Palace, by the mayor of the city and also by the Apostolic Delegate in his home. Each one of these took a morning, afternoon or evening so you can see from this how much time of the Congress is devoted to occasions of this type.

Along with this went entertainments given by the schools, what they call *Colegios*, the typical Latin-American secondary schools throughout the city. Most of these had a dinner in connection with the entertainment to which the delegates were invited. You can see from this what a great deal of time was spent in this way. Possibly we North Americans ought to admit that the Latin Americans understand better than we do how to live and enjoy life since we put such emphasis upon working all the time on these occasions. No doubt we wouldn't be so worn out after our meetings if we took things more leisurely instead of working under pressure most of the time.

In regard to the organization of the Congress itself I was greatly puzzled before leaving for La Paz by the fact that there were two different agenda set up for the Congress, one coming from Father José Fernandez, S.J., President of the Confederation in Bogotá, Colombia, the other coming from Father Berta, a Salesiano in La Paz. This latter agenda was sent out in printed form some time before the Congress and it is the one that was followed. No doubt the Confederation will have this problem solved for the next meeting. As we see it, what they call the "Permanent Committee," our Executive Board, might well give general directions and adopt a theme for the Congress but the local Executive Committee where the Congress is to be held ought to decide the details of the program and determine how the Congress is to be carried on.

In the agenda as carried out, six discussion groups were organized, and I am giving here a rough translation of the topics with which they were concerned.

General Theme of the Congress, "Education in Today's Environment"

I. Environment and Education, Positivism, Materialism, Communism, Liberalism, etc. Education Must Prepare the Pupil with Fundamental Principles of Christian Living
II. Education and Student Associations, Catholic Action, etc.
III. Education, Sports and Recreations, Athleticism, Boy and Girl Scouts, etc.
IV. Character Formation and the Environment—School Discipline, Rewards and Punishments
V. Lay or Neutral Education and Socialistic Doctrines—Christian Education, Dogma and Moral
VI. The School and the Improvement of the Social and Home Environment

Since the Salesianos always have a printing department in the secondary schools which they conduct, they were able to have the outlines of these discussion topics printed and placed in the hands of the delegates before the Congress and then following their revision they brought out a second edition of them for presentation when all the delegates of the different groups met together to arrive at agreements upon them.

Let me here show the striking differences in attitudes relative to some of these problems that exist between Latin Americans and ourselves. For example, in the discussion of group III, "Education, Sports and Recreation," one of the statements in the printed recommendations called for all the Catholic schools of the Americas to pledge themselvs not to conduct any athletic contests with any non-Catholic schools. It didn't take very long for the representatives from Chile, Canada and the United States, to reach an agreement on this matter. The great athletic event of the school year in Chile is the football game (what we call "soccer") between the Catholic University located in Santiago and the National University in the same city. Obviously Chile was not going to give up that biggest event of the year. Similarly in Canada and the United States, athletic competition between Catholic and non-Catholic institutions is our common procedure and it would be unthinkable on our part to abolish it. When these attitudes were presented before the Congress, the resolution calling for action of this kind was struck out of the findings of the Congress.

Two or three of the sessions were taken up with the discussion and modification of the Constitution which had been presented to the Congress two years ago, that is, in 1946 in Buenos Aires, but had not yet been adopted. Many changes were made in the wording of the Constitution but none of these was particularly important except to bring about more clarity and improvement

in style. This Constitution will eventually be distributed to all the member institutions.

The problem that caused the greatest concern throughout the whole Congress, as was to be expected, was that of finances. Father Fernandez, President of the Confederation during the four years it has been existing since its establishment in Bogotá in 1945, presented a financial report in which the total amount received during these four years was $7,051.00 which gives an average of only $1,762.75 per year. Obviously no Confederation could operate on such a limited budget. Since we had joined in the Confederation in the middle of 1948, I brought a check with me for one half of the quota which had been assigned to us for the year 1948 namely, $435.00, therefore amounting to $217.50. Father Fernandez told me that his suggestion for a budget for the succeeding year would have to increase that a little with the major countries paying $500.00 each instead of the $435.00. I told him that we had always talked in round numbers in terms of $500.00 so that I was sure that that amount would be approved by our Executive Board. When the budget was presented before the delegates, however, Monsignor Henao, Rector of the Bolivariana University in Medellin, Colombia, made a great protest against it and said the Confederation could never operate on such limited financial resources. There was general agreement on this so Monsignor Henao took it upon himself to draw up a new budget. This he did and reported it the next day. I was astonished when I saw that he had put the United States, that is, the N.C.E.A., down for $5000.00 instead of $500.00, and I told him that I was sure our Executive Board would never approve any such allotment since we didn't have financial resources of that character. I told him also that I was sure that if they wanted us to retain our membership in the Confederation they would have to locate us with the other major countries of the Americas paying the same amount. When his budget was submitted to the Congress the second time, he had reduced our allotment to $4000.00 and at the same time had reduced the allotment of Brazil and Argentina from $1500.00 to $1000.00. This meant we were to pay 4 times as much as either of those two countries. In my Spanish I tried to tell the delegates that we were just as poor as they were but the only thing I received on that statement was what we would call a "Bronx cheer." Canada's allotment was $1000.00, the same as Argentina and Brazil. Mexico and Colombia followed with $600.00. Father Fernandez realized that this budget would have to be reviewed by the Permanent Committee following the Congress and that adjustments would have to be made so that it would be possible to build up the membership of the Confederation. I tried to explain to Monsignor Henao that what he was asking for was a "Marshall Plan," and, as far as the Catholics of the United States were concerned with particular reference to our own Association, there was no possibility of our contributing anything like what he was asking for. Our attitude was that the Confederation would always be discussing primarily problems of Latin America. We were interested in those and wanted to help by retaining our membership in the Confederation but that we could only do so if the assignment of the contribution that we were expected to make to the Confederation was within our financial resources, and that at this time certainly $500.00 was the very limit for us.

With an experience such as this you can readily understand that my attendance at the Confederation was really a great disappointment. My correspondence with Father Berta informed him that I was working on an article that would carry the title "The Student Community" and suggested that possibly it could be fitted into their discussion in group II, "Education and Student Associations." He told me it would. I had the article ready for

presentation in Spanish when I arrived in Bogotá, but on the printed program there was no reference to it nor was it ever mentioned to me by those conducting the Congress. Before leaving I left the article with Father Fernandez, editor of the *Revista Inter-Americana*, which is the organ of the Confederation. It may possibly appear in some issue of that magazine, since he has retained the editorship although no longer President of the Confederation. The new President selected by the Permanent Committee at Bogotá is Padre Murcia, who is Director of one of the secondary schools in Bogotá conducted by the Salesianos. Father Fernandez had told me he could no longer retain the office of President and that for the welfare of the Confederation it would be much better that it pass on to this other religious community which has a great number of schools distributed throughout the whole of Latin America and particularly in the countries of South America.

On my return I was bothered so much by this financial problem that finally I worked out a budget which would make it possible for us to remain within the Confederation and at the same time might possibly contain suggestions for raising sufficient funds for the Confederation to carry on its work and increase its membership throughout the countries of the Americas. This latter aim of stimulating the organization of national associations seems to be one of the main objectives of the Confederation. If it is successful here, I believe that this alone will warrant its existence, namely bringing into being something along the line of our own Association. These exist now in only a few of the countries in Latin America.

With regard to the budget I thought possibly we could arrive at an estimated Catholic population of each country and with this we would have some basis for allocating different amounts to each country. On this basis I took the *Catholic World Atlas* of 1929, New York, brought out by the Society for the Propagation of the Faith and then increased the Catholic population for each country by 20% in terms of the 20 years that have passed since the atlas had been brought out. For example, in the case of the United States this brings our Catholic population to a little over 23,000,000. Since we know that it is easily 25,000,000, this seems to be a conservative estimate and I assumed that the same might well be true of all the other countries. With the Catholic population so determined the first thing to do is to divide up the countries in terms of the size of their Catholic population. You will notice on the estimates which I have placed in your hands (Figure 1) that I have done this, including four different groups of dependencies of the Americas, suggesting in this way that they too should be brought into the Confederation. Since their populations are so small, the allotment suggested for each one is only $50.00. If money could be collected on this basis, this would give an annual total of $6,750.00. Of course, it would be a long while before that total would ever be reached by the Confederation but at least that is a goal towards which it should work. As it is now, instead of national associations like our own paying dues very often the money contributed is paid by the Bishops of the different countries. It is easily understood from this that if the Confederation is to have any permanence there is a great work of organization ahead of it. When I sent my suggested budget to Father Fernandez, he passed it on to the new Permanent Committee. I accompanied it with a letter from our Secretary General, Monsignor Hochwalt, in which the explicit statement was made that if they expected us to finance the association that would mean that we would no longer retain membership within it. The reply that finally came back from Father Murcia was that they certainly wanted us to remain within the Federation and that we ourselves could determine the financial quota which we would send as our share of support. I wrote Father Murcia that this didn't please

me at all since I thought we ought to pay the same as the other major countries, but I called his attention to the fact that within the four years of its existence, Argentina had not yet paid one cent and surely if there is any country in which rich Catholics are dominant it is Argentina. (see Figure 1.)

This is the question that our Executive Board will now have to face. My conviction is that the opinion of the Board will be that the very maximum we can contribute to the financial resources of the Confederation is $500.00. Since we feel that the Confederation will always be discussing the problems of Latin America rather than our own, we want to show them that we are with them by retaining membership and giving them assistance as far as it is within our ability to do so. Catholic solidarity within the Americas is surely worth this price but this does not mean that we can finance the organization.

Agreement was reached to hold a Congress only every 3 years with the next one to be held in Brazil in 1952. It will be interesting to see if the Permanent Committee can raise sufficient funds to keep operating effectively during these three years in preparation for that Congress. My own recommendation to the Executive Board will be to retain our membership on the basis of the allotment made in the budget proposed by Father Fernandez at the La Paz Conference, namely that all four major countries pay $500.00 each, namely, Brazil, Argentina, Mexico and the United States, and that the quota to be paid by the others be reduced in terms of their financial status in so far as that can be ascertained. I am hopeful that this attitude will be adopted by our Executive Board. The Latin Americans must remember that our association is now fifty years old and they cannot expect to bring into being over night a Confederation that will have real influence throughout the countries of the Americas. Growth and development take time but during the years when that is in process we want to be with them working for the achievement of this goal.

W. F. CUNNINGHAM, C.S.C.,
University of Notre Dame
Notre Dame, Ind.

FIGURE 1.—*SUGGESTED ANNUAL QUOTAS FOR THE COUNTRIES IN C. I. E. C.*

Countries	*Quotas*	*Totals*	*Catholic Population*
a) Countries with more than 10,000,000			
1. Argentina	$500.00		11,230,000
2. Brazil	$500.00		32,010,000
3. United States	$500.00		23,501,354
4. Mexico	$500.00		15,196,800
		$2,000.00	
b) Between 5,000,000 and 10,000,000			
5. Colombia	$400.00		5,661,600
6. Peru	$400.00		5,299,200
		$ 800.00	
c) Between 3,000,000 and 5,000,000			
7. Bolivia	$300.00		3,324,000
8. Canada	$300.00		4,429,974
9. Cuba	$300.00		3,478,800
10. Chile	$300.00		3,942,609
		$1,200.00	

d) Between 1,000,000 and 3,000,000			
11. Ecuador	$200.00		2,041,200
12. El Salvador	$200.00		1,897,200
13. Guatemala	$200.00		2,404,800
14. Haiti	$200.00		1,957,200
15. Paraguay	$200.00		1,140,000
16. Puerto Rico	$200.00		1,504,800
17. Dominican Republic	$200.00		1,200,000
18. Uruguay	$200.00		1,881,600
19. Venezuela	$200.00		2,947,200
		$1,800.00	
e) Less than 1,000,000			
20. Costa Rica	$100.00		609,600
21. Honduras	$100.00		912,000
22. Nicaragua	$100.00		736,200
23. Panama	$100.00		330,000
		$ 400.00	
	TOTAL	$6,200.00	

DEPENDENCIES

a) British			
1. Bahama Islands	$50.00		
2. British Honduras	$50.00		
3. British Guiana	$50.00		
4. West Indies	$50.00		
5. Jamaica	$50.00		
6. Trinidad	$50.00		
		$ 300.00	
b) French			
1. French Guiana	$50.00		
2. West Indies	$50.00		
3. San Pedro	$50.00		
		$ 150.00	
c) Dutch			
1. Surinan (Guiana)	$50.00		
2. Curacao	$50.00		
		$ 100.00	
d) Danish			
1. Greenland	$00.00		
	TOTAL	$ 550.00	

Quotas of the Independent Countries	$6,200.00
Quotas of the Dependencies	$ 550.00
TOTAL	$6,750.00

REPORTS OF GENERAL COMMITTEES

COMMITTEE ON SCHOLARSHIP REQUESTS

Convention Hall, Philadelphia, Pa.
April 21, 1949

The meeting was called to order at 10:30 A.M. Present were: Brother Emilian James, F.S.C., Chairman, Rev. Pius J. Barth, O.F.M., Sister Catherine Dorothea, S.N.D., Miss Joan Christie, Sister M. Honora, I.H.M., Rev. William E. McManus, Rev. Edward B. Rooney, S.J.

The following matters were discussed and action taken:

1. Miss Joan Christie, member of the Committee, and representing the Resettlement Division of War Relief Services—N.C.W.C., reported on the procedure followed in developing the DP student project. Miss Christie informed the Committee that 36 colleges and universities had granted 102 full or partial scholarships for DP students. The substance of her report on procedure for filling these scholarships follows:

> Since the last meeting of the Committee on Scholarship Requests, the European Coordinator for War Relief Services—N.C.W.C. has expressed concern about certain difficulties in connection with the processing of D.P. students. To be absolutely certain that students coming for the fall semester would arrive by mid-September, he suggested that a June 5 deadline be set for accepting scholarship opportunities.
>
> We will adopt this deadline so that we may be sure to maintain a good reputation for the D.P. student program. This means that the scholarship opportunities must be officially registered with the diocesan resettlement directors by the first week of June. Colleges which previously reported scholarship opportunities must now complete the resettlement forms mailed to them.
>
> Further word from overseas promises that the scholarship applications of some two hundred qualified D.P. students will be received in New York on May 15th. The records will then be forwarded to the sponsoring colleges.
>
> A definite announcement can now be made that funds are available to cover the inland transportation of D.P. students coming for the fall semester, 1949. Colleges which have already guaranteed these costs will be advised that they will not be held responsible.

2. Father McManus reported that 76 colleges and universities (including the 36 previously mentioned) had made available 348 scholarships, in addition to those previously mentioned for DP students, in response to the coordinated N.C.E.A. appeal. He explained that all of these scholarships, except those arranged for under private auspices, were turned over to the Institute of International Education for processing. The Institute is endeavoring to submit to each college donating scholarships the applications of two or three candidates from which the college may choose the student who appears to have the abilities and aptitudes best suited to the college's program. The Institute hopes to have this task completed not later than the end of May.

Mrs. Vandi Haygood of the Institute was present at the convention to discuss with college presidents and deans all technical questions pertaining to their scholarship grants.

In reference to the German program, Father McManus reported that of the 25 German-Austrian students brought to the United States on full scholarships to Catholic institutions 15 were rated superior, 5 were mediocre, and 5 proved to be unworthy of the opportunities granted them. It was suggested that the advisors of foreign students would have to be particularly solicitous for the welfare of German students whose adjustment to American college life is particularly difficult because of the strained relations between the United States and Germany.

Father McManus also reported that the Department of the Army of the United States has entered into a contract with the Institute of International Education whereby $110,000 of government money will be available to finance maintenance expenses of German students brought to the United States during the next scholastic year. These funds will be available to the German students selected for scholarships offered by Catholic colleges and universities.

3. The Committee voted unanimously that the entire scholarship program for both DP students and other foreign students should be centralized in the N.C.E.A. to ensure unified procedure for the colleges and to protect them against extreme demands.

4. It was agreed that a meeting of this Committee would be held in New York early in the fall, around October 1, in order to inaugurate early plans for the following scholastic year, 1950-1951.

The meeting adjourned about 11:30 A.M.

SISTER CATHERINE DOROTHEA, S.N.D.,
Secretary

WASHINGTON COMMITTEE

Convention Hall, Philadelphia, Pa.
April 21, 1949

The Washington Committee convened at 11:30 A.M. Present were: Brother Emilian James, F.S.C., Chairman, Rev. Pius Barth, O.F.M., Sister Catherine Dorothea, S.N.D., Sister Mary Frederick, C.S.C., Rev. William E. McManus, Rev. Edward B. Rooney, S.J., and Very Rev. Robert Slavin, O.P.

The Committee considered two topics: 1. Cooperation with Newly Formed Groups in the Field of Higher Education, and, 2. Accreditation.

1. *Cooperation with Newly Formed Groups in the Field of Higher Education.*

The Committee adopted the following recommendations for action:

a. Further study is needed on future participation in newly formed groups in the field of higher education.

b. A study is needed to determine just what are the facts in regard to membership and voting procedures in any newly formed groups in the field of higher education.

c. A report should be made at the meeting of the College and University Department of the National Catholic Educational Association on what the Catholic group is able to accomplish with newly formed groups in the field of higher education.

d. The Washington Committee should endeavor to keep the Catholic institutions informed of activities of newly formed groups in the field of higher education.

2. *Accreditation.*

The present status of accrediting was touched on at the National Education Association meeting in Chicago. The following is quoted from the report of Group 33, "Controlling Higher Education Through Accrediting Procedures," Leo M. Chamberlain, Chairman:

> It is suggested first that the entire geographical area of the United States be covered by regional associations of the current pattern, all of which will engage actively and in similar ways in the accreditation of institutions of higher learning. Secondly, it is recommended that the activities of all agencies engaged in any way in accrediting be channeled through and coordinated by these regional accrediting agencies, and that the efforts of these regional agencies in turn be coordinated through a national federation.

The report then goes on to list the objectives of such a coordinated effort in the field of accrediting.

Father Rooney reported on a conference of representatives of regional accrediting associations held in Chicago, March 14-15, 1949, under the sponsorship of the American Council on Education's Committee on Accrediting. At this conference, steps were taken to set up a National Committee of Regional Accrediting Associations. This national committee is to have the following functions:

a. To publish a list of "Accredited Institutions of Higher Education of the United States," to consist of those institutions accredited by the regional accrediting agencies.

b. To work toward a greater degree of uniformity of philosophy and procedures among regional accrediting agencies.

c. To develop a place for the collection of uniform information from all collegiate members of regional accrediting agencies.

d. To work with other accrediting agencies, and other groups interested in problems of accrediting, looking toward a greater degree of cooperation and coordination within the whole accrediting movement. For example, one problem would be the exploration of plans for securing and disseminating information on the success of students from various institutions in advanced studies.

e. To consider, in cooperation with other groups, plans for the establishment of a "National Federation of Collegiate Accrediting Agencies," including the possibility and desirability of establishing a central office and staff to carry on the work of such Federation.

After discussing this report on the proposed National Committee of Accrediting Associations, it was suggested that Father Rooney draw up a resolution, to be presented to the College and University Department of the National Catholic Educational Association, approving the action of the American Council on Education.[1]

The Committee decided that it would meet again at the call of the chairman.

EDWARD B. ROONEY, S.J.
Secretary

[1] A resolution on this subject was prepared by Father Rooney and presented to the Executive Committee of the College and University Department of the N.C.E.A. The resolution was adopted.

COMMITTEE ON VOCATIONS

Convention Hall, Philadelphia, Pa.
April 21, 1949

The meeting was opened with prayer by Bishop Thomas J. McDonnell, D.D., National Director of the Society for the Propagation of the Faith, New York City, who also presided at the meeting.

Bishop McDonnell requested that Monsignor Hochwalt give an outline of the reasons and purposes for this special meeting and Monsignor Hochwalt acceded and spent a few moments pointing out that there is now a crisis in education because of the shortage of religious and sacerdotal vocations.

The Bishop then indicated that he was extremely pleased with the opportunity of presenting the problem of vocations to a selected group of educators. He said that he has become more aware of the problem than ever because of his opportunity in recent years to travel around the country. All religious communities, he said, are praying and hoping for vocations. The national office for the Propagation of the Faith is continually receiving letters from educational and other authorities for suggestions as to how and where priests, brothers and nuns can be found to staff educational, charitable and other institutions.

The Bishop said that much good has come out of the regional meetings held on the subject of vocations in such centers as New York, Washington, New Orleans, etc. Out of these meetings has come forth a whole literature on the subject of vocations, copies of which would be distributed after this committee meeting. The Bishop further pointed out that the national office sends out vocational literature to approximately 13,000 members of the "Unio Cleri" and that he felt that this literature has pointed out the problem of vocations to the members of the clergy. He admitted that there is much individual effort being expended on the part of priests and religious to stimulate vocations, but since a great deal has been done on a diocesan scale, it would be well for the committee members to hear some reports on these diocesan-wide endeavors.

At this point, he introduced Monsignor McCorristin of Trenton, N. J., requesting that he report on what the diocese of Trenton, N. J., has done in this regard. Monsignor McCorristin introduced his remarks by saying that most of the credit for diocesan-wide efforts for the stimulation of vocations in Trenton is due to Bishop Griffin, who began a vocational program in 1940; immediately after coming to the diocese, he established the apostolate of vocations which is still thriving. Monsignor McCorristin is at present the director. Nearly ten years ago, therefore, Bishop Griffin sent out a letter of establishment of the apostolate of vocations in all schools of the diocese. The apostolate consists of, first of all, a work of prayer. This work is implemented by the sending to each school of a vocational leaflet containing a prayer for vocations; by sending placards of pyroglass to each church to be placed on the altar rail; by sending a framed vocational picture for each school room; by the establishment of membership in the apostolate for each priest saying a Mass or preaching a sermon for vocations; by offering membership to every nun or religious within or outside the archdiocese who helps in the work of vocations; and by sending a letter each February, prior to the Feast of Our Lady of Lourdes, to be read in church, in which the bishop gives the reasons why the work of stimulating vocations is so important.

Monsignor McCorristin continued by saying that the organizational work consists in the appointment of a number of sub-directors, all of them priests of the diocese, who receive an assignment of six or eight schools each, which they visit for the purpose of giving a vocational talk to pupils in the higher grades or to the entire school. These sub-directors follow up with another talk in spring, at which time they pass out slips on which the youngsters indicate whether or not they have a desire to join the priesthood or the religious life. The slips are collected and referred either to priests, in the case of girls, or to the priests of the parish, in the case of boys. Finally, Monsignor McCorristin said that he has inaugurated the missionary cooperation plan whereby the director for the Propagation of the Faith assigns certain churches to missionaries coming to the diocese, for Sunday sermons, collections, etc. These missionaries customarily stay for a day or more to talk on the subject of vocations to the youngsters of the local parochial school or to children attending confraternity classes.

At the conclusion of this report, Bishop McDonnell asked if there were any questions in reference to the Trenton plan. Father Bezou inquired if there was any correlation between the work of the Holy Childhood and the director of vocations in the dioceses. The answer came from the floor that the Holy Childhood was intended mostly as an organization for collecting funds among younger children, especially those not yet twelve years of age, but that certainly the Holy Childhood could become an effective medium for presenting the vocation idea to boys and girls.

It was also pointed out that the Catholic Students Mission Crusade, particularly through the periodical, *The Shield*, has done much to bring the problem of vocations to the members of the C. S. M. C.

Bishop McDonnell, after briefly reporting on what the archdiocese of New York is doing for stimulating vocations, introduced Monsignor John E. Boyle, with the request that he tell the members about what has been done in Philadelphia to solve the vocational problem. Monsignor Boyle reported that the efforts in Philadelphia have not been as highly organized as those in Trenton; however, there is in the archdiocese an annual retreat for high school students during the Tuesday and Wednesday of Holy Week which has proved rather effective.

Another advantage that Philadelphia enjoys is that all of the girls' high schools are staffed by several religious communities, thereby enabling the students to become familiar with different religious orders and congregations.

The three-day vocational triduum held prior to the Feast of the Assumption, Monsignor Boyle pointed out, has also been responsible for a goodly number of vocations.

Following this report, it was suggested from the floor that the time of the priests' retreats would be a very propitious one to present the vocational problem to both diocesan and religious priests.

Other committee members then pointed out that there is a wealth of pamphlets and brochures, some of them written and published by bishops, which would be helpful not only to priests, but also to seminarians. The pamphlet of Bishop McEntegart was singled out among these as having exceptional merit.

Bishop McDonnell then said that not only were dioceses and individual priests doing a great deal for promoting vocations but that practically every single religious community in the United States was putting its best foot forward for the same purpose. He referred to suggested reading lists of

vocational books and pamphlets issued following the Catholic University Conference on Vocations in the C. S. M. C., Washington, D. C.

He also referred to the Grail Pamphlet Series. Many of these pamphlets, he said, were put out by religious communities. Probably, he said, no one religious has done more than Father Wilson of the University of Notre Dame, whom he next introduced.

Father Wilson said that he would report on the institutes conducted at Notre Dame University for religious, but that he wished to stress three points:

1. The importance of individual contact.
2. The education of priests, especially at clergy conferences, deanery meetings, etc.
3. The education of seminarians.

Father Wilson had with him an outline of the plan for the forthcoming institute at Notre Dame and touched on some of the highlights of the plan. He expressed the hope that more diocesan-wide programs would be introduced.

The next speaker was Monsignor Burke, St. Ambrose College, Davenport, Iowa, who immediately said that the college has been a neglected field for the discovery of vocations. He said that he wished to add to what had been said about the importance of the role of the priest in stimulating vocations but that he felt that it is really the bishop of the diocese who is the man to push and promote any vocational plan. He then asked what would be the outcome of this special meeting.

Bishop McDonnell answered by saying that the problem of vocations could be included in the agenda of the next meeting of the hierarchy in November, 1949, and also in the agenda of the forthcoming N.C.E.A. meeting.

Monsignor Hochwalt said that he would be in favor of including vocations as a topic for plenary meetings of each of the departments of the association at the convention in New Orleans. He also said that he felt that the matter of stimulating vocations should be treated in the future issues of the superintendents' News Letter and the N.C.E.A. bulletin; and furthermore, he would like very much for Father Wilson and also possibly Bishop McDonnell to be special editors for these News Letters. The assembly agreed that this would be a splendid idea.

Monsignor Hochwalt then asked if the members felt that there was a need for a new committee to organize or whether this committee could be considered as either an *adhoc* committee or as a continuing committee. Father Campbell answered by saying that he felt that this committee would have its hands full just in pushing the diocesan plan, as outlined by former speakers. He also suggested that vocational directors be invited to New Orleans and that they have a joint meeting with the superintendents of schools.

Monsignor Hochwalt said that he felt that this plan would be feasible and suggested that in addition a competent person give a formal paper at one of the general assembly meetings of the New Orleans convention and that there be a well-phrased resolution touching on the vocational problem.

Monsignor Burke changed the resolution to read that a paper should be read at every level and not just to the general assembly.

Monsignor Hochwalt asked Bishop McDonnell if he would be able to come to New Orleans and Bishop McDonnell answered that he would be pleased to do so.

Monsignor Hochwalt said that the group should be kept together and that it would meet in New Orleans. Father Stang suggested that many of the things discussed and recommended were applicable to students at the high school level.

Father Wilson pointed out that N. C. W. C. might make priests newly ordained this year aware of the vocational problem.

The meeting closed at 12:30 with agreement on all sides that it had been fruitful and beneficial to all.

REV. HENRY BEZOU,
Secretary

GENERAL MEETINGS

PROCEEDINGS

Philadelphia, Pennsylvania,
April 19-22, 1949

The forty-sixth annual meeting of the National Catholic Educational Association was held in Convention Hall, April 19-22, under the patronage of His Eminence, Dennis Cardinal Dougherty.

The Rev. Edward M. Reilly served as chairman of the local executive committee. The Association extends a grateful vote of thanks to the local committee which included the following members:

Honorary Chairmen: Most Rev. Hugh L. Lamb, D.D., Most Rev. J. Carroll McCormick, D.D.; Executive Committee: Rev. Edward M. Reilly, Chairman, Rt. Rev. Francis J. Furey, Rev. Francis X. N. McGuire, O.S.A., Rev. John A. Cartin, Rev. Joseph G. Cox, Rev. John J. Graham, Rev. John J. Haydt; Advisory Committee: Rt. Rev. Cletus J. Benjamin, Rt. Rev. John E. Boyle, Rt. Rev. Leo G. Fink, Rt. Rev. Thomas F. McNally, Rt. Rev. John J. Mellon, Rt. Rev. James E. Heir, Rt. Rev. Francis E. Hyland, Rt. Rev. Henry E. Koenes, Rt. Rev. Casimir F. Lawniczak, Rt. Rev. John V. Tolino, Very Rev. John J. Long, S.J., Very Rev. Joseph V. McCaffrey, Rev. John B. Dever, Rev. Thomas C. McLeod, O.S.A., Rev. Joseph M. O'Hara, Rev. Anthony J. Flynn. Committee Chairmen: Arrangements: Rev. Anthony L. Ostheimer; Exhibits: Rev. Henry J. Huesman; Historian: Rev. Thomas B. Falls; Hospitality: Rt. Rev. John F. Rowan; Housing: Rev. Frederick J. Moors; Information: Rev. Thomas Reidy, O.S.F.S.; Director of Liturgical Arrangements: Rt. Rev. Joseph M. Corr; Director of Liturgical Music: Rev. James A. Boylan; Luncheon: Very Rev. Julian C. Resch, O.Praem.; College Participation: Rt. Rev. Vincent L. Burns, Brother G. Paul, F.S.C.; Parish Participation: Rt. Rev. Hubert J. Cartwright, Rt. Rev. John J. McKenna, Rev. Edward F. Cunnie; Private Schools Participation: Rev. Samuel R. Pitts, S.J.; Public School Teachers Participation: Rev. Miles J. O'Mailia, S.J.; Seminary Participation: Rt. Rev. Francis J. Furey; Publicity: Rev. Joseph G. Cox; Radio: Rev. Charles G. McAleer; Registration: Brother E. Paul, F.S.C.; Transportation: Rev. Adolph J. Baum, Brother Julius F. May, S.M.; Visiting Priests: Rev. Edward F. Smith, O.S.F.S., Rev. Charles L. Allwein.

Two general meetings were held during the course of the convention. In addition the five departments and three sections conducted plenary sessions. An innovation in the 1949 arrangement provided for the breakdown of the program of each of the major departments into a number of sub-section meetings running concurrently.

Headquarters for the convention were located at the Convention Hall. On Tuesday, April 19, the Executive Committees of the separate departments held their meetings at the Convention Hall. A meeting of the General Executive Board was held at the Green Room, Hotel Bellevue-Stratford.

With the exception of a few sessions most of the plenary and sub-section meetings were held at Convention Hall. The Deaf Education Section held some sessions at Ryan Memorial Institute, the Seminary Department met on one occasion at St. Charles Borromeo Seminary, and a symposium on Teacher Education took place at West Catholic Girls' High School. On Friday after-

noon a special concert by the Diocesan Girls' High School Orchestra was held at Town Hall.

The National Catholic Educational Association exhibit was located in the Convention Exhibition Hall. In 1949 the exhibit surpassed all previous records established by the association; it numbered 152 educational and commercial displays, enabling the delegates to keep informed about the latest trends in all fields of interest.

Several special panel discussions were televised by Station WCAU. These were picked up and made available to delegates in a special projection room at the Convention Hall.

THE OPENING MASS

The 1949 convention opened formally with a Solemn Pontifical Mass (Coram Cardinali Cappa Magna Induto) celebrated by the Most Rev. J. Carroll McCormick, Auxiliary Bishop of Philadelphia, on the great stage of the Convention Hall. The main auditorium and stage were especially arranged for this occasion.

The sermon was delivered by the Most Rev. Hugh L. Lamb, Auxiliary Bishop of Philadelphia.

The musical program for the Mass was under the direction of the Rev. James A. Boylan, who conducted the choir of St. Charles Borromeo Seminary.

The Pontifical Mass was televised by Station WFIL. This was the first time any part of the annual convention was made available to a television audience.

THE CIVIC RECEPTION

Tuesday, April 19, 1949, 2:00 P.M.

The forty-sixth annual meeting of the National Catholic Educational Association was called to order by the Rev. Edward M. Reilly and opened with prayer by the Most Rev. Hugh L. Lamb.

Father Reilly announced that the Association was honored by a special greeting from His Holiness, Pope Pius XII, addressed to His Eminence Cardinal Dougherty and to Archbishop McNicholas. The cablegram, signed by Monsignor Montini, read as follows:

> Our Holy Father, Pope Pius XII, acknowledges the receipt of the devoted message of the National Catholic Educational Association on the occasion of your meeting in Philadelphia. His Holiness prays that this convention may contribute to the solidarity and the furtherance of all of the Association's praiseworthy work. As a pledge of the illumination of Divine Grace to your deliberations His Holiness cordially imparts to His Eminence Dennis Cardinal Dougherty, and to the Most Rev. John T. McNicholas, Archbishop of Cincinnati and President General of the Association, and to all who participate in the convention his paternal Apostolic Benediction.

Father Reilly then read the following letter from Mr. Harry S. Truman, President of the United States:

> Dear Archbishop McNicholas:
>
> I have great pleasure in sending hearty greetings to the National Catholic Educational Association. I have long been impressed by your conviction that education must develop character which impels individuals to fulfill their responsibility to God and to neighbor.

We hear much today about the practice of social virtue. I like to see social virtue related to the practice of citizenship. In our times the citizen must have an understanding of American life and of the workings of democracy. He must be ready to make those sacrifices of self-interest that are necessary if he is to live with his fellow men in peace and unity.

I need hardly reiterate to the members of your Association that I have made innumerable pleas for an understanding of peace, for the will to peace. I think the virtuous citizen must believe that peace is everybody's business. The teacher in America has a special duty of leadership in the pursuit of peace; he must help build that character rooted in peace that understands the fatherhood of God and the brotherhood of men.

Education built on these high ideals will guarantee peace among men and will increase their measure of human happiness, for it will produce a citizenry dedicated to doing good from the highest motives.

I trust that your discussions in Philadelphia will be most fruitful. Please extend my cordial good wishes to all who participate.

The Honorable Bernard Samuel, Mayor of Philadelphia, extended a cordial welcome to the visiting delegates. Dr. Francis Haas, Superintendent of Public Instruction for the State of Pennsylvania, and Dr. Louis B. Hoyer, Superintendent of Schools in the City of Philadelphia, expressed their delight at being present for the opening session and wished the delegates every success during their delibrations.

The keynote address, "The Relationships of Government, Religion, and Education," was delivered by the Rev. Robert I. Gannon. He was followed by the Honorable Brien McMahon, United States Senator, Connecticut, who spoke to the assembly on "Education and World Peace."

The music for the occasion was furnished by the Diocesan Catholic Girls' High Schools of Philadelphia under the direction of Jeno Donath.

At the conclusion of the meeting Committees on Resolutions and Nominations were appointed. The following names were announced:

On Resolutions: Rev. Edward M. Reilly, Chairman; Brother Bonaventure Thomas, F.S.C.; Rev. Allan P. Farrell, S.J.; Sister Mary Madeleva, C.S.C.; Rev. Thomas Quigley; Sister Mary Xaxier, O.P.

On Nominations; Brother Emilian James, F.S.C., Chairman; Sister Hildegarde Marie, S.C.; Rev. Charles J. Mahoney; Very Rev. Daniel C. O'Meara, S.M.; Brother Eugene A. Paulin, S.M.

Bishop Lamb offered the closing prayer. The meeting adjourned at 4:30 P.M.

CLOSING MEETING

Friday, April 22, 1949, 12:00 Noon

The concluding session of the forty-sixth annual meeting was held at 12:00 noon in Convention Hall. The Rt. Rev. Clarence Issenmann, Vicar General of the Archdiocese of Cincinnati, presented Archbishop McNicholas' address in the absence of the President General. A summary of the entire convention was presented by the Rev. Paul E. Campbell.

Father Edward Reilly presented the following resolutions to the Association:

RESOLUTIONS

I

Upon the forty-sixth annual convention of the National Catholic Educational Association has rested the paternal apostolic Benediction of our Holy Father, Pope Pius XII. The assurance of his prayers and the pledge of his approval

have come to the convention through its host, His Eminence Dennis Cardinal Dougherty, and its president, the Most Reverend John T. McNicholas.

The Catholic educators of America bring to their great spiritual father the ideals, the ideas, the promise, the problems of Catholic education as they know them and as they work with them. In the seminaries, the universities and colleges, the secondary, elementary and special schools, they see not only the future of the church in America but faith and hope for the world.

Aware of this, the N.C.E.A. brings to its tasks the Holy Father's own magnificent spirit of Catholic Action for the fulfillment of his prayers and hopes for our world. World leadership is the role of our country. Spiritual world leadership is the role of American Catholics. The training for such leadership, the sanctification of men through Catholic education, is the filial pledge, the resolution of the National Catholic Educational Association to our Holy Father, Pope Pius XII.

II

The President's message to our convention brought a confirmation of the best in American life and the best in Catholic education. The Association responds to his greeting with resolutions to match his spirit with its own. These resolutions pledge Christian support of his will to peace. The Association recognizes the responsibilities of our American people for the leadership of the world in charity, in mercy, in justice, in truth. We resolve with him to dedicate the Catholic schools of these United States to the greatness, the goodness of our one country, our one world, in unity under God.

III

Our convention theme, "Relationships of Government, Religion, and Education," is an expression of the respect and honor we have always had for the principles of freedom and equality on which our Republic is founded. These principles, which are rooted in our Constitution and Bill of Rights, have secured for our people during the 157 years of our constitutional government a religious and an educational freedom enjoyed by no other country. Operating under these principles public and private schools have developed and flourished *in* freedom and *for* freedom according to their distinctive aims and objectives. We renew our dedication to these American principles. We shall labor unceasingly, with their support and protection, to increase and to perfect our contribution to the welfare of our country.

IV

As more is demanded of education in the complex society in which we live, more will be asked of the Federal Government for the support of educational institutions. We recognize the fact that the Federal Government may no longer isolate itself from education and that its help will be increasingly required. But we hold to the principle that federal aid should be granted equitably to all schools which serve the public good. Otherwise the very survival of private and church-related education will be imperiled by the favored position and virtual monopoly of public education. Such a development would tend to destroy that freedom of education which is fundamental to the individual's right to attend a school of his own or his parents' choice.

V

We regret that emotional slogans of "divisiveness" and "sectarianism" impugning the Americanism of Catholic schools have been exploited by individuals and organizations attempting to arouse group tensions in our

democratic society. Far from being "divisive" or "sectarian," Catholic schools in most communities have joined public schools in many cooperative public services. This partnership, with due regard for the diversity of the ultimate purposes of Catholic and public education, represents and strengthens the traditional spirit of mutual helpfulness that should be characteristic of a truly democratic school system. The really divisive groups are those trying to destroy this partnership.

VI

We wish to express our sincere gratitude to His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, for his gracious hospitality to the convention and its delegates; to His Excellency, the Most Reverend Hugh L. Lamb, Auxiliary Bishop, for his stirring message in the sermon delivered during the opening Mass, which was offered by His Excellency, the Most Rev. J. Carroll McCormick, Auxiliary Bishop, for the success of the convention. To the members of the local committee and of local religious houses and schools who provided for the convenience and comfort of the delegates our sincere thanks are extended. We likewise express our appreciation to His Honor, the Mayor of Philadelphia, the Superintendent of Public Instruction of Pennsylvania and the Superintendent of Schools for the City of Philadelphia for their cordial messages of welcome at the civic reception; and to all others who in any way contributed to the success of the convention, we are deeply grateful.

VII

The National Catholic Educational Association felicitates and congratulates the Society of Mary (Marianists) on the happy occasion of its triple centenary which it will mark this year: the coming of the Society to the United States, the founding of the University of Dayton, the first estabishment in the United States, and the death of the founder, the Very Reverend Willian J. Chaminade. The Association joins with the multitude of illustrious alumni of the Society in wishing it *ad multos annos.*

The resolutions were adopted as read.

Brother Emilian James, F.S.C., presented the report of the Committee on Nominations as follows:

The Committee on Nominations accepted with regret the resignation of Brother Eugene Paulin, S. M. (Marianist), as one of the Vice Presidents General of the Association.

It voted that the following be named to the position of Vice President General, representing in order, the Seminary, the College & University, the Secondary School, the Superintendents', and the Elementary School Departments:

Very Rev. John J. Clifford, S.J., Mundelein, Ill.
Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.
Brother William Mang, C.S.C., Notre Dame, Ind.
Rt. Rev. Joseph V. S. McClancy, Brooklyn, N. Y.
Rev. Paul E. Campbell, Pittsburgh, Pa.

As Treasurer General: Rt. Rev. Richard J. Quinlan, Boston, Mass.

The Committee heard with pleasure of the re-election of Rt. Rev. Frederick G. Hochwalt as Secretary General.

"Whereas Brother Eugene Paulin, S.M. (Marianist), has faithfully served the N.C.E.A. for 30 years as a member of the Secondary School and Superintendents' Departments and for more than ten years as a member of the General Executive Board of the Association,

"Be it resolved that the Association express gratitude to Brother Paulin for work well done and generously over such a long and fruitful period.

"Be it further resolved that this resolution be spread on the minutes of this meeting and that a copy be sent to the Very Rev. Provincial of the Society of Mary, St. Louis Province."

The report of the Committee was adopted unanimously.

The Rev. Henry C. Bezou, in the name of His Excellency, the Most Rev. Joseph F. Rummel, D.D., Archbishop of New Orleans, extended to the delegates a cordial invitation to hold the forty-seventh annual meeting of the National Catholic Educational Association in New Orleans in 1950.

Bishop Lamb offered the closing prayer and the meeting adjourned at 2:15 P.M.

FREDERICK G. HOCHWALT,
Secretary

SERMON

MOST REV. HUGH L. LAMB, D.D., V.G. AUXILIARY BISHOP OF PHILADELPHIA

It is my pleasant duty this morning, in the name of His Eminence, Cardinal Dougherty, to welcome this assembly of the National Catholic Educational Association to this City and Diocese of Philadelphia. The hospitality of the City of Brotherly Love is well known throughout the country, and I am sure that our clergy, religious and laity will receive you with open arms, and leave nothing undone to make your visit both pleasant and profitable.

To you, the leaders and teachers of the Catholic schools of America, the Church has entrusted a task of great importance and heavy responsibility. It involves the temporal and eternal welfare of a great army of youth who look to you for instruction, example and inspiration. In your hands, therefore, to a large extent, lies the future of the Catholic Church in America.

It was a sense of this grave responsibility that prompted you to begin your sessions with this Solemn Pontifical Mass, and to kneel before this altar to seek light and guidance for the many difficult problems that confront Catholic education in this country today.

We American Catholics are justly proud of our great school system, and we feel that it is no idle boast to say that there is nothing comparable to it in any country of the world. Today this system forms a vast network, stretching from Maine to California and from Canada to Mexico; and it includes more than three million students, a hundred thousand teachers, and some ten thousand schools of every rank from the kindergarten to the university. It has been estimated that the material value of our school buildings alone is more than a billion dollars, and the cost of their operation more than three hundred and fifty million dollars a year.

This great system has been built up during the past hundred years at the cost of untold sacrifice on the part of the Catholic clergy, religious and laity. It has been built not with the donations of the rich, but mainly with the pennies of the poor. They have borne bravely the heavy burden of double taxation because they have been convinced that a great principle is at stake which admits of no compromise for it involves the salvation of the souls of their children.

Education has been defined as the preparation for complete living, but for us Catholics life is not complete on this side of the grave. "We have not here a lasting city but seek one that is to come." Therefore, any system of education that leaves out this life to come, that omits God, the soul and eternity, is always incomplete and will never satisfy our Catholic conscience. This in a few words is our Catholic philosophy of education and this is the reason for the existence of our separate system of schools.

This is also the motive which has inspired the heroic sacrifice of a great army of teaching religious who, down through the years, have ever been the main support of our Catholic schools. They have given up all that the world holds dear—home, family and fortune—and they have given themselves, body and soul, to the sacred cause of Catholic education. We have no rich endowments for our schools, nor do they receive any funds from the state treasury; but we have something which money cannot buy, something far

more important in the work of education; we have this priceless endowment of consecrated lives. Without these religious teachers our schools could hardly exist for a single day, and without them they would be like a fortress without a garrison, a ship without a crew, or a body without a soul. To them the Church in America owes a debt of gratitude which only God can fully estimate and only God can adequately repay.

Today in this country there are some twenty-seven million Catholics, unsurpassed in the world for loyalty to the faith and for generosity in works of charity. We owe this happy condition largely to our great school system, which has ever been the bulwark of the Church and the main artery conveying the life blood of religion to the body Catholic.

We believe that these schools are also the bulwark of the State and that they have made a tremendous contribution to the welfare of the nation. For more than a hundred years they have trained and sent forth from their classrooms legions of loyal, honest and God-fearing citizens who have proved by their daily lives that a good Catholic is always a good American. In times of war, which is the acid test of patriotism, they have given to this country millions of valiant soldiers, many of whom lie buried beneath the white crosses in America, Europe, Asia and the Islands of the South Pacific.

In spite of this long record of loyalty and devotion, there are still a few Americans who seem to fear the "sinister designs" of the Catholic Church in this country, and who look upon her schools as a danger to the State. We are all well aware of the recent campaign launched by certain secular educators, editors and others, to discredit our Catholic schools and the other non-tax-supported schools of the nation. They have tried to convince the public that these un-American schools are divisive, un-American and undemocratic. Their propaganda has been nationwide, and it has influenced legislatures and even courts of justice. They claim that the only *American* school is the secular school and any other is alien to the spirit of American democracy.

To these super-patroits and ardent propagandists of pseudo-democracy we should reply with the statement that the religious school is more in accord with the original ideals of American democracy than the secular school and that the greatest danger to America today is not religious education, but education without religion.

The Founding Fathers of this nation were religious men who believed in God, and tried to live according to His Commandments. In this City of Philadelphia they wrote the immortal Declaration of Independence, which acknowledged God to be the source of certain inalienable rights which no state has granted and no state can take away. They made God the cornerstone of our American democracy because they knew that apart from God man has no native dignity and no eternal destiny. He is merely a thing, a beast of burden, a highly developed animal, or a cog in the machinery of the state. Our American democracy was thus founded on God and religion and without God and without religion it will not long continue to prosper.

For more than fifty years after the Declaration of Independence, all American schools were religious schools, and Christianity formed the basic pattern of American life and culture. In 1840 this tradition was broken and a divorce was proclaimed between religion and education. That divorce has profoundly changed the whole pattern of our national life during the past hundred years.

Today America is suffering not from a material depression, but from a spiritual depression, not from the loss of gold, but from the loss of God. Today more than seventy million Americans belong to no church, and more

than twenty-five million American children are growing up without any formal religious training. God has been exiled by law from the schools of the nation and religion is fast disappearing from American life. This was once a Christian country, but it is now such only by tradition. A large proportion of our people have never known or have long since forgotten the fundamentals of Christian faith and Christian morality. They have drifted away from the God of their fathers and have become worshipers at the shrines of materialism. To them, money, power and pleasure have become the supreme end of existence and for them the American way of life has become a pagan way of life.

This is the bitter fruit of a century of secularized education. It has given to the nation many generations of American youth, often well trained in secular subjects, but ignorant of the first principles of religion and morality. It has often taken away from them the faith of their fathers and left them bewildered and wandering in a fog of spiritual illiteracy. If nothing be done to remedy this condition there is danger ahead in America; for democracy without God is an empty word and morality without religion is an idle dream.

But we should not place all the blame for this religious decadence on those who founded our present system of public education a hundred years ago. They were faced with a difficult problem in a nation of divided religious allegiance. Most of them recognized the need of religion in the training of youth and sincerely believed that this need would be supplied by the home and the Church. They adopted a policy of benevolent neutrality towards religion, but they did not believe this to be an educational ideal. Only fifty years later was this policy seized upon by certain college professors, and made the basis of a new theory of education. John Dewey and his colleagues of the Teachers College of Columbia University enthroned a new God, called society, and founded a new American religion, called secularism, and made the public school its pulpit.

This new religion denies the existence of God, or minimizes His importance. It is concerned with this world only, and has no interest in the future. It makes the welfare of society the supreme end of life, and the service of society the highest form of virtue. It makes the state the sole source of human rights, and it reduces the individual and the family to the ranks of humble servants. If followed to its logical end, it would exalt the state into a god and give to it omnipotent power and authority.

This is the philosophy which for many years has dominated the thoughts and the policies of many of the leaders of American education. These are the pagan ideals and principles which have unfortunately seeped down into the classrooms of the nation and moulded the character of untold thousands of American youth. It is essentially a pagan philosophy and far removed from the ideals of the Founding Fathers of this republic. It has done much to weaken the moral fiber of the citizens of this nation. It has prepared the way for a paternalistic state and for a government monopoly of education. "Eternal vigilance is the price of liberty" for, as William Penn once said, "the nation which is not governed by God will soon be ruled by tyrants."

Today the ideals of America are being challenged by a so-called democracy which denies the existence of God and bans religion as "the opium of the people." Atheistic communism is on the march to conquer the world. With relentless drive a mighty Juggernaut is rolling over Europe and Asia, grinding under its iron wheels millions of helpless human beings. The rights of God and the rights of men are laughed to scorn and the totalitarian state has become a pagan idol which demands both the bodies and the souls of its victims.

Today, as long ago, we hear again the frenzied cry of the rabble: "We have no king but Caesar. Crucify Him. Crucify Him"; and we know from the Scriptures that when Christ was crucified there was darkness over the face of the earth. There is darkness today in the lands which lie behind the Iron Curtain. All religious schools have been closed and all textbooks have been confiscated except those which extol communism and glorify the omnipotent state. Cardinal Mindszenty has been condemned to life imprisonment as a living martyr to the cause of Catholic education because he refused to render to Caesar the things that belong to God.

Most Americans now realize the danger of atheistic communism and the futility of the policy of appeasement to stop its advance. But few Americans realize that communism will not be conquered until we have conquered the secularism and materialism and atheism which have produced it. If America is to remain "the land of the free and the home of the brave," God must be brought back to American life and religion must again become the soul of American education.

The Catholic schools of this country, for more than a hundred years, have held fast to the ideals of the Founding Fathers of America, and to the Christian principles enshrined in the Declaration of Independence. They have made religion and morality the supreme purpose of their existence and they have given to this nation millions of loyal and patriotic citizens. For this reason we are convinced that they have ever been a strong support of the state and a spiritual arsenal of democracy. We believe that they are both American and democratic and that, as such, they are entitled to public favor and recognition. We also believe that the three million students in these schools should have equal rights before the law with all other American students and that they should no longer be regarded as step children who must be content with the crumbs that fall from the master's table.

The Catholic schools of America are the hope of the Church and they are also one of the last citadels defending our fundamental American liberties. We should zealously guard that citadel against the enemies without who are seeking to destroy it. We should protect it from the seepage of secularism and from its friends within the gates who may be tempted to sell their birthright of faith and Catholic culture for a mess of pedagogical pottage. We must increase the number of our schools so that every Catholic child may be able to receive the benefits of a religious education. We must vitalize the religion courses, especially in our high schools and colleges, so that more of our graduates may be fired with apostolic zeal and inspired to go forth as militant leaders and zealous lay apostles in the field of Catholic action.

The time for action is now. The issue is clear and well defined. Abroad Christianity is locked in a deadly struggle with the organized forces of godless communism. At home Christianity and secularism are contesting for the soul of America. The battleground is the school. If secularism wins, America may lose her soul and with it her precious heritage of civil and religious liberty for which her forefathers suffered and died.

My dear Catholic educators: It is your noble task to form Christ in the souls of the students entrusted to your care, and to inspire them to go out and bring Christ to others who know Him not. If you perform that task well, you will have done much to help the Church to conquer secularism and to make the American way of life again a Christian way of life.

ADDRESSES

RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION

REV. ROBERT I. GANNON, S.J., PRESIDENT EMERITUS
FORDHAM UNIVERSITY, NEW YORK, N. Y.

In the fall of 1936, a distinguished visitor was welcomed by the Cardinal Archbishop of Philadelphia. The visitor was His Eminence, Eugenio Cardinal Paccelli, Secretary of State to His Holiness, Pope Pius XI. With an admirable sense of fitness, the venerable host arranged that their picture should be taken standing before the Liberty Bell in Independence Hall, and with an instinct for public relations, no less admirable, the guest, as the picture was snapped, placed his long, slender expressive hand above the surface of the familiar crack. Interpreted, the symbolism would say to the American people from the pages of the country's press, that the liberty for whose birth this bell was rung, the liberty of the Declaration of Independence, was not the liberty of the French Revolution, but the ancient liberty of Christendom; the liberty of the children of God. Moreover, the gesture would intimate that, if in our time a crack has appeared in that great American ideal, it is not like the crack in the bronze, irreparable. A damaged bell must be recast, but liberty can be made as good as new by the hand of man, in fact, by your hand and mine.

Apropos of all this, we are met to discuss in our convention "Relationships of Government, Religion, and Education," a tremendous subject that proliferates before our eyes into a hundred subdivisions. For there are relationships between religion and government, and religion and education, and education and government any one of which would keep the most reticent convention going for a week. It is, however, the prerogative, or better perhaps the duty of a keynote speaker to give the discussions that are to follow a focus proportioned to the time allotted. So that, while we may refer obliquely to the purpose of education, the state of modern education, and the interminable row about the content of the curriculum, we shall do well to concentrate at this time on one phase of these multiple relationships, government planning, and examine its effect on religion and education. That is why we began by referring to the crack in the liberty bell.

In a dozen different ways, Washington is moving in on us. Some of its advances are inevitable and beneficent. We all admit for example that the laissez-faire independence of the 19th century robber barons had to go, and that in today's world some planning is most certainly a proper activity of the Federal Government, but the people should be made to realize that a point can be reached in planning where they begin to surrender their essential liberties.

As Edmund Burke once said: "The people never give up their liberties but under some delusion." The Germans and the Russians and all the rest who have been planned out of existence were first deluded into thinking that liberty was a means and security the end—instead of just the other way around. And this has been one of the most fatal delusions of our time, times which may yet be known as the age of efficient chaos. For in practice this frantic scramble for security at any cost has produced insecurity as the sole reward of all but a handful of tyrants. And yet, like a petty gambler,

who never learns his lesson, the common man is still playing with the temptation of staking liberty in a planned Utopia.

Great Britain, the channel for most of our own democratic ideals, has already surrendered to a basically socialistic economy, while we, in the United States, have seriously been considering the same step for a decade and a half. In England, the people who champion private enterprise are so gloomy now that they define an optimist as one who thinks that their future as a nation is uncertain. In this country, happily for us, a determined group seems to be emerging which realizes that something fundamental is in peril, and which refuses to stand by passively until "it has happened here." On such men, and it is encouraging to know that they are not by any means confined to the Republican Party, rests the responsibility for piercing the fog of delusion that surrounds too many of our fellow Americans, so that this nation's good sense and inherent love of liberty may vigorously reassert themselves.

The question of planning has been in the forefront for thirty years or more, though people still regard it as one of the more picturesque phases of the new deal. During all that time planners and anti-planners, public enterprisers and private enterprisers, have tended to regard the issue as merely economic. They have ignored the more important moral and spiritual aspects of the question. The fact is that while this trend towards the over-all plan is usually studied in relation to the economics of trade, it is bound to influence every aspect of human life influenced by economics. And to remind a group of school executives that every educational problem today bristles with economic implications is bringing, if not coals to Newcastle, certainly scrapple to Philadelphia.

Buildings, maintenance and school supplies are all reflecting the high cost of living. Parochial grade schools, costing from six to nine hundred thousand dollars, are appearing on every side, high schools and colleges running into the millions, while church offerings are hardly keeping pace with this development. The nub of our problem is the salaried teacher in the Catholic schools. He is becoming more expensive, more necessary and more difficult to find, largely for economic reasons that involve the government and affect the future influence of religion in education.

There was a time when a teacher's simple wants could be satisfied within the modest budget of a private school. A laborer was paid a dollar a day, and if the teacher got five, some sense of proportion remained. Since that bucolic era we have witnessed a mad race between wages and the cost of living in which the winner is still uncertain, but the odds are on the cost of living. To meet the situation, farmers have been subsidized, workers have been mobilized, and every type of public benefit has been increased. When it comes to the teacher, however, a situation, is developing where the unthinking private schools are beginning to hope that the Federal Government will step in before they have to curtail their programs and sink to an inferior level. They realize that the problem will not be solved by giving the teacher a minimum wage, commensurate with the cost of living index. They realize that eventually they must go further than that. His compensation must be fixed with an eye to his relative dignity, and relative importance in the community, or soon it will be impossible to persuade anyone with brains to teach. I know one institution which pays an electrician fifty-two hundred dollars a year, and this is as much as it pays an associate professor of physics. It pays the man who cuts the grass two thousand dollars a year, and this is almost as much as the starting salary of an instructor with a master's degree. If the proper relation existed, the associate professor would

be receiving from ten to fifteen thousand dollars, and the young instructor not less than five. Such a scale, however, in this particular, but nameless institution, would increase the budget by nearly a million and a half dollars, so that in four years, the debt would be almost hopeless.

Meanwhile, the salaried teacher is becoming more necessary every day. In two years our total Catholic student body has increased by six hundred and eighty thousand students. Our teaching priests and religious have increased by only thirty-eight hundred. Thus we have one new teacher to every one hundred and eighty new students. The lay teachers for the same period have increased by three thousand. May I remark, however, with a certain amount of emphasis, that while this fact adds to the financial problem of an administration, it is not to be regarded as a calamity. It is especially obvious in higher education that we need not only the infinite variety of training that only a group of laymen possesses, but we need the lay influence, and the lay viewpoint in our high schools, colleges and universities. As you realize so well, it is possible to overdo the clerical angle in education as in other fields. The clergy and the laity are supposed to complement each other in society as fathers and mothers do in normal families. The best man in the world cannot supply the touch that a woman should give in the home, and the best nun out of the world, cannot prepare a girl for every phase of life. I can think of many punishments which I should find more congenial than being condemned to a totally clerical society. Our lay faculties then are with us to stay, thank God—or are they?

Each year they become more difficult to find. This problem is linked in part with salaries. Only a man of independent means can afford to indulge his zeal for souls in the average Catholic school. But linked with this is the deplorable policy in some of our more backward institutions of treating the lay teachers like rank outsiders and second class citizens. Priests and religious, who are sometimes incompetent, are advanced over the heads of distinguished and experienced laymen, while questions of policy are seldom submitted to the honest comment of the whole faculty. That, I think, is one important reason why so many of our best Catholic scholars are seeking wider horizons. The main reason, however, is the enormous increase of opportunities for teachers in these days of educational inflation.

One of the most striking phenomena in our generation has been the rapid extension downward of American education. Armed with two slogans: "The Democratic Spirit" and "Equality of Opportunity," the ideal of mass production has been introduced into our schools. During the period between 1900 and the outbreak of the recent war, the population of the country doubled, but the high school population was multiplied ten times, from a half a million to five million. So too in higher education. In 1900 four percent of the college age group was in college. At the outbreak of the war fourteen percent; at the close of the war twenty-two percent. This increase unfortunately reflected an increase of prosperity and the desire for business and social advantage, rather than an increase in intellectual curiosity. Clearly, a government study was in order to discover some way of directing this expensive and limited thing called higher education into the channels where it would do most good to the country. We needed some just and scientific process of elimination on a grand scale. So the President wisely appointed a distinguished committee on higher education to advise him. Unfortunately, however, when the report was published a year ago, it featured a suggestion that was equivalent to printing unsecured currency in a time of financial panic. What they advised in effect was a liberal watering of the educational stock in the country. They included of course a number of pleasant and

familiar recommendations with regard to general education, moral training, the cultivation of a civic sense, and an international outlook, but this unfortunate commission also advocated enormously increased facilities for getting a college degree, but sharply decreased facilities for getting a college education. Briefly, they wanted by 1960, four million six hundred thousand persons—I shall not confuse the issue by saying students—in higher education in place of the one million five hundred thousand that was normal before the war, and the two million two hundred fifty-four thousand that we were struggling with in the high tide of the post war days. I do not know what inhibition prevented their open endorsement of Barrett Wendell's suggestion that every American citizen should receive a bachelor's degree at birth. It is a commonplace of the profession that, if registration were confined to those who deserve to be in college, there would be plenty of empty seats waiting for the next generation. The commission wanted by 1960 a faculty of three hundred and fifty thousand persons. Once more I use the word advisedly, for we know from past experience that there will not be, eleven years from now, one hundred thousand competent college teachers in the country. Real teachers cannot be turned out on the assembly line. So often, I used to think to myself when I was signing diplomas in June, "Doctors are made by fools like me, but only God can make a teacher." The commission wanted a physical plant of seven hundred and thirteen million square feet, which at present building prices would come to something like ten billion dollars, and a budget for this monstrosity of about two billion five hundred eighty-seven million dollars. The federal government would toss in one billion the first year and call the plays preferably through a new Secretary of Education in the Cabinet. Thus, as a panacea for the intellectual and moral crisis through which the country is passing, the Commission advised more and more advanced schooling, even though it be, as it will inevitably be, inferior schooling. President Truman should be advised to appoint another Commission, this time of jaundiced and disillusioned ex-college presidents to enumerate and analyze our present startling failures at the high school and college level, failures that would be multiplied and intensified if the recommendations of the Commission were carried out.

As far as the private colleges and universities are concerned, we have reason to think that they would be rocked to their foundations if Washington set its paternal heart on having everybody in sight dressed in a cap and gown. Institutions able to reach into the federal pocket would establish a standard of extravagant operation which Princeton would find impossible to rival, and would inevitably wreck the faculties of colleges that depend on private support. It stands to reason that every good teacher with bills to pay would work for the government. The Commission realized that the weaker private institutions would thus be pushed to the wall, and echoing the royal remark that was never made of "Let them eat cake," suggested that they go out for more princely endowments.

In dwelling on our fears, however, we run the risk of seeming to hold up progress for the sake of protecting vested interests. So let us say at once that we are thinking of the country's good when we think of our own. If the common weal demanded the death of private schools, private schools would have to go, but it is inconceivable that the common weal should ever demand it. Walter Lippmann has said somewhere that modern education is destined to destroy Western civilization by refusing to channel the religious and classical culture of the Western world. If we were to go a step further, and select the most essential tradition of that culture, it would be in the inherent dignity of man as a person, and that tradition has

come to us through the family, the church, common law, and the independent school. From this, no one should deduce that there is in any particular tax-supported institution a tendency towards the absolute state. But the school which is free from political pressure, the school where open-minded logical men can place a proper value on their spiritual heritage, is the independent school. Furthermore, it is significant that wherever absolute states have flourished, they have depended for their support on public, and therefore political control of all education. They have realized that here is a most important means for achieving that uniformity of ignorance which is essential for a Nazi or Soviet society. So that, without criticizing or even suspecting any college or university in the country, we can face the fact that the elimination of privately controlled institutions, or even their serious debility, would remove a major obstacle from the path of a possible dictator in the United States.

And still, the Federal Government has legitimate relationship with education, and up to a point, has a right to plan for it, just as it has a right to plan in the field of trade. In this latter field reasonable legislation which improves the quality of competition, and provides a set of equitable rules, within which economic activity might be carried out, is not only permissible, but highly desirable. The type of economic planning that strikes at liberty is not planning to make competition effective, but planning against competition. As someone has said, the government should seek to influence the economic weather, but not by trying to ration the raindrops. So too, with its relations to education, Washington can be helpful in many ways without interfering with the traditional rights of the individual States or the natural rights of parents. Without entering into disastrous competition with private education, the Federal Government can influence the educational weather. For some federal assistance to private education, like some public assistance to any private enterprise, shows a grasp of changing positions in the world today. It is only federal control of private education, or worse, the smothering of private education by federal competition that would mark the beginning of the end. For all valuable differing points of view would thus be focused into one at Washington. With variety gone, choice would go with it, and liberty soon after. Moreover, without the tradition of the private schools to support them, the public schools would soon find themselves in the strait jacket of the absolute state where any education would be impossible.

So we stand today in salute before the Liberty Bell and, following the example of His Holiness, place our hands symbolically over the crack. What can we do about the crack that is appearing in our educational liberty?

First we can re-examine the administration of the institutions we possess and get our granaries ready, as Joseph did, for the seven lean years that are on the way. Have we been prudent, or have we allowed ourselves to splurge? Are we crushing ourselves for example under more architecture than we can carry? Fancy façades are like over-emphasized athletics, a sure indication of the wrong-side-of-the-track mentality. The underprivileged always waste money on irrelevant display. Better one good, plain school, than two, bad fancy ones. Better one well staffed department, than a dozen that would satisfy no one. Have we been charitable and loyal to our main objective, or have we engaged in stupid and expensive rivalries and duplications with other parishes, dioceses, and religious congregations? Have we been businesslike in the way we run the treasurer's office, avoiding the smallest wastes, and budgeting a proper amount for replacement, before we begin to talk about profits? Have we been magnanimous, in giving the salaried faculty

the security and dignity which would keep them loyal to Catholic education, even though they could do better elsewhere.

By this type of self examination, we can go far toward insuring our survival in the transition period that faces us, but this will not be enough, unless at the same time the public is aroused to the danger of too much concentration in Washington. We can be sure, that the most Reverend Bishops, through their pastors, will exercise the teaching power of the Church. The Catholic parents of this country will be warned through the press and the pulpit that their interest in education should not be confined to the parish. They must be made to realize that they are citizens of the United States concerned with everything that happens in all the schools which benefit from their taxes, and especially concerned with any type of educational planning on the part of the Federal Government that may infringe on their God-given liberties.

EDUCATION AND WORLD PEACE

HONORABLE BRIEN McMAHON, UNITED STATES SENATOR FROM CONNECTICUT

I suppose that every member of this distinguished audience is among the minority of Americans who thoroughly understand the power of education and who fully appreciate that our failure to harness and exploit that power is a root cause of the atomic armaments race in progress today.

We are told that the literacy rate in Soviet Russia has climbed from a low to a high level, that more people in Russia can read and write than ever before. Yet it is fair to say that the people of Russia are more completely and dangerously lacking in education than any other people in the world. The literacy rate may have risen, yes; but only because the rulers in Moscow want followers with sufficient schooling to grasp the official propaganda slogans and the official distortions of truth.

The unlettered Russian peasant cannot understand an article in the Soviet newspaper *Pravda* which proclaims that America is an imperialist warmongering country. Therefore, the Russian peasant is taught how to read; he is taught just enough so that he can absorb a communist tract attacking democracy and attacking religion. This is the base currency which passes for educational gold in Russia. This is the mis-education which threatens to plunge the world into war.

The explosive release of atomic energy has made it fashionable for scholarly commentators to say that man's politics has not caught up with his physics, that our progress in science and weapons has far outstripped our progress in government and the humanities. Yet I assert that America's politics have caught up with her physics; it is only Russia's politics which have not caught up. If Russia were a democracy and not a dictatorship, if the Russian people were educated and not mis-educated, international control of atomic energy under the United Nations would be a reality today as I speak.

This is not to suggest for a moment that we Americans are perfect. Far from it. I am confident that everyone here tonight shares my feeling of shame that some of our citizens still discriminate against racial and religious groups. I need only point at our urban slums, our teeming prisons and mental hospitals, our school problems, and our juvenile delinquents to show that our national defects and vices loom large in any honest appraisal.

But we have created a political environment of freedom, in which real educators can flourish and in which our people have access to the truth.

When the atomic bomb hit Hiroshima and Nagasaki, Americans began to ask themselves what this weapon implies for the future. After thorough discussion and with qualified scientists performing an educational role for which we can all feel thankful, the American people concluded that atomic energy is unique in destructive power. They concluded that this force is too dangerous and important to be left in the hands of the military, and through public pressure an Act was passed which placed our domestic project under civilian management.

The American people also concluded that the political equivalent of the atomic bomb is a world-embracing United Nations authority established to control the atom and to assure its use for man's welfare, not for his destruction. This conclusion gave proof that, in America's case at least, man's

politics had indeed kept abreast of his physics. Here was no political immaturity or backwardness. The American people saw that international control of atomic energy had become an urgent and compelling necessity.

As a result, we officially offered to give up all our atomic weapons; we offered to disclose all atomic secrets; we offered to let foreigners, including Russians, enter our country and inspect us for violations; and we even offered to let foreigners, including Russians, help operate our atomic plants. In return, we asked only that other nations accept corresponding limitations on their sovereignty, so that one and all could be protected against bad faith.

Let me emphasize that it was democracy and the democratic atmosphere in which true education thrives which made possible this unprecedented offer to give up a winning weapon. It was William L. Laurence's articles in the *New York Times;* it was Dr. J. Robert Oppenheimer's testimony before the Senate Special Committee; it was a professor lecturing on the atom at Fordham University; it was the League of Women Voters; it was discussion groups, political speeches, books, casual conversations, newsreels, sermons—it was all these things and many more which brought the American people to a realization that unlimited national sovereignty and the atom bomb cannot long co-exist in the same world, that we must achieve international control or invite atomic war.

I submit that our official offer to give up the bomb and accept United Nations control was the finest flowering of public education ever recorded in history.

But, tragically, the Russian people are surrounded by an educational iron curtain—with no access to the truth except as the Kremlin sees it. The Russian people have not been told essential facts about atomic energy. They do not know of our proposal for international control. They have not had an opportunity to discuss this proposal, or to weigh its merits, or to exert pressure on their rulers toward accepting it. Consequently, negotiations in the UN are bogged down. We are as far from effective international control today, if not farther, than the day we started.

We are now in the strange and alarming position of having to educate or perish. I do not mean educating our own people. We already recognize the imperative need for atomic peace, although of course, our own education is never complete. Primarily, I mean that we must educate the communist-ridden peoples behind the iron curtain.

So long as the men in the Kremlin can keep the millions of people behind the iron curtain in ignorance of both the dangers and possible benefits of atomic energy, so long will they be able to obstruct the majority of the united nations of the world.

By penetrating the iron curtain, by educating all mankind to the facts about atomic energy, we can bring about a volcanic eruption of moral pressure favoring world-wide atomic control. Then the men of the Kremlin will bow to the unanimous demands of world public opinion and will accept a just system of United Nations regulation.

Just about a year ago, on April 3, 1948, *Collier's Magazine* published an article of mine in which I advocated a great educational program designed for the purpose of avoiding war and preserving peace. I named this program "Operation Freedom," and I said of it: "Its immediate purpose would be to save the soul of Europe at the same time the body was being restored to health (by the Marshall Plan). It would have to be an education and information program so vast that in a few short years it could undo the damage

perpetrated on the democratic way of life by communism's thirty-year war of calumny."

I would just like to outline for you the threefold purpose of such a program as I then advocated: "(1) to counteract the communist canards against America and to propagate the truth about the democratic way of life; (2) to help Europeans understand the advantages of a free and united Europe; and (3) to bring to the people a realization of the revolutionary meaning of atomic energy, both as a weapon of destruction and as a constructive force."

That was a year ago. On March 30 of this year, Congress was advised by the United States Advisory Commission on Information that the growing importance of our international information program as a tool of America's foreign policy requires an immediate and broad expansion of the world-wide information program. That Commission, created last year by Congress (under Public Law 402) and headed by Mr. Mark Ethridge, eminent publisher of the *Louisville Courier-Journal*, had this to report:

"It is in the information field that we meet the rival forces head on. The Soviet Union, for example, places by all odds its heaviest reliance on propaganda—spending enormous sums, and using its best and most imaginative brains. Other governments are acutely conscious of the importance of information programs and are spending more in proportion to their capacities than is the United States in telling its story abroad."

The Commission estimated that the "Voice of America" radio program has an audience of a million people in Poland; that it may be reaching more than a tenth of the people in Czechoslovakia; that it is by far our most important medium in bringing the message of America to the peoples of Bulgaria, Hungary and Rumania, and that it is reaching millions of Russians today. The Commission further reported that in the free countries of Europe, the information program is steadily gaining in effectiveness among leadership groups. However, it said, information about the United States is not yet effectively reaching farmers, industrial workers, owners of small businesses, and so forth.

In so small a world, it becomes as pertinent to our security to know the mental attitude toward us of a nation on the other side of the globe as to know whether your next-door neighbor bears a grudge against you and your family. If one of the children next door is playing with firearms because he does not realize the possibile danger, then, if for no other purpose than to protect your own children, you may find it necessary to educate your neighbor's child about the dangers of playing with dangerous weapons.

At this moment we are talking about implementing the Atlantic Pact. How better can we implement it than by pressing hard with what I have called "Operation Freedom"? How can we hope to establish peace unless we reach all the world's peoples with our educational campaign? Is not "Operation Freedom" more important and promising than any arms we might send to our Atlantic Pact allies?

We cannot rely on cold military strength alone. We cannot simply wait and hope piously that something good will turn up. We must commit both our brains and our resources to the quest for peace, and this means global education above all else.

In speaking of the Berlin airlift and our massive effort to supply that city by cargo plane, Winston Churchill compares America and Russia to two young athletes—one of them, America, stands on his head—while the other, Russia, sits comfortably in a chair and waits for his rival to topple over. Does this not apply to the entire world situation?

Our efforts to guarantee the territory of friendly countries against aggression, to reconstruct a war-torn world, and to suitably arm to repulse aggression constitutes a terrific strain upon the American economy and the American people.

Time and again I have tried to point out that the heart question of the peace, the one issue on which all others depend, is international control of atomic energy. If we solve that problem, we have removed the single threat which towers over all others. If we fail to solve that problem, it makes no difference whether or not we agree on peripheral matters such as the future of Germany—or Austria—or Japan—or the Middle East—or other phases of the cold war.

From these considerations it is again clear that the path to atomic peace is through the Russian people and that they can be won to atomic peace only through a bold and mammoth program of education.

Before closing, let me mention one more idea which I have espoused as one means of conducting this educational program. It seems to me that the sincerity of Russia's alleged desire for a new Truman-Stalin peace parley can very easily be put to the test if we say that, of course, we favor a new conference; that, of course, we are glad to talk about all outstanding issues—but that we attach one condition. This condition would be that our President be allowed to address the Russian people before and at intervals during the conference—expressing his views over the Russian radio and through Russian newspapers. Similarly, we would offer to let Stalin address the American people and express his views over the American radio and through American newspapers. The United Nations would supervise this exchange of addresses and would itself guarantee full coverage both in Russia and in America.

A number of peace conferences have already been held. They have led only to bitterness and disillusion. The conduct of the Russian representatives which brought the conferences to a futile close has never been made known to the Russian people. The men of the Kremlin were never under any pressure from their own people to negotiate sincerely or to stick by their agreements. Therefore, if we approve a new Truman-Stalin conference but insist that both leaders have an opportunity to address the other's people, I believe that the world would applaud our stand. It is even possible that news of that stand would trickle through the iron curtain and reach the Russian people themselves.

No permanent peace can be achieved until we bring home to the peoples of the world, including the peoples of Russia, the basic and underlying facts which make imperative a settlement without armed conflict. We must prevent this war. There will be no winners if it ever occurs.

ADDRESS OF THE PRESIDENT GENERAL

MOST REV. JOHN T. McNICHOLAS, O.P., S.T.M.
ARCHBISHOP OF CINCINNATI

Education faces a crisis today in the United States. It is financial and moral. The financial crisis is insignificant in comparison with the moral crisis. The parents of children of all faiths should examine the moral crisis of education in our country.

Monopoly in education is a deadly malady. The Soviets, the Nazis, the Fascists, the totalitarians, the tyrants of all countries, who want to abolish all freedoms, begin by destroying freedom of education. These subversive forces cannot tolerate freedom of education in building a slave state.

Our Supreme Court, our federal and state courts, our legislators, our statesmen, our secular press, and our professional educators are all contributing in their respective fields to monopoly of education; probably without serious realization of the devastating movement which they are promoting. Monopoly in industry excludes competition and imposes restraint of trade outside its sphere. Our government is exerting every influence to abolish monopoly in all forms of business activity. By a strange contradiction, our government seems unaware of its fostering spirit of monopoly of education. Our growing monopoly in education, like that in industry, has as its goal the exclusion of competition and the restraint of freedom outside its controlled schools.

Informed and capable persons of all groups in our country should study the implications of monopoly of education and the ravages and degradation which are inevitable under this dictatorship. They should study the methods of public relation of all groups now striving to impose monopoly of education in our country. They should especially watch the radical leaders of this movement, whose strategy at the moment is underground and who are uniting many sincere, patriotic American groups to promote their subversive and iniquitous seizure of all American schools.

Danger to All Freedoms

We Americans boast of our freedoms. We wish to maintain freedom of speech, freedom of the press, freedom of religion, freedom of assembly. Again, by a strange contradiction, too many Americans favor the movement to abolish freedom of education and to set up a monopoly of state education. What is not generally recognized is the subtle, insidious, persistent attack on freedom of education, branding it as un-American and as a divisive force in our country. Many sincere but uninformed persons would abolish freedom of education. If our freedom of education be abridged, frustrated, or abolished, all our freedoms will be undermined and eventually destroyed. Monopoly of schools under state control inevitably destroys freedom of education. This freedom gone, monopolistic schools can never be the champions of freedom of speech, of the press, of religion, and of assembly.

Deification of the State

The movement toward monopoly of education is in the rapid process of organization by very clever promoters. Its propaganda at present is concerned about the deification of the state in matters of education. The false position and the unsound principle that the state is supreme in education are

stated as unquestionable facts which can only be challenged by unpatriotic Americans.

We are unwisely allowing a powerful Association at the present time to promote monopolistic education. This system cannot and will not endure as an independent enterprise. The freedom it has usurped and the unjust authority it has exercised will pass to other hands. It will be taken over eventually and used by a political machine for its own selfish political purposes. The next adventure can readily promote, in a subtle way, an educational system of the slave state. Thinking and fair-minded people should recognize the procedure, the tactics, and the intrigues of those favoring monopoly of education. They should study the tragic history of monopoly of education in many countries.

GROUPS OF ALL FAITHS SHOULD BE ALERTED

There should be a chorus cry in every home of our land demanding that America maintain freedom of education. In this chorus cry, persons and groups of all faiths should unite.

Freedom of education does not mean license in educating our youth. True freedom of every category means perfecting the powers of the individual and groups—in the press, in speech, in religion, and in assembly. If we are wise, we shall insist on freedom of radio and freedom of television.

TRUE FREEDOM OF EDUCATION

Freedom of education, in its true sense, can never mean the degradation of the individual and groups; it can never degrade or corrupt youth, as some of our college and university professors are doing. There can never be toleration, under the guise of freedom of education, to teach that heinous crimes are true and lawful. Arson, murder, theft, hatred of neighbor, lying, sex aberrations, defamation of individuals and nations, denial of God's existence, ridicule of His omnipotent power, and blasphemy of His divine attributes are, under all circumstances, crimes against God and one's neighbor. No, true freedom of education, as well as all the other true freedoms wherever they exist on the face of the earth, must elevate, ennoble, and perfect the individual and groups. This true freedom of education, which must accept immutable truths and unchangeable moral principles, should perfect the whole man, considering all his faculties and endowments.

STATE NOT GOD'S DEPUTY IN EDUCATION

True freedom of education can never be rightly understood until we fully grasp that the state is not constituted by nature, nor can it be justifiably set up by any constitution or positive laws, as the equal of parents in educating their children. The family is the unit endowed by the laws of nature as the deputy of God to educate the children of the home. The state is not God's deputy in educating children. Many states, by usurped powers asserted in constitutions and in positive legislation, assume this role, without authority, without justification, and with great detriment to the common weal. The state, as the custodian of the common good, must insist that the family discharge its duties; must help to provide it with means to do so, if necessary; and in extreme cases must assume the duty of the family.

Here in our country the false idea, that the state is supreme in education, is propagated by powerful groups who are either ignorant or disdainful of

basic principles that should govern all peoples. The assertion is made that parents have only those rights which the state gives them in the education of their children. This is a dangerous proposal and a hideous propaganda. The right of parents to educate their children is from nature and from God. Powerful associations deifying the state in education are satisfied at present because the state, in large measure, allows them to control education and permits them to set standards. This state of affairs cannot be permanent. It will eventually be succeeded by a political dictatorship of education.

CIVIC VIRTUES AND THE STATE

The state is supreme in setting standards for the teaching of all those matters pertaining to the physical and material well-being of its citizens. The state has no such competence in training the mind, the emotions, the heart and the soul of the child. Let us in honesty acknowledge that our country is not sufficiently vigilant and does not discharge well its duty of insisting that all our schools teach the civic virtues, true loyalty to country and love of America.

LEGISLATORS, SCHOOL BOARDS, COURTS

Superficial legislators and courts are misled by false propaganda; they are flattered by school associations that give lip service by proclaiming the absolute supremacy of the state in education. These associations are really working against Boards of Education and legislators. They do not want duly elected School Boards or even legislators to exercise authority in matters of education. They would have the state give all authority to administrators and professional educators. Parents should recognize that local School Boards, duly elected by the citizens of the locality, are the representatives of the parents. Parents of all faiths in the United States should be thoroughly aroused, demanding that educational associations be restrained. They should insist that duly elected School Boards are their (parents') deputies; not professional educators whose legislative lobby is most powerful.

Legislators generally cannot be expected to be technical educators; but they should never lose sight of their duty to defend the rights of parents and the true principle of freedom of education. Some national legislators say that education is socialized; and thus they seem to assume that parents have lost their right to educate their children and that freedom of education cannot be defended. Many writers of the daily press are not familiar with the field of education. They do not know the principles nor the history of education. It is impossible to understand the present position of our courts. Their judges, with their legal training, are presumed to be logicians. Some of them are not. It is presumed also that they should know the history of American education. Some or even many of them do not.

The attack on religious education in our country today is shocking. The position of ministerial associations on religious education is inexplicable. Every attack on religious education is an assault on religion. Any process that will attempt to starve Catholic schools out of existence is an attack on the Catholic religion. Indirectly it is an attack on all religions of the United States. Its acceptance means that Catholics are to be further penalized for conducting their schools, which are the strongest exponents of freedom of education in our American school system. Destroy religious education in the United States, and our country will be controlled by Communists or by other subversive forces that will promote chaos, want, strife, misery, and revolution.

Only religion can save America. No religious education means no religion. Our informed Protestant brethren and our Jewish friends who are defenders of freedom of education realize what lack of religious instruction in schools has done to their congregations.

We cannot insist too strongly on the absolute need of religious schools, under true American freedom of education, for the good of church and country.

REPORT OF THE SUMMARIZER

REV. PAUL E. CAMPBELL, A.M., Litt.D., LL.D.
VICE PRESIDENT, N.C.E.A., PITTSBURGH, PA.

The guiding thought of the deliberations of this 46th meeting of the N.C.E.A. is given in the closing sentence of the address of our President General, His Excellency, Archbishop John T. McNicholas, of Cincinnati: "We cannot insist too strongly on the absolute need of religious schools, under true American freedom of education, for the good of church and country."

Basic in all discussion of Catholic education is its accepted philosophy, presented in capsule form by His Excellency, Most Rev. Hugh L. Lamb, Auxiliary Bishop of Philadelphia, in his sermon at the Pontifical Mass opening the convention: "Education has been defined as the preparation for complete living, but for us Catholics life is not complete on this side of the grave. 'We have not here a lasting city but seek one that is to come.' Therefore, any system of education that leaves out this life to come, that omits God, the soul, and eternity, is always incomplete and will never satisfy our Catholic conscience. This in a few words is our Catholic philosophy of education and this is the reason for the existence of our separate system of schools."

In strong contrast is the secular philosophy of education as given in the words of Bishop Lamb: "John Dewey and his colleagues of the Teachers College of Columbia University enthroned a new God, called society, and founded a new American religion, called secularism, and made the public school its pulpit.

"This new religion denies the existence of God, or minimizes His importance. It is concerned with this world only, and has no interest in the future. It makes the welfare of society the supreme end of life, and the service of society the highest form of virtue. It makes the state the sole source of human rights, and it reduces the individual and the family to the ranks of humble servants. If followed to its logical end it would exalt the state into a god and give to it omnipotent power and authority."

We glory in the great American tradition of the founding fathers, religious men who believed in God, that the religious school is more in accord with the original ideals of American democracy. We submit with no fear of contradiction that the greatest danger to America today is not religious education, but education without religion. "Destroy religious education in the United States, " says Archbishop McNicholas, "and our country will be controlled by Communists or by other subversive forces that will promote chaos, want, strife, misery, and revolution. Only religion can save America. No religious education means no religion. Our informed Protestant brethren and our Jewish friends who are defenders of freedom of education realize what lack of religious instruction in schools has done to their congregations." To sum up, in the words of Bishop Lamb: " 'Eternal vigilance is the price of liberty,' for, as Benjamin Franklin once said, 'the nation which is not governed by God will soon be ruled by tyrants.' "

The keynote speaker, Dr. Robert I. Gannon, S.J., called for concentration on government planning; we must examine its effect on religion and education. In today's world some planning is most certainly a proper activity of the Federal Government, but a point can be reached in planning where the people begin to surrender their essential liberties. Security at any cost pro-

duces insecurity. Security is the means, not the end. "Our time may be known as the age of efficient chaos," declared Dr. Gannon. "In practice, a frantic scramble for security at any cost will produce insecurity for all but a handful of tyrants, yet the common man is still playing with the temptation of staking liberty in a planned Utopia.

"School executives should be aware that every educational problem today bristles with economic implications."

He spoke also of the independent school, free from political pressure, as the school where open-minded logical men can place a proper value on their spiritual heritage. He did not deny the right of a Federal Government to plan for education, but the federal planning should be designed to improve competition, not to stifle or destroy it. The government may influence the economic weather, but it cannot "ration the raindrops." It may be helpful, but it should not interfere with the traditional rights of states nor with the natural rights of parents. Some federal assistance to private education, like some public assistance to any private enterprise, shows a grasp of changing conditions in the world today. Without the tradition of the private schools to support them, the public schools would soon find themselves in the strait jacket of the absolute state where any education would be impossible.

On our part, as Catholic educators, concluded Dr. Gannon, we should reexamine the administration of our own institutions; get ready for the lean years that are on the way; waste no money on irrelevant display or in petty rivalry with other parishes, dioceses, and religious congregations; plan for an increased faculty to meet rapidly increasing enrollments; give our faculty the security and the dignity that grapples them to the cause with hoops of steel; and, looking to the future, we should set aside proper amounts for replacement, an imperative item in every budget. Catholic leaders must rouse the Catholic public.

President Truman wrote us that "peace is everybody's business." Education and its planning today is everybody's business. As citizens of the United States, Catholics must be concerned with everything that happens in all the schools which benefit from their taxes, and especially concerned with any type of educational planning on the part of the Federal Government that may infringe on their God-given liberties.

In his address Senator Brien McMahon, chairman of the Joint Committee on Atomic Energy, cited America's failure to harness and use the power of education as a main cause for our inability to achieve world peace. The speaker proposed a tremendous propaganda campaign to educate the Russian people and tell them, as he said they have not yet been told, just what we propose in the way of international atomic energy control. What better contribution could this country make to implement the Atlantic Pact?

"If Russia were a democracy," he said, "if the Russians were educated, international control of atomic energy under the United Nations would be a reality today. But the Russian people have not been told of our proposal. We're just as far from international control today as we ever were—if not farther away. We've got to achieve international control or invite atomic war. We can't rely on weapons alone."

The United States has become the leading nation in the family of nations. Our power and our wealth have brought us a tremendous responsibility. The very destiny of the world rests on the shoulders of 140,000,000 people. We thought, good easy men, that the end of World War II had given us permanent peace. It was not so. We have made no progress in the hard question of the peace, and we can make no progress as long as 85% of our annual budget

for atomic energy is devoted to weapons for destruction. Truly, peace is everybody's business.

In his address to the College and University Department, Dr. Farrell posed for consideration the constitutional issues respecting the authentic interpretation of the First and Fourteenth Amendments to the Constitution of the United States: the problem affecting the status and the very survival of independent schools, colleges, and universities; and the issue of democracy *versus* the secular state.

The constitutional issue is complicated by the interpretation of the First and Fourteenth Amendments by the present Supreme Court, to wit, that

"The 'Establishment of Religion' clause of the First Amendment means at least this: Neither a State nor the Federal Government can set up a church. Neither can pass laws which aid one religion, *aid all religions*, or prefer one religion over another" (italics added).

This interpretation, enunciated in both the New Jersey bus transportation case and in the Champaign, Illinois, released-time case, has been seriously questioned and ably refuted; but is nevertheless the prevailing precedent respecting the relationships of government, religion, and education. This issue is further complicated by the emotional slogan of the "American Principle of Separation of Church and State" and by a figure of speech, "wall of separation between church and state," from which the Supreme Court has drawn a rule of law. An aphorism is not a law nor an interpretation of law.

Closely connected with the status and survival of independent schools, colleges, and universities is the current trend in federal aid legislation, which assumes, first, that independent, non-public educational institutions have no right to support either for themselves or for the pupils attending them, and second, that the "very existence of non-public schools stems from a 'privilege' granted to parents who refuse to send their children to public schools—a privilege which the government has no duty to help parents exercise." If the Thomas Bill (S. 246) and a companion House Bill are enacted into law, an unjust and dangerous precedent will be established, which will undoubtedly influence all future federal aid legislation, including legislation proposed by the President's Commission on Higher Education. It will likewise influence such social proposals as compulsory health insurance, child care, etc.

The issue of democracy, as our forefathers conceived and constituted it, *versus* the secular state, raises such crucial questions as the very basis of parental rights in education, the right of independent schools to continue in existence, and the "establishment of secularism" ("non-sectarian ethical culture," as the NEA describes it) as the religion of public education.

While the constitutional issue is of course fundamental to all other issues, its satisfactory solution will demand time for study, discussion, and democratic agitation. Meanwhile, action on the practical issue of federal aid legislation cannot be put off. Enactment of the Thomas Bill would establish a precedent of discrimination against private agencies, whether educational or social. We must gird for a showdown on federal aid; the showdown must be centered on the Thomas Bill and its companion bill in the House of Representatives. The provision of both health and welfare benefits to all American children, no matter what school they attend, has sound constitutional backing, as evidenced in the Supreme Court decisions in the New Jersey bus transportation case and in the Louisiana textbook case. It would be unwise to settle for merely health benefits and it would be a piece of greater unwisdom to allow the Thomas Bill to be enacted into law without explicit provision in the bill itself (as

against a *separate* bill) for health and welfare services for children in non-public as well as public schools.

"Our Supreme Court," said Dr. Robert J. Slavin, O.P., in his keynote address to the Elementary Department, "has vindicated the right of parents to control the course of the education of their children, particularly their right to send them to schools of their own choosing." Government has, however, refused financial support to voluntary educational endeavor. In our day rapidly rising taxes have caused a falling off in donations to private education. By this indirection government is effecting a monopoly in the field of schooling.

Not all court pronouncements are in accord with the philosophy underlying the classic Oregon Decision of 1925, referred to by Dr. Slavin. Our President General warns us: "Our Supreme Court, our federal and state courts, our legislators, our statesmen, our secular press, and our professional educators are all contributing in their respective fields to monopoly of education. . . .Our growing monopoly in education, like that in industry, has as its goal the exclusion of competition and the restraints of freedom outside its controlled schools. . . .The movement toward monopoly of education is in the rapid process of organization by very clever promoters. . . .Thinking and fair-minded people should recognize the procedure, the tactics, and the intrigues (of these promoters)." The state is the custodian of the common good, and is supreme in setting standards for the teaching of all those matters pertaining to the physical and material well-being of its citizens. "The state has no such competence," declares Archbishop McNicholas, "in training the mind, the emotions, the heart and the soul of the child. . . .The state is not constituted by nature, nor can it be justifiably set up by any constitution or positive laws, as the equal of parents in educating their children. The family is the unit endowed by the laws of nature as the deputy of God to educate the children of the home."

The so-called neutrality of American public education in the matter of religion is a delusion, continues Dr. Slavin, and results in the acceptance of secularism as the basis of American educational philosophy. The theory on which this neutrality bases itself is definitely naturalistic and irreligious, substituting society for God, insisting that moral and intellectual standards are purely relative and pragmatic, and deriving its values from considerations that are utilitarian.

The separation of church and state has come to mean that nothing spiritual can touch education, economics, or government. The resultant attacks on religion will rival those behind the Iron Curtain. Says Dr. Ruckmich, "Has not the separation of Church and State gone too far in the United States? . . . Under no circumstances should moral education or character development be barred from our educational program. There is a rigorous occlusion of all religious teaching from our public schools and many institutions of higher learning."[1]

No part-time arrangement suffices for the teaching of religion, the very warp and woof of life. Our lives have meaning only in reference to our Creator and to His Divine Will. It is our first obligation as intelligent beings to understand our origin and our destiny. A school would fail utterly of its purpose and would be quite out of step with the philosophy of education were it to confine itself exclusively to preparing its pupils to meet the demands of their relationship with God and fail to make them aware of their duties to their fellow men. The love of our neighbor is the test of our love of God.

[1] *School and Society*, Feb. 12, 1949.

Dr. Slavin sums up the goals of education in American democratic society: physical fitness, economic literacy, social virtue, cultural development, and moral and spiritual perfection. Only in the measure that education reaches these goals, does it justify its existence and enrich our national life.

The state is always a means, never an end in itself; it is a means to the good life, physical, intellectual, and moral. Nor can the state ever supplant or weaken the family, the church, and economic groups. Citizens of the state ideally find the solution of their problems through free cooperation and not under compulsion. A democracy loses its soul when it loses faith in itself and becomes impatient of democratic processes.

Catholic parents bear a double burden of taxation because they have here no alternative save to build and maintain schools of their own. Contrary to the genius of democracy, a minority is penalized for its religious convictions. A nation which fosters science and art and is lavish in its expenditures for the bread-and-butter phases of life but at the same time starves the soul of man, is planting the seeds of its own destruction. No mere precedent nor mere prejudice should stand in the way of the solution of this problem.

America must cooperate in the fashioning of a world order. Every man, whatever he is, wherever he is, is our brother; he belongs to us. False and dangerous ideas and ideologies must be destroyed if there is to be any hope for decent living under the sun. While we destroy what is evil, we dare not forget our responsibility for building what is good. We cannot know the good if we banish God from our deliberations the while we make our plans for a postwar world.

The Rev. William E. McManus, assistant director of the Department of Education, N.C.W.C., is in an excellent position to study all phases of the problems of education. He brings us the fruit of his thinking on the convention theme, "Relationships of Government, Religion, and Education." He stresses these points:

1. The political axiom which for centuries has controlled the relationships of government, education, and religion is this: "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth" (Archbishop McNicholas).

2. We see the application of this axiom in modern times in "the battle of the schools" now being waged all over Europe. In the countries behind the Iron Curtain the rights of church and family have been suppressed completely. Cardinal Mindszenty is in jail not because of his alleged black marketeering or conspiracy, but because of his determined protest against the nationalization of the Hungarian schools.

3. In countries outside the Iron Curtain, e.g., France, Belgium, Holland, and Germany, one of the major ideological issues dividing political parties to the left and right is control of the schools. If the socialists win out in Europe, the rights of church and family will be in grave jeopardy.

The modern world suffers from a passion for administrative uniformity. We want none of it. "In fighting for equality of treatment," writes H. O. Evennett, of England, "the denominational schools are fighting the battle of freedom in general. . . . The most powerful safeguard against the totalitarian state, is the maintenance of variety, diversity, and independence of schooling." That is advice which any American educator may well take to heart.

4. In our country the favorable relationship of government, religion, and education planned by our founding fathers has deteriorated steadily. Steps in this deterioration have been:

a. The enactment of constitutional prohibitions against aid to sectarian schools.
b. The referendum in Oregon supporting a law to compel all children to attend public schools.
c. The disregard of parental rights in the McCollum decision.

5. The philosophy of education and the interpretation of American history which the Supreme Court used as premises for its McCollum decision are in themselves a serious threat to the very existence of parochial schools.

6. On the other hand there is no need for immediate alarm. Even those people who would like to suppress parochial schools are reluctant to use the means necessary for that purpose. The "divisiveness of sectarianism" and "undemocratic groupings resulting from denominational education," are but terms in the patois of professional organizations; but in the field where teachers are busy with the pressing problems of training children for wholesome, friendly community living, there's a pleasant and cordial relationship between public and Catholic schools.

7. All things considered, we have more to fear from our own failure in Catholic education than we do from an attack from without. Catholic schools have status before God and country only in the degree that they increasingly become what they profess to be. The motto for Catholic education in our day should be *"age quod agis."*

8. If the Catholic secondary schools fail in their essential purpose, viz., to train young people how to meet every personal and social situation of life in a Christlike way, Catholic educators and laity will lose heart in the work they are doing. Schools that are Catholic in name only are easy prey for any government that wants to have all its future citizens cast in a uniform mold of a common school.

When we come to the record of the departmental and the sectional meetings, we are overwhelmed. It is impossible to touch on more than the highlights. The visitor to our convention is amazed that busy men and women from many parts of the United States, Canada, and Latin America take time out of their crowded lives to make the trip to the convention city. Proud as we are of Philadelphia, it would take more than the native magnetism of this fair city to draw busy teachers away from their tasks. When an auxiliary bishop disregards the many calls upon his time and comes to deliberate with the Seminary Department, we acknowledge that as a compliment to the Association. When a renowned doctor of theology, for instance, takes a period of several days away from his main task to write a paper, to have several copies made for the Washington office and a group of summarizers, when he even goes to the trouble of having his picture taken for publicity purposes, and when he resigns himself to several hundred or several thousand miles of travel, we know it takes more than the Liberty Bell or Independence Hall to make him do it.

What is the stimulus that moves 8,000 teachers to move in on Philadelphia? It is nothing less than the divine discontent that marks the work of the teacher, particularly the teacher in the school of Christ. We pay tribute to 70-odd chosen authorities from all parts of our country who answered the call of duty in coming to Philadelphia at the invitation of the N.C.E.A. to give an address or a paper, or to take part in a discussion. And we pay tribute to the thousands of teachers who came to listen and to learn.

We cannot do justice here, even in summary, to the seventy or more papers submitted in form and to the many periods of informal discussion that were duly recorded by an able committee of department and section

summarizers. The summaries alone would make up a book of no mean proportions; you see our problem as general summarizer—we cannot summarize even the summaries. We counted 700 words in a summary of a single address; if you multiply that 700 by the number of papers, you demonstrate the impasse which blocked the way of the general summarizer.

It may or may not be correct to say, as I once heard a superintendent say, that we are still discussing the same points we were discussing forty years ago. If we are, it surely shows the importance of these points.

What is of greater moment to the elementary child, for instance, than to have his teacher letter-perfect in the teaching of reading, religion, arithmetic; of science, safety, and health? Thousands of teachers have, here in Philadelphia during the past four days, tasted and drunk deeply of the Pierian spring. They will carry back wisdom to their confreres at home.

Even the kindergarten group threw their weight around in very telling fashion. Perhaps all teaching of reading will hereafter be based on phonics, as a result of their discussions. The 4-6 year old group are worthy of every attention, for the foundation work in developing basic skills, remedial techniques, readiness, and responsibility is of the greatest moment. No Catholic teacher should miss the brilliant opportunity she has in kindergarten of teaching religion to the plastic 4-6 year old group. These little ones are capable of impressions far beyond the ken of anyone not a student of child psychology.

Religion is the core subject with a secure place amid all the chaos with which we are threatened in curriculum revision. The divine discontent of superintendents has as its first object the curriculum in religion. They have discussed the terminus of the course, the content matter, and the methods of teaching religion in the upper grades, and have supplemented this with the world view of the Church that comes from mission education.

A joint meeting of elementary and secondary schools projected into clear view the absolute need of articulating the two programs. In other sessions of this convention, stress has been put upon the ideal of having every teacher know and understand what comes before and what follows after his own grade in the teaching of the student.

Distressful tidings came to us while the session on arithmetic was in progress. Our reporter said that the teachers in that room were throwing the tables out the window; we were relieved to find that he meant the multiplication tables. Through a panel discussion, arithmetic in the primary grades received thorough treatment. In the meantime, the intermediate section and the upper grade section conducted panels in science, safety, and health. The closing meeting, just now completed, heard representatives of the home, the school, and the community, and a teacher discuss desirable cooperation in education.

In the Secondary School Department, panel discussions considered in turn the problem of religious vocations; relationships of the secondary school with the press, radio, and television; and general problems in secondary education, with emphasis on extra-curricular activities, financing, and the graduate. The Thursday group of panel discussions gave scope to a group of editors of Religion Series; discussed the relationships of the secondary schools with the community and with the public schools; and took up certain problems of secondary education, stressing the need of better general education in the secondary schools.

The School Superintendents' Department learned that obligation rests on school administrators to take care of all handicapped children, particularly those with defective hearing and defective vision. The Deaf Education Section heard an address on the theme of the convention in relationship to the deaf, and a series of reports from teachers of the deaf; later they received practical help in the techniques of teaching religion to the deaf, and witnessed a number of demonstrations.

The Blind Education Section heard of the contacts that the blind child can have with the community, of the absolute need of building confidence in the child thus afflicted, and of the possibilities of a Catholic guild for the blind.

The Committee on Graduate Study informed the delegates to the College and University Department that our colleges should encourage outstanding students to go on to graduate work, and told them how graduate schools will cooperate with them in securing eligible students for careers and scholarships. A panel discussion on student government brought the conclusion that the college should grant clearly defined areas of real responsibility and authority to student government. Representatives spoke for the metropolitan area college and for the campus college. The community college was the subject of a separate panel. Catholics must not lose sight of the necessity for Catholic community colleges in small areas as well as large, and they must avoid wasteful duplication.

A panel for registrars drew sharp reactions from those who listened to the discussion leaders. The registrar has responsibilities in dealing with prospective students and present students and with the college staff. The delegates agreed that the panel was well organized and presented.

A panel discussion on public relations, and a workshop for deans, attracted the groups that were interested in these respective phases of college and university work. The Committee on Inter-American Affairs was well attended and stimulated a spirited discussion from those who have at heart a better relationship between America and Latin America. The delegates were told that they have a definite debt to Latin America; the amount of the debt is still under discussion. A number of plans having to do with the education of teachers formed the subject matter of the Section on Teacher Education. The reader of this symposium will learn something of the task that faces our mistresses of novices, our directors of seminaries and scholasticates, and our community supervisors.

A final panel discussion on legislation affecting relationships of government, religion, and education, brought together eminent authorities in these fields from the Washington office of the Department of Education, N.C.W.C., from the American Council on Education, and from the Catholic University of America.

The Seminary Department presented a rich and ramified program. This program stressed, first, the function of the seminary in preparing the future priest for his work in the parish school; gave space to a thorough treatise on Catholic Action in the major seminary; introduced a noted teacher of the deaf to speak of the need of teaching the sign language in our seminaries; dealt with the modern changes demanded by life in the twentieth century; gave a treatise on theory and practice of sacerdotal perfection; presented the Most Rev. Lawrence J. Shehan, D.D., Auxiliary Bishop of Baltimore, who addressed himself to the subject, "The Challenge of Seminary Life"; gave place to a special paper on seminary rules and their observance, and to a discussion of a fourfold program on the training in youth programs that has now become imperative in our seminaries.

A word must be said about the tenth anniversary of Delta Epsilon Sigma, our great national scholastic honor society. This anniversary observance took place during the days of our convention. Delta Epsilon Sigma is a national organization devoted solely to the recognition and furtherance of true Catholic leadership, the bulwark and foundation of national life and national stability. Its great purpose is to give recognition and encouragement to high scholarship among the students and graduates of Catholic colleges and universities. In our country we have approximately 400 Catholic institutions of higher learning, while as yet there are but a few more than 60 DES chapters with a membership of about 2500. College administrators, in the opinion of President Daniel Galliher, O.P., of DES, should give recognition and encouragement to high scholarship among the students and graduates of Catholic colleges and universities.

DES, a national association of selected individuals who bear upon themselves in an eminent degree the impress of Catholic higher education, is a constituted mechanism for the recognition of these selected individuals. Membership in DES develops a capacity to make learning effective by bringing the principles of Catholic philosophy to bear upon the problem of a modern free society.

Our final thought is this. We must be thankful to God for the freedom of education that is ours in the United States. God expects us to use this freedom wisely. To the extent that we may see the designs of Providence in the signs of our time, we may judge that a renewed emphasis on the distinctively Catholic phases of education is both God's will for our schools and the best method to maintain at least a tolerable relationship between government, religion, and education in the United States.

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

Wednesday, April 20, 1949, 9:30 A.M.

The first meeting of the Major Seminary Department of the National Catholic Educational Association was held on Wednesday morning, April 20, in Room 200 of the Philadelphia Convention Hall. The meeting was opened with prayer by the Very Rev. Daniel C. O'Meara, Notre Dame Seminary, New Orleans, La., president of the department.

The following committees were appointed: Committee on Resolutions: Monsignor O'Brien, Monsignor O'Connell, Father Plassmann, O.F.M. Committee on Nominations: Monsignor Fearns, Monsignor Murray, Father Schaaf.

Rt. Rev. Msgr. Carl J. Ryan, Superintendent of Schools, Archdiocese of Cincinnati, read a paper on "Preparing the Future Priest for His Work in the Parish School," calling attention to the need for special training for this highly specialized field. Monsignor Ryan pointed out that the Encyclical on education stresses the need to recognize the rights of the state in education and that our priests should have some acquaintance with the history and development of education in the United States, with the problem of individual differences in students and with behaviour problems, and some idea of the relationship of physical environment to achievement in study. He recommended careful selection of topics in order that most of the educational field be covered in a year through courses in education, or, if that is not possible, at least a seminar occasionally through the year.

In his paper on "Catholic Action and the Major Seminary," Rt. Rev. Msgr. Edward G. Murray of St. John's Seminary, Brighton, Mass., considered the definition of Catholic Action and reviewed the varied systems used in our seminaries to teach it. He concluded that there is a necessity for a realistic sustained program in Catholic Action in our seminaries, along conservative but lively lines.

There were questions and discussion following each paper, the discussion on the second paper centering around the various forms of Catholic Action, e.g., Sodalities of the Blessed Virgin Mary, Third Order of Franciscans, and so on. The session adjourned at 11:58 A.M.

SECOND SESSION

Wednesday, April 20, 1949, 2:30 P.M.

Father O'Meara opened the meeting with prayer. Thereafter Rev. Stephen Landherr, C.SS.R., gave an address on "Teaching the Sign Language in Our Seminaries." Father Landherr emphasized the importance of work for the deaf and the tremendous need still to be met in this field since there are only ten Catholic schools for the deaf in the country.

Father Connell, C.SS.R., spoke briefly about the Catholic Theological Society which was organized three years ago. All priests interested may become members and Father Connell urged them to do so.

Rt. Rev. Msgr. Francis J. Furey of St. Charles Borromeo Seminary, Philadelphia, Pa., then presented a paper on "Seminary Education for Life in

the Twentieth Century," in which he pointed out that the twentieth century is not fundamentally different from other centuries—not the worst nor the best, not the wickedest nor the holiest—and that in the seminary the chapel is the most important classroom in time and consequence. Monsignor Furey discussed some of the predominant faults of seminaries—smug complaisance which often is the cause of clerical inertia and indifference, the fact that in many institutions there have been no changes in curriculum in many years whereas courses in business administration, physical education, and music appreciation could be added to great advantage and good use could be made of visual aids—and recommended that we modernize without becoming modernists.

Much discussion followed on various courses that might be added and on the possibility of utilizing long vacations in this regard.

THIRD SESSION

Thursday, April 21, 9:30 A.M.

The third session was opened with prayer. Rev. Leo Foley, S.M., Marist College, Washington, D.C., spoke on "Theory and Practice in Sacerdotal Perfection," presenting as the crux of the question that the priesthood is either salvation or damnation to the individual according to his making his priesthood work for others or for himself, and that the priest's personal salvation is in the saving of others. Discussion afterwards concerned ascetical practices, meditation, and almsgiving.

The Most Rev. Lawrence J. Shehan, Auxiliary Bishop of Baltimore, addressed the group on the subject of "The Challenge of Seminary Life." His Excellency said that individuals develop satisfactorily only in proportion to the obstacles and difficulties to be overcome and that the fault of today's education is that it has no maturity or depth. The subjects of the seminary curriculum may be expected to give and develop maturity. Catholic philosophy is now recognized by all, even outsiders, as an answer to life and hence should be a real challenge to seminarians. A criterion of a student's maturity is his relationship to his fellow students, professors, and outsiders as well as his docility in accepting guidance in this matter. The Bishop's conclusion was that, in the face of the great challenge of secularism, we must try to form strong men who can meet the challenge.

FOURTH SESSION

Thursday, April 21, 2:00 P.M.

This was a joint meeting of the Seminary Department and the Minor Seminary Section. It was held at St. Charles Borromeo Seminary, Overbrook. Very Rev. Francis J. Connell, C.SS.R., Holy Redeemer College, Washington, D. C., discussed "Seminary Rules and their Observance." He said that in enforcing seminary rules we must show ourselves trusting and that there should be intelligent cooperation with the seminarian knowing why he obeys rules.

The Rev. Joseph E. Schieder, Director, Youth Department, N.C.W.C., Washington, D. C., spoke on "Training in Youth Programs for Seminarians." He sketched the history of the N.C.W.C. Youth Department which now has a fourfold program—spiritual, social, cultural, and recreational. It is in the spiritual aspect of its program that it differs from other youth organizations. Father Schieder said that young priests now realize the need in the field of

youth work but that there is now a woeful lack of leaders for the program. We can be in the forefront if we have the right type of leadership. There is in preparation in Washington a course that can be taught in third and fourth years of theology. The N.C.W.C. Youth Department will be glad to contact ordinaries, visit seminaries, talk over programs, or assist in any way possible in setting up such a course. The recommended course would be two hours for two years, taught by a member of the faculty with matter and course provided by N.C.W.C. and some workshops.

FIFTH SESSION

Friday, April 22, 1949, 10:00 A.M.

The Meeting was called to order at 10:00 A.M.

1. Father Schaaf opened the question for discussion on the G.I.'s in seminary training. Were there any particular problems?

Father Clifford first mentioned the practical value of the Boston School under the direction of Father Murphy, S.J., which handled the problem of delayed vocations and therefore handled many of the G.I.'s In Chicago there were not too many vocations of veterans.

Msgr. O'Connell (Little Rock Seminary) said that he had 49 vocations from the ex-servicemen group. As a general rule, they seemed to have some difficulty in absorbing Latin within the two year period of time. However, it is also manifest that the same scale of students or rating of students could be found in these service men. In other words, some were very fine students and advanced favorably and with little difficulty while others were mediocre, etc.

Msgr. Murray (Boston) announced that he had 64 G.I.'s. He was concerned about the problem they seem to have presented there, of Community absorption; most of them seemed to tend towards groups and particular (not in any bad sense) friendships because, no doubt, of their more or less advanced ages. He also highly commended the school of St. Phillip Neri, which is permanently established now outside of Boston.

Father O'Meara mentioned that he did not have many G.I. vocations in the South; there seemed to be a general lack of vocations from this particular source in the Louisiana territory.

Father Laubacher declared that his roster of G.I.'s, 75 in number, seemed to be keeping up well in Latin and their other studies. In general they were quite satisfactory with no particular problems. He maintained, however, that the real difficulty, as far as he was concerned, was in keeping up with the constant fluctuating systems and dealings in regards to the finances as handled by the Government.

2. The next question raised dealt with the ever recurring problem of Latin. The conclusion reached after many and diverse comments was that it seems the average student entering the seminary today does not know English, in the sense that they do not know the parts of speech, nor the construction of sentences. It follows logically, that without a basic knowledge of English syntax and grammar anybody would have difficulty in learning another language. This conclusion seemed to meet with the unanimous approval of all present.

3. At this point Father O'Meara brought up the question of seminary accreditation, mentioning that this was one of the points on the Bishops' agenda. A very heated and very long discussion ensued. Many practical examples were

quoted by the various members to illustrate their efforts to obtain accreditation by the different bodies in the country. It seems that there is no particular system that could be said to be the *modus agendi* in regard to this important matter. Msgr. O'Connell told of his particular difficulties in dealing with the North Central Association. Father Nolan (St. Paul, Minn.) told of his success, and how they are now working towards the conferring of master's degrees in history. Because of the time element a resolution was quickly drawn up and voted upon unanimously, that a committee would be named which would be empowered to make thorough investigations, with the aid of the different accrediting agencies throughout the country, to the end that we could possibly establish some system, or better, a standard *modus agendi*, so that the various seminaries could know how to proceed in this matter. Father O'Meara said that he would obtain the approval of the governing body of the N.C.E.A. to go ahead with this very practical project. Presuming that this would be ratified by the same governing body, a committee of three was appointed (named below) who were to be furnished with letters of introduction so that they could approach the agencies and find out just what was required and how to proceed in a uniform manner. The three members of this committee are as follows:

The Rev. Frank M. Schneider
St. Francis Seminary
Milwaukee, Wis.

The Rev. Marcellus J. Scheuer
Whitefriar's Hall
1600 Webster Ave., N.E.
Washington, D. C.

The Rev. Hugh Nolan
St. Paul's Seminary
St. Paul, Minn.

It was further agreed that this committee would meet within one month of the present date to examine the situation and to discuss plans for further research. The expenses of this same committee would be carried by the Association.

4. The Committee on Resolutions, spokesman, Father Plassmann, then read the summary of their findings.

In closing our present work the Seminary Department desires to give voice to its sincere appreciation of distinguished services rendered, to our officers for their fine leadership; to the authors of papers for their timely, practical and inspiring contributions; to the Rt. Rev. Rector of St. Charles Seminary and his staff for their cordial hospitality; to His Excellency, the Most Rev. Lawrence J. Shehan, for honoring our ranks with his presence and fortifying our minds with sound wisdom.

Our deliberations have elicited full accord on three outstanding issues:

I

We are happy to record that in discussing the paramount task in God's Church, viz., the training of worthy candidates for the Holy Priesthood, the golden pattern designed by the great Highpriest Himself was duly noted, emphasized and set in the focus of these turbulent days—the pattern, namely, which primarily demands the complete formation of the inner man after the glorious exemplar of Christ; which binds him unreservedly to our "One Master" by means of the excelling supernatural virtue of obedience to the Father's Will, from his first day in the seminary to his last day in the sanctuary; which must pene-

trate his whole being with virile strength and apostolic zeal, so that he will learn to offer his whole life and labor *"Per Ipsum"*; to perform his sacramental and pastoral duties *"Cum Ipso"*; to rejoice his youth every morning at the altar *"In Ipso."*

II

Bearing in mind the motto of a mediaeval Saint, *"Non sibi soli vivere, sed aliis proficere,"* we recognize our solemn duty so to fit, equip and steel our charges, as to enable them effectively to meet the challenge of the organized apostacy, not to say iniquity of these days. Hence, it is our task to arm them with powerful weapons against the inroads of secularism and its manifold satellites; to equip them with the skills, methods and approaches that "this generation" employs so effectively; to strengthen our own household with sound religious and social principles; to exercise paternal care for Christ's "least brethren"; to train, guide and direct our youth; and to promote in our parishes and far beyond the various forms of the *"Apostolatus princeps"*—Catholic Action. Thus we hope to build up a priesthood after the Pauline standard: *"Homo Dei, ad omne opus bonum instructus"* (II Tim. 3,17).

III

Realizing that the priesthood is eternal and that the way to it is distinctly temporal; realizing also that the seminary curriculum is a human means to a divinely fixed end, we deem it prudent to heed the words of the late Pontiff who demands a priesthood that is "healthily modern." Hence, it is well to follow the example of Aquinas and the schoolmen of his day, as well as of the Post-Tridentine theologians, and carefully to coordinate our traditional curriculum and prudently to integrate it with those subjects which the modern age requires, such as the fundamentals of education and of business practice, methodology in religious instruction, a thorough grounding in social studies, guidance and over-all direction of our youth. Meanwhile it remains our task to produce an army of priests who are strong in character and sound in judgment, who daily seek to grow *"in vivum perfectum, in mensuram aetatis plenitudinis Christi"* (Eph. 4,13).

Father Clifford offered a resolution that these same resolutions be adopted by the assembly as read. This was seconded by Father Nolan, and was unanimously approved by the body.

5. The Committee on Nominations was then heard from in the person of Monsignor Murray. He proposed that the present slate of officers should be voted to continue their duties for another year. Monsignor O'Connell made another motion that the nominations be closed. This latter motion was seconded and unanimously approved. The first motion was likewise seconded and unanimously approved. The officers therefore are as follows:

President: The Very Rev. Daniel C. O'Meara, S.M.
Notre Dame Seminary
2901 South Carrollton Ave.
New Orleans 18, La.

Vice President: The Very Rev. James A. Laubacher, S.S.
St. Mary's Seminary
Roland Park
Baltimore, Md.

Secretary: The Rev. Lewis F. Bennett, C.M.
Mary Immaculate Seminary
Northampton, Pa.

6. Father Clifford proposed a rising vote of thanks to the officers of the past year; this was graciously accorded.

Father O'Meara expressed regrets that the time was so short, and he asked for a motion to close the proceedings. This was made, seconded and passed, and the meeting was closed with prayer.

LEWIS F. BENNETT, C.M.,
Secretary

PAPERS

PREPARING THE FUTURE PRIEST FOR HIS WORK IN THE PARISH SCHOOL

RT. REV. MSGR. CARL J. RYAN, Ph.D.
SUPERINTENDENT OF SCHOOLS, CINCINNATI, OHIO

The seminary training of a young man for the priesthood is determined partly by canon law and partly by special instructions from Rome. At the same time the bishop and seminary authorities may include in the seminary program other courses intended to prepare the future priest for special work which he will be required to do in the country or diocese in which he will work. By reason of our Catholic educational system in this country many priests are required to have some contact with education. There are some 8,200 parochial elementary schools in the country. This means that there are approximately 8,200 priests who have a school under their jurisdiction, and sometimes two schools if there is also a parish high school. In addition there are many priests directly engaged in teaching. Furthermore, some priests are working in specialized fields, such as superintendents of schools, and members of school boards.

We may concede at the outset that it is not possible to include in the regular seminary program the complete training necessary to prepare a priest to teach in high school or college, or to serve as a diocesan superintendent of schools. On the other hand, it is possible to give him sufficient knowledge of the problems of education to enable him to discharge adequately his duties as a pastor in charge of a parish school.

The parish school is the foundation of our Catholic educational system in this country. There is usually a direct relation between the quality of a parish school and the interest of the pastor in his school. Fortunately the great majority of pastors are interested in their school. Sometimes, however, the very interest of a pastor in his school is a liability instead of an asset. This happens when a pastor has inadequate knowledge of the problems of education, yet insists on directing the work of the school.

Even though a Sister or Brother be designated as principal, the pastor, by virtue of his office, is actually the head of the school. We might call him the local superintendent. In the field of public education it does not happen that a person is appointed as a principal or superintendent of a school who has no training in the field of education. It can, and does, happen in Catholic education. The pastor can at any time overrule a trained and experienced principal even in matters where he hasn't the slightest competence. The pastor has certain rights in canon law, and obviously I am not suggesting that these be curtailed. I do think, however, it is possible in the seminary training of a priest to give him some knowledge of the problems of education so that as a pastor in charge of a school he will be able to discharge his duties in the best interests of the school. From some of the more fundamental courses in the field of education I should like to select a few topics and point out how the knowledge of them would help a pastor as the administrator of a parish school.

1. *The Encyclical of Pope Pius XI on the Christian Education of Youth.* Prior to the issuance of this encyclical there was considerable controversy in

Catholic circles as to just what was the Catholic position on certain aspects of education, especially the function of the state in education. The encyclical has given us enlightenment on this point, as well as an admirable statement of the fundamental rights of the Church and the family in the education of youth. It goes without saying that every priest should be familiar with the Church's teaching on this subject.

There is another point brought out in the encyclical with which the priest should be familiar. Up to the present time civil authority has not exercised a great deal of control over non-tax-supported schools. Schools must meet certain standards as regards building construction, fire hazards, and health of the pupils. A few states also require that teachers in non-public schools hold state certificates. Nevertheless, private schools have been able to carry on their educational activities almost independent of any state control.

There are a number of straws in the wind which indicate that in the not too distant future we may expect to see an increased measure of supervision of private schools by the civil authority. In strictly educational matters it will probably come from the various State Departments of Education, and in other matters from local officials. Our first reaction might naturally be to resist and protest any extension of control not exercised up to the present. It is necessary, therefore, that we keep in mind one point brought out in the encyclical. "Nor does it interfere in the least with the regulations of the State, because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate disposition of civil authority; she is in every way ready to cooperate with this authority and to make provision for a mutual understanding should difficulties arise."

Should serious misunderstanding arise and the legitimate rights of the Church in matters of education be threatened, it would be the duty of the ordinary to act. Nevertheless there are many conceivable instances where a legitimate exercise of civil authority might meet with a vigorous protest, and one embarrassing to the Church, on the part of the pastor, unless he be correctly informed on the Church's teaching on the relation of the civil authority towards our schools.

2. *The Development of the Catholic School System in the United States.* It is asking too much of the seminary student to have him make a thorough study of the history of education, or even of Catholic education throughout the centuries. Nevertheless, he should be familiar with the broad outlines of the development of both public and Catholic education in the United States. Our Catholic schools are sometimes regarded as un-American institutions. We reply that on the contrary they are typically American schools in the sense that the early American schools, Catholic or not, were religious schools. How often is such a statement based more or less on hearsay, without any clear understanding of the whole background of the case? Surely every priest should be familiar with the development of education in this country so as to understand and to explain, if necessary, how the early religious schools developed into what is now a predominantly secular system, with a minority group still holding to their religious schools.

3. *The Problem of Individual Differences.* In the field of psychology there are a number of points which have a direct bearing on the work in the schools. Let us consider the problem of individual differences. If one were to take a random group of one hundred twelve-year-old boys and arrange them according to height, there would naturally be some difference in height between the tallest and the shortest boy. The tallest boy would not reach

twice the height of the shortest. But if we take mental maturity as a criterion, the brightest boy could easily be twice as far advanced as the slowest. Tiegs in his book *Tests and Measurements in the Improvement of Learning* gives some interesting data on the mental maturity and the achievement of a fifth grade class of 36 children. While the author doesn't give the chronological age of the children, it is assumed that they are about the same, probably not more than a year's difference. Yet mentally there is a difference of more than six years between the dullest and the brightest. In reading ability six children were reading on the third grade level, while among the brightest one child was reading seventh grade material.

This is just about what one would find in any normal fifth grade, and in many cases the differences in ability and achievement would be greater. Consider what this means from the point of view of instruction. The children who are reading on the third grade level cannot read with any degree of success their fifth grade reader. The same would apply to their other textbooks—history, geography, even arithmetic. Such children must depend largely on hearing for their learning—hearing the teacher explain or hearing other children recite. Since learning in schools today is based mainly on the printed page, such children gradually fall farther and farther behind their classmates. It is no wonder that many children are entering high school today woefully deficient in elementary school achievement. In one case a survey of a group of high schools showed that 29% of the freshmen had a reading achievement below par—ranging from the seventh down to the third grade.

We must also remember the fifth grade child who was reading on the seventh grade level. If he were held back with the rest of the class as it laboriously mastered the fifth grade reader, he would be bored with the whole procedure. In his quest for something to interest himself, he could easily become a disturbance in the class and a disciplinary problem.

What is to be done in the face of such wide differences in ability and achievement? There are several approaches to a solution of the problem of which I shall mention only one. In addition to the basic texts there should be supplementary reading material. This supplementary material would enable the slower learning child, the child who is behind his classmates in achievement, to read on his own level. Perhaps he will never catch up with the rest of the children, but at least he can improve as far as his natural ability permits. It will also enable the brighter pupil—the one ahead of his class—to read on his level of achievement. But what is more important, for it concerns the majority of the class, supplementary material will enable the average child to improve his reading ability. We must remember that we learn to read, not by reading a few difficult books, but by reading much easy material. Hence there should be in every classroom a supply of supplementary reading material somewhat less difficult than the basic text for that grade.

This, of course, will cost money. If the pastor has no knowledge of the individual differences among children in a classroom, he may see the problem only from the financial angle. It is something that is going to mean an outlay of money. Since money is usually none too plentiful in parochial schools, he may refuse to sanction the purchase of any extra books; therefore, the education of the children will suffer.

4. *Behaviour Problems.* Every school has children who present behaviour problems. The ultimate source of all behaviour problems is original sin. Nevertheless, a knowledge of the doctrine of original sin, together with all

the principles learned in moral theology, will not help very much in trying to understand why Johnny is an aggressive bully, given to lying and stealing, and a frequent truant from school. To understand Johnny's behaviour we must know something of the basic needs of human beings and how the fulfilling or thwarting of these needs affects conduct. Modern psychology furnishes a wealth of material on this subject.

Various classifications have been given to these basic needs, but they can all be pretty well summed up under three main headings. They are:

1. The need for security.
2. The need for social recognition and approval.
3. The need for achievement and success.

Practically every behaviour problem in a child is a result of the frustration and resentment which results from the failure of one or more of these needs to be met.

Let us see what happens when a behaviour problem presents itself in a parochial school. If the teachers have little or no knowledge of psychology, they will not understand the cause of the trouble nor even look for the cause. They will deal with effects only or appeal to religious motives for an improvement in conduct, and send for the parents—who may never come. If all these endeavors fail, they will turn the case over to the pastor. If the pastor, too, has little knowledge of psychology, he may repeat the procedure of the teacher, but with the added authority of the pastor. If these still fail, as they probably will, the child is dismissed from school as incorrigible, with a recommendation that he go to the public school.

The second alternative may be a little different. Ordinarily teachers have some knowledge of psychology. In the face of such a problem a teacher may endeavor to seek the cause of the undesirable behaviour. In most cases she will find that she doesn't have the means of getting all the necessary facts, and is willing to appeal to outside help, such as a child guidance clinic, if available. The pastor, however, must first be consulted. If the pastor is one who doesn't believe in all these "fads," he will refuse permission, and simply tell the teacher to send the pupil to the public school. It is at times a sad commentary on our Catholic schools (which include religious instruction) that children are sometimes dismissed as insoluble problems, only to have them make a satisfactory adjustment in a neighboring public school (which has no religious instruction).

The third alternative is when both teachers and pastor have some knowledge of psychology, and where they seek to find the cause of behaviour problems and do not simply try to deal with effects. If the problem is at all serious, it is not expected that the school authorities alone will be able to solve the case. The case may call for the services of a doctor, a psychologist, a psychiatrist, a social worker, and other specialists. But it remains with the pastor to say whether or not such services will be used. If the pastor has had some acquaintance with modern psychology, and has some knowledge of the work that has been done in this field, he will be only too glad to make use of any help he can get in solving his school problems. The time for him to get this knowledge is while he is still in the seminary.

The following case taken from the files of our own Child Guidance Clinic will illustrate some of the points just mentioned.

> At time of referral N was beginning his fifth year of problem behaviour in the classroom. He was ten and a half years old and in the fourth grade, having had to repeat Grade One.

Behaviour pattern followed along these lines: N deliberately made efforts to annoy the teacher by singing aloud while instruction was attempted. He dropped books intentionally, beat on his desk, ran up and down the aisles at pleasure, scratching on children's papers with intent to spoil them. Meanwhile he was learning nothing and children's parents complained that he prevented their children from doing so.

The teacher at this time refused to tolerate the boy in her classroom. He was kept in the principal's room until the pastor forbade this. Pastor dismissed the boy suggesting that he try a special school. The case came to the attention of the Superintendent of Schools, who referred it to Catholic Guidance Clinic for psychological and psychiatric study if the latter seemed indicated. The school ignored the fact that N was a slow learner and made no provision for him other than having him repeat the first grade. After boy was seen in Clinic, it was learned that work required in school was more than two years beyond what he was able to do.

Unable to achieve and being the type of child that needs recognition, he obtained recognition by misconduct. His tricks amused the children who readily gave him the desired attention and annoyed the teacher—thus gaining more attention in the form of correction and punishment.

N's reputation had been passed on from one teacher to another, preceding him each year. He never had a chance to start a new school year with a clean slate. His misdeeds were chalked up against him before the first day of school. Each succeeding teacher was on the alert for bad conduct. Children sense when a teacher expects misbehaviour and N gave just what the teacher expected. Catholic Guidance Clinic was asked to make a school plan for N. A psychological study is made as a preliminary to any plan for a child. Results of the study were as follows:

C.A. 10.6, M.A. 7.8, I.Q. 76, Gr. Expectancy 2.7, Gr. Placement 4.2 Achievement was on early second grade level. N was overplaced one year and five months higher than he should have been according to his native ability. He was overplaced two years and two months higher than his level of achievement. Special school placement was recommended by the Clinic and effected at Springer Institute.[1] Here he was given work on his level of achievement. Praise and encouragement were given unstintedly for work he was able to do. Surplus energy was channeled to hand-craft where his products gained more recognition and praise. All problem behaviour disappeared with this school placement. Adjustment and achievement continue satisfactorily during his second year at Springer Institute.

This school problem should have been handled in boy's own school. Every school usually has a slow moving group in each classroom, and work should be conducted for this group on a level where the children can achieve. Opportunities should be provided for children to gain recognition of teacher and pupils. Handwork, related to school subjects, if possible, should always be ready to occupy the slow-movers when they are unable to continue school work without immediate supervision of teacher. Pastor should have recognized boy's behavior as symptomatic. This boy's conduct was not malicious but merely compensatory because his particular personality had a need for recognition and a need to achieve. Not receiving either from the teachers, he succeeded with the children.

Misconduct in a school child is usually compensatory because of an emotional need. If neither the pastor nor the school could determine the need, they should have sought clinic guidance where mental ability is gauged and difficulty diagnosed. Dismissing N from school did not solve the boy's problem; neither did it absolve the school from its responsibility.

5. *The School Building and the Physical Environment in the Learning Process.* Of all the problems of education, those that would probably be of

[1] A school for children needing special instruction.

least interest to the seminary student would be those dealing with the school building. It is quite understandable that one who is engaged in the study of dogmatic and moral theology, canon law, ascetics, liturgy, and the other sacred sciences would have little patience with such mundane problems as the relation between floor space and lighting in a classroom. Nevertheless, the day may come when that seminary student is a pastor, with a parochial school in his care, and the physical comfort, welfare, and even safety of school children will be in his hands.

Now it is not necessary that a pastor know all that is required in the construction of a modern school building. If the time comes when he has to build, he can turn to others for help. A competent school architect can design a building that will meet all requirements. Once the building is completed and occupied, the manner in which it is used will depend largely on the will of the pastor. If during the winter months the heat is turned off over the week end, will the building be warm on Monday morning, or will the children spend the better part of the day with their overcoats on? If the ventilation of a room depends on opening the windows occasionally, will orders be given never to open the windows during the winter months? As an insurance against the loss of heat the windows might be nailed shut for the winter. Such has happened.

In one of my classes a Sister once said that the pastor came into her room and told her to turn on the lights. She remarked that it was the first time a pastor had ever told her to turn *on* the lights. Another case that came to my attention recently was that of a boy who was exceptionally large for his age and class. He could not comfortably sit in any desk in the room. The Sister wanted to provide a chair and table for the boy, but the pastor refused permission. I wonder if the pastor had any idea of the relation between sitting in an uncomfortable position the better part of five hours a day with its resulting fatigue and its effect on the learning process? Desks and seats that do not fit the children are all too frequently found in many schools. Sometimes a screw driver, a wrench, and a little labor is all that would be required to make the necessary adjustments. If the janitor is a person who doesn't make an extra move without being told, and the pastor doesn't realize the importance of properly adjusted desks and seats, nothing is done about it. Finally I dare say that few Catholic superintendents are unfamiliar with the complaints about the janitor service—or lack of it—in some schools.

I do not wish to give the impression that all pastors, or even most of them, are indifferent to the physical condition of the school, or the comfort and welfare of the school children. On the other hand, there are many complaints on this score that are well founded. Hence, I return to the point I have made previously. The time to instill correct attitudes in our future pastors is before they become pastors—in other words during their seminary days. Otherwise, they may fail to recognize a problem when it is present—as in the case of the boy who was too large for his desk; or each case is seen as calling for an additional outlay of money, which is usually none too plentiful.

By this time I suppose you will agree with me as to the desirability of a pastor in charge of a parochial school having some knowledge of education. Nevertheless, there is a real and practical difficulty which seminary authorities must face. The curriculum is already overcrowded, and it is almost impossible to add any more courses—at least that is the situation in some seminaries. May I, nevertheless, offer a few suggestions as to how this might be accomplished.

In some cases it might be possible to put a course in education in the regular seminary program on a credit basis. If a class could meet twice a week for a year, it would probably be ample time to give the students a sufficient knowledge of some of the problems of education in order to meet their needs as a pastor of a parish with a parochial school.

There is also the possibility of such work being done in summer courses. This would depend on local conditions. In our own Archdiocese our students from the end of the second year of college to the end of their third year of theology are required to attend the diocesan Teachers College. This means six summer sessions and in terms of college credit it is a little over a full year of college work. Since many of our young priests are assigned to teach in high school, their summer session programs are arranged so that by the time of ordination they are ordinarily qualified for high school teaching. They are required to take courses in some teaching field, i.e., English, history, etc., as well as educational courses. Even though some of these priests never become high school teachers, they do have a fairly good knowledge of the professional side of education—something which will stand them in good stead should they ever become head of a parish school.

Let us suppose, however, that it is not possible to put any more courses in the seminary program, nor is the summer school program possible because of local circumstances. There is still a third possibility. It could be handled by means of a series of seminars during the seminary course. A group of students could meet once a month under the direction of a seminary professor, or the local superintendent of parochial schools, if available, or some professor from a neighboring college, or all three at different times and for different topics. For each meeting a few students could be assigned to read up on the topic to be studied, and be prepared to lead the discussion. In this way no great burden would be placed on any one student.

A program of this kind would at least open the eyes of the future priest to some of the problems underlying education today. Naturally a student would not come out of such a course with as good a knowledge of the subject as if he had taken a regular course, with assignments, quizzes, and examinations; but on the other hand, a thorough knowledge of the subject would not be necessary. Take for example, the question of individual differences mentioned above. After a discussion of this subject, it would be quite sufficient if the student became aware of the reason why children cannot learn to read well when they are confined to a single textbook for each grade. We may be reasonably well assured if the time should come when he were in charge of a parochial school, a request made for supplementary reading material by the teacher would receive sympathetic hearing.

As mentioned above there are some 8,200 priests in charge of parish schools. Out of the total of some 42,000 priests in the United States this is not a large proportion. Nevertheless, in their hands is the educational welfare of over two and a half million Catholic school children, and the number is growing. I cannot think of any comparable case where men would be placed in positions of such authority and responsibility without some professional training for their work. For this reason I suggest that the seminaries give some attention to preparing our future pastors for their work as head of a parish school.

CATHOLIC ACTION AND THE MAJOR SEMINARY

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The subject which has been assigned to me is not new in the discussions of this department. Over the past twenty-five years it has been formally treated three times. If I do not in this paper levy upon this rich experience of the past, it is because within the limits of time and space it seems best to discuss what is current and in the forefront of our thinking.

Catholic Action in the form in which we are under obligation to make it known to our seminarists effectively dates from the *Ubi Arcano Dei*, the great first encyclical of Pius XI.

Catholic Action is the organized group apostolate of the laity. In subordination to the hierarchy of the Church it collaborates with the apostolate of the hierarchy. It is not the only organized work which depends upon the hierarchy. However, its unique character and mission have been summed up in a phrase of the present Supreme Pontiff. He calls it the *"Apostolatus princeps."*

We may profitably set forth in very brief the essential characteristics of this apostolate which distinguish it from other somewhat similar efforts which either historically or presently have found their place in the life of the Church.

1. It is a lay activity—by which laymen discharge a responsibility which is really theirs, as distinct from the responsibility of the clergy.
2. It is of universal extension. The laity of every age group, of every social pattern, and of every nation are held to the discharge of this responsibility.
3. It is an activity carried on in organic fashion—with leaders and members.
4. It is activity directed toward a *religious* and supernatural end (not toward economic or political ends) but by means of the natural order directed toward religious and social rebirth.
5. Activity which has a place within the apostolate of the hierarchy.

   Accordingly there must be

   a. a mandate to undertake the work,
   b. complete obedience to the hierarchy,
   c. close collaboration with the hierarchy,
   d. an organic structure conforming to the structure of the Church itself, of which the cell is the parish.
6. It is an *auxiliary* apostolate. It does not exist autonomously. Its end is to help the hierarchy.
7. Its activity is not of a speculative, but of a practical kind. The larger questions of policy will ultimately find their determination by the hierarchy, with the assistance and counsel of the laity. It is in the order of *execution* of these plans that the laity will have its greatest part to play.
8. Catholic Action calls for selectivity in its membership. It is an elite, in which quality counts far more than numbers.

For the ideas set forth above we are largely indebted to an authoritative article from the pen of Cardinal Pizzardo which appeared in September, 1947. His Eminence was most kind in discussing the content of this paper with the author last fall.

It is the desire of the Holy See that candidates for the priesthood have a profound understanding of this work—work which is not theirs, but that

of the laity—but work which it will be their part to direct and encourage. This has been set forth, as we know, in many documents and pronouncements of the Holy Father.

The Holy See recognizes that Catholic Action will differ in its manifestations in different parts of the world and hence has not made of obligation a rigid program of studies for universal acceptance. It recognizes that the natural inclusive framework of Catholic Action activity is the nation, and hence within each nation the development of Catholic Action will have its own special problems and techniques.

In this country we may well enquire what we have done nationally or locally in our seminaries to give effect to the instructions of the Holy See.

The procedures adopted in our various seminaries for the teaching of Catholic Action are varied in the extreme. This is to be expected since in some parts of the country, or within certain traditions, Catholic Action has yet to make an impact which will impart to its teaching a sense of importance and urgency.

In only a minority of our seminaries is Catholic Action taught as a formal class discipline. The reasons for this are well known to all of us. We are all faced with the problems of curriculum which affect the present seminary generation. Jealous, as we must be, of the integrity of the traditional sacred sciences, we recognize, too, the utility of the various extra courses which have been suggested for inclusion in the seminary curriculum. These courses have one note in common, that they are of a more immediately practical nature and have the ready appeal that such courses will tend to exert. Yet more and more we have come to recognize that our curricula can be overloaded with content so that the student will soon face diminishing returns from the time set apart for study.

In those seminaries where it is possible to integrate such a course into the curriculum, this is the best manner of bringing the fundamental notions of Catholic Action to the attention of the students. The professor of such a course must be on his guard against the temptation to indulge in theory only. This temptation is the more inviting because most of our authoritative books on Catholic Action are primarily books of theory. This is natural since they were intended for use under varying practical conditions. The professor of a course in Catholic Action must be prepared to venture many times, without the authority of a text to guide him, some practical applications of the theory which would otherwise remain sterile. In other words he must be prepared to explore himself the areas of need and usefulness, just as his students must do in their ministry.

In others of our seminaries it has not been found possible to incorporate into the curriculum a formal course in Catholic Action. Mindful, however, of their obligation to afford training in this, most of our seminaries have groups of students formed under official auspices to undertake training in the field of Catholic Action. This pattern will have the disadvantage of not including every student. It should however include every student who manifests an interest in Catholic Action sufficient to make him prepared to sacrifice some time at regular periods to study Catholic Action under direction.

This second method does have the advantage that ordinarily it will be patterned after the cell technique in use with groups of the laity. This will center around the enquiry, and will incorporate Scriptural reading and comment, theory of Catholic Action, the enquiry and resolutions which will embody the attitude of the group toward the question under discussion.

With regard to the enquiry there have been two approaches—one school feels that the enquiry should carry out within the seminary the purpose of sanctifying the milieu, which is distinctive of Catholic lay action. Hence, logically, the Catholic Action groups should be groups devoted actively to an improvement within the student body of conditions which the student leaders in Catholic Action, under direction, have judged to be susceptible of correction.

The other approach is one which conducts the enquiry either on terms of Catholic Action theory, or discussion of some germane topic such as the liturgy, or else centers the enquiry about some question or need not directly related to the student's present status, as, e.g., some religious or social question which will be encountered in his future ministry.

Without attempting here to make a choice as between these disparate methods of the enquiry, I feel that I might point out a possible weakness in each. In the first type of enquiry, personalized and localized, there is apt to be considerable misunderstanding of the purpose of Catholic Action among the community at large. It might come to be looked upon as only an extension of the disciplinary authority of the seminary. The salutary results attained might be bought with such sacrifice of good will toward Catholic Action as to make it ultimately unprofitable.

The second type of enquiry obviously has the danger of being conducted in some sort of vacuum, since there can be not as much firsthand contribution as could take place in the first type of enquiry, or in a cell among, e.g., workers discussing their milieu and means to sanctify it.

In those seminaries where there is no official recognition of Catholic Action the superiors will beyond question recognize the active interest in Catholic Action which is found in the student bodies of all our seminaries. Here some unofficial or semi-official activities will in all likelihood be under way.

With all these different methods of approach to the teaching of Catholic Action one can see how difficult it is to effect a coordination of all Catholic Action related activities in our seminaries. The difficulty is compounded by the fact that the term "Catholic Action" has been preempted in some quarters by activities which have very little in common with the type of action which we described earlier in this paper. If coordination is attempted, these other activities expect to be included.

Before we can get very far in terms of coordination of Catholic Action, we must recognize that *per se* many laudable activities, such as study or discussion groups, lie outside the province of this specialized interest.

Perhaps the most ambitious common action to date was the Study Week conducted at Brebeuf College, Montreal, June 23—June 29, 1947. This was attended by delegates from many seminaries in the United States and Canada, to the number of 300. It presented as one of its speakers Canon Cardijn, who was one of the earliest and is still one of the most influential apostles of Catholic Action. Those who attended from our Seminary, thirteen in all, professed themselves to have been greatly helped in their insight into Catholic Action by this sharing of experiences and ideas. The Y.C.W. and the J.O.C. were meeting concurrently in Montreal and an opportunity was afforded the seminarists to meet the delegates to these meetings.

It will be of interest to us all to know that the Y.C.W. was singled out as currently the most important form of Catholic Action. As Canon Cardijn has said, "We do not wish to pass judgment on the educative value of other youth movements, Scouts, boys' clubs, Legion of Mary, etc., but no one can deny the absolute need of a movement in which young workers and young working

girls 'by themselves, between themselves, for themselves,' train themselves for their own lives, for the responsibilities, the duties, the apostolate of that life in which no one can replace them."

It may be one of the subjects of our discussion today as to how exclusively our training in seminaries should be along the lines of the Y.C.W., or whether along other lines. I would submit that it seems the most profitable approach among many.

Last year the seminarists met in regional meetings. The northeastern section of the country had its meeting at Boston, where thirty-six seminaries were represented. The meeting held at St. John's Seminary was addressed by the Archbishop and the Auxiliary Bishop of Boston, and by other speakers in various panels. Some of the speakers were late-teen-age members of the Y.C.W. who in their own effective fashion set forth the needs of their generation. A number of other regional meetings were held at the same time, and some are projected for this year.

It is important that the interest of the students be enlisted. This is not difficult. It is just as important and rather more difficult to see to it that this interest is sustained. They should be given access to literature on Catholic Action on its different levels so that they can be aware of its organic life and activity in the American and world-wide scene.

Our own experience with teaching Catholic Action has made use of the textbooks of Civardi and Lelotte, the *Program of Action* of Grailville, and *The Theology of Catholic Action* of Hestler. The other publications on Catholic Action are made available to the students for their instruction. I would interject here that one of the most effective leaders of Catholic Action in the world, Bishop Miranda, for many years Secretary for Catholic Action in Mexico, makes use only of the text of *Ubi Arcano Dei* as a textbook for those interested in Catholic Action, whatever the degree of their progress.

It would be in order here to mention two obstacles which may be experienced in seminary Catholic Action.

The first is the lack of interest or the chilling of enthusiasm which may come about from disparagement of Catholic Action by those in the ranks of the clergy who are not well acquainted with its purposes. The seminarian is quite sensitive to the opinion of the priests whom he knows as to the value of his seminary activities. He may be inclined to put his professors into an ivory tower apart from the realities of the ministry for which he is preparing himself. In so far as we can we would do well to bring the message of Catholic Action to the parish clergy. Catholic Action is the answer to the problems of the time—problems of thinking and orientation—which they may never have tried. Together with the notion of the Church as Christ's Mystical Body, Catholic Action helps the layman to understand just what are his privileges and duties before God.

Within the seminary itself, which of us has not felt the necessity for keeping Catholic Action as a movement above personalities. If it is identified in the common viewpoint with those who eagerly identify themselves with everything new, it will fail to win general acceptance.

With a realistic program which has in mind the tremendous potentialities of Catholic Action, the major seminary can make a great contribution to the Kingdom of God. This contribution should not be a matter of election, but of fulfillment of the prime purposes of the seminary—to prepare laborers for the vineyard.

THEORY AND PRACTICE IN SACERDOTAL SANCTITY

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Our leading American poet, T. S. Eliot, in his play *Murder in the Cathedral*, puts into the mouth of St. Thomas A. Becket the words:[1]

> The last temptation is the greatest treason:
> To do the right deed for the wrong reason. . . .
> Servant of God has chance of greater sin
> And sorrow, than the man who serves a king.
> For those who serve the greater cause may make the cause serve them. . .

Mr. Eliot had the poetic discernment and the dramatic sense to portray the great temptation of the great saint, the temptation of martyrdom. But far beyond his intention and far deeper than his words, he, perhaps unwittingly, presented the crux of the question of priestly sanctity, that the priesthood is either the salvation or damnation of the priest according as the priest either works for God in the priesthood or forces the priesthood to work for himself. In short, Mr. Eliot was repeating the significance of Christ's statement that He is the stone that is become the head of the corner,[2] either the foundation or the destruction of men, especially of the priest.

When we see the problem of priestly sanctity thus, we realize that it is not a problem proper to today or to any period, but a perennial one. As long as we have the fallibility of man, complicated as it is by original sin, joined to an essentially holy office, we will always find difficulties connected with the sanctity demanded of the priest. As a man, he is not perfect; he must tend to perfection. As a priest, he is in a state of perfection. His human nature will flag at times; his priesthood will demand constancy of perfection. It has always been thus. It will always be thus.

Since this is always the question, independently of time and circumstances, we need not fear too much the temptations faced by the priest today. They are essentially the same as those faced by priests at all times, differing from time to time in intention, intensity, and direction. That being the case, it would seem that the best way to consider this problem is to consider the theory behind priestly life and priestly ministry, and to try to reduce that to practical terms. This may seem to us a truism, perhaps patently so. Yet, when we look to many spiritual writers, we find that so many of them consider priestly sanctity one thing—a personal prerogative—and priestly ministry another thing, particularly, a distraction to priestly sanctity. Thus we find an over-simplification of the relations between contemplation and ministry, to the detriment of the latter. Thus, also, we often find a religious priest considered primarily a religious and secondarily a priest. Since there is confusion on the subject, there is now, as well as always, a definite need for clarification, particularly on theory and fundamentals.

Which is more important, the man or the priesthood? Is the priesthood for the man or the man for the priesthood? Since this is a question of religion, hence of man's relations to God, what is the fundamental principle of religion? Obviously, it is that every man, as an individual person, comes from God as his creative principle and tends to God as his ultimate end. Everything else

[1] *Murder in the Cathedral*—Part I.
[2] *Luke*, 20, 17, ff.

is a means to that. Hence, absolutely speaking, the priesthood is a means to a man's attaining his end. And properly, since man's highest faculty is his intellect, man's happiness in attaining his end is in contemplating God in the beatific vision and praising Him in beatific love.

This seems to present a difficulty, since in practice, the works of the ministry may work against contemplation, save in the case of the member of a contemplative religious order. In some respects it is a real difficulty, especially when we remember that the priest can make his ministry egocentric and homocentric instead of theocentric. Perhaps this is why many works on spirituality seem to pass over the question of the ministry and prescribe for personal sanctity as though the works of the ministry did not enter into the question, which, indeed, is a pressing question since today the works of the ministry are various and manifold in many fields.

To discover the answer, both theoretical and practical, we would do well to turn to one of the great mystics who was also an extremely active priest, St. Thomas Aquinas. In St. Thomas, who, we may remember, was the source for St. John of the Cross and St. Teresa of Avila, we can find the key to the answer in his considerations on the states of life,[3] on contemplation,[4] and on prayer.[5]

Let us first consider what the great Doctor has to say on the states of life. In so considering, we must remember that when St. Thomas speaks of the "spiritual life" he does not mean, technically, the religious life. He means anyone's tending to God, essentially a work of charity.[6] St. Thomas has several interesting comparisons between the religious life and the life of the active ministry, and, within the religious life, between religious given over completely to contemplation and those given over to works proper to the ministry, and to other works carried on by religious, such as staffing hospitals, etc.

Now, when we consider the relationships between the contemplative life and the active life, we usually run squarely against two over-simplifications. The first is the categorically flat statement that the contemplative life is superior to the active life. The second is that the contemplative life is selfish, a concentration on one's own salvation at the expense of one's neighbor. As is usually the case with extremes, these statements are deficient. They contain part of the truth, but what is lacking in them is what makes them harmful.

The end of man is God, and his happiness is in contemplation of God. The spiritual life as such is in the order of charity, and is an expression of the law of love. Yet the law of love is incomplete without the love of neighbor. Hence, the highest form of spiritual life is that which concerns itself not only with contemplation of God, but over and consequent to that, the bringing of others to contemplate God. The more perfect life is that in which one's service for one's neighbor is the overflow of one's own contemplation and love. This is the reason for St. Thomas's stating that the episcopacy (for which we may now validly substitute the priesthood concerning care of souls) is a more perfect life than the religious life,[7] and that within the religious life, the more perfect form is that in which the religious gives himself to teaching

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[3] *Summa Theologica*, 2,2/179/ff.
[4] *S.T.*, 2,2/180/1 ff.
[5] *S.T.*, 2,2/83/1 ff.
[6] *S.T.*, 2,2/184/1; *De Perfectione Vitae Spiritualis*, Chapter I.
[7] *S.T.*, 2,2/182/1; cfr. 2,2/182/7 & 8. It must be noted here that even though St. Thomas does say that under a certain aspect the priesthood is inferior to the religious life (S.T., 2,2/182/8), still, when it comes to the care of souls, the priesthood is superior to the religious life (S.T., 2,2/182/8).

and preaching.[8] But, in such reasoning, we must keep in mind that these conclusions are valid only insofar as such active forms of life are the overflow of one's personal contemplation. The priest in the active ministry must live a life worthy of his office. He must view every work of the ministry as proceeding from himself as a personal principle, enriched by his own personal sanctity. He must, through practical faith, see every work of zeal as a way to God through the service to those committed to his care. His personal salvation is in the saving of others. And that has only one meaning: he must deliberately and consciously order everything and everyone to God, for his three temptations in his work are things, persons, circumstances. That is his only approach to the priesthood. Otherwise his salvation is in danger, and the beginning of every defection is "to do the right deed for the wrong reason," to make his ministry work for himself.

This ordering of things to God is a high ideal, and yet the only practical approach to the priesthood. How may it be put into operation? Here, I think, we must turn to St. Thomas's exposition of contemplation. The Angelic Doctor defines contemplation as: "an intellectual operation, beginning in the affections (emotions and will), and terminating in enjoyment,"[9]—essentially in the enjoyment of God, and secondarily in the enjoyment of truths and factors ordered to God.[10] Contemplation is practical insofar as it draws upon the cardinal virtues[11] and is practised through reading, meditating, and prayer.[12]

I would have you note the obvious practicality of those three practices, reading, meditation, and prayer—especially in the face of some spiritual writers, who, misunderstanding the message of St. John of the Cross and St. Teresa, would make mysticism a highly esoteric and almost quietistic process, as though we were, in quiet inertness, to absorb almost by osmosis. *The end of every man is to be a contemplative*, and mysticism is the approach to God through prayer and meditation. However, we must be discriminating in our pursuit of mysticism, choosing the worth while, and not wasting our time in inferior methods and practices. Let us see how we can be practically discriminating for ourselves and how we may teach seminarians to be so.

Taking the question of reading, we mean, of course, spiritual reading in preparation for meditation, for ourselves as priests, for our ministry, which is our way to God. St. Thomas reminds us that the way to God is in the human nature of Christ.[13] That being the case, our spiritual reading should be centered about the Gospels. We have to love Christ wholeheartedly in a progressive love, through a greater appreciation and esteem of Him. Now, if after almost a hundred years, people, through reading biographies of Abraham Lincoln can grow to love that great man, how much more can we, under the influence of God's grace and through reading and rereading the Gospels, grow to love Him Who is Love and Who is most eloquent when He speaks of love! How can we communicate this love to others unless it is, as all love should be, the overflow of our love for God and Christ? How can we know this love, how can we know our Master, how can we bring Him to others, unless we are so familiar with Him that this familiarity has become a second nature? How can this be, unless we read and reread the Gospels?

Only after this can we teachers of the Word, preachers of Christ crucified, appreciate the great works of theology. The deposit of faith is for the people,

[8] *S.T.*, 2,2/188/6.
[9] *S.T.*, 2,2/180/1.
[10] *S.T.*, 2,2/180/4.
[11] *S.T.*, 2,2/180/2.
[12] *S.T.*, 2,2/180/3 and 4.
[13] *Compendium Theologiae*, Chapter II.

and we are the means of communicating it to the people for their and our salvation. Yet, how can we do so unless we see in it a personal significance, unless we make it a part of our spiritual lives? The statement: "No one gives what he does not have," is a truism. We cannot give the application of faith unless we have it ourselves, which means that we must assiduously read theology for our subjects as well as for ourselves. And, as spiritual directors, we should read as much as possible from the great theologians and from the great works of theology. We can discover amazingly rich spiritual reading from such works as St. Thomas's *Compendium of Theology, Perfection of the Spiritual Life,* and always the *Summa Theologica;* St. Augustine's *Confessions* and *City of God;* St. John Chrysostom's *On the Priesthood;* the sermons of such great Fathers as St. Gregory the Great, St. Leo, St. Gregory Nazianzen; the spiritual writings of St. John of the Cross, and St. Teresa. In fact, we can open up for ourselves as well as for our subjects, great and enjoyable vistas of spirituality in reading the great Fathers and Doctors of the Church, matching them off with reading and rereading the Scriptures in order that we may constantly focus them on Christ, truly to make our lives theocentric.

Our meditation can be, should be, the extension of our spiritual reading, and again, it should be sacerdotal meditation. For this, we have no better source than the Scriptures, particularly the Gospels and the Epistles of that grand priest, St. Paul. A good custom is to read the Scriptures, underlining significant texts for meditation. We can delve into all of this deep spirituality with a practical purpose. We know the difficulty of trying to find sufficient time for meditation. The time is granted in a seminary, but it is of our own making in the ministry, and can be easily disturbed by such a ready thing as a mass schedule. Furthermore, of all the spiritual exercises we should practise, I suppose that meditation is the most difficult, primarily because of distractions, worries, and intentions.

Why not meditate about these distractions, worries, and intentions? Surely, since we have them, and since they can really be distractions drawing us away from God, why not put them in order to God, comparing their objects with eternity, bringing them face to face with our final end? Why not meditate about every activity of our priesthood? We know the difficulties aroused by the very artificiality of a meditation book. That gives only one man's point of view about the significance and worth of a given text, event, or doctrine. We have to live our own lives, and we have to live them in and for the ministry we practise here and now. Hence, we must evaluate for eternity, not as someone else lives, but as we ourselves live.

What better than to use the means at our disposal for our priesthood? We perform the greatest act of worship in saying Mass. Why not meditate from the prayers, prefaces, great moments of the Mass, that our Mass may be truly the center of our spirituality? We follow the liturgical seasons. Why not meditate on the timely lessons in our breviary? We are to be the "salt of the earth." Why not take the homily from the Common of Doctors? As men, our emotions flag. Why not meditate from the great psalms in our office? Our whole day is full of priestly care. Why not ponder over our daily activities off and on throughout the day, extend our meditation, as it were, throughout the whole day? That is one of the great contributions of St. Benedict. That is the significance behind the statement: *"Laborare est orare."* That is what St. Ignatius meant by habitual recollection. Why make meditation difficult for ourselves? We will think, plan, worry. Why not turn these thoughts, plans, worries into meditation by taking as our keynote for the day some text which we know, here and now, to be important to *us,* and to match that off against our thoughts, worries, and plans? To do so is to

inform our whole day—even our recreations—with the realization that we are priests, acting, thinking, talking, living as priests.

Why not meditate over our sermons? Are we truly satisfied with our preaching? Is it not often hackneyed, the last minute glance at a sermon book? Do we have our heart in it, as we must, and do we contribute our own spirituality to it? Why not meditate from the Scriptures and great writers on sermon material and evaluation for our forthcoming sermon, so that, properly, it can be the overflow of our contemplation? We can truly gain a richness of spirituality, and incidentally the satisfaction of a good sermon, by preparation through meditation, because, through meditation we see the significance and worth of the doctrine considered, so worthy, that it overflows into zeal. Our very priesthood, in its every activity, is worthy of meditation, repeated meditation. In other words, we will think, we will have our cares, we will have them on our mind. Why not meditate on them? Why do it the hard way?

The fruit of meditation should be prayer. Prayer, of course, is the raising of our minds and our hearts to God. What better, or more psychologically satisfactory way than through praying over our priesthood and its works? We were not ordained long before we realized in an especial manner the necessity of prayer. What kind of prayer should it be? Always the prayer of "Thy will be done," but also the prayer of particular intentions. St. Thomas tells us that we should pray for particular intentions because our concern with the particular thing goes into making our prayer more fervent.[14] And, after all, it was our Lord Who told us to pray always and to pray for particular intentions.

As priests, we have so much for which we should pray! We have our own intentions, the intentions of those committed to our care, the important works we do, upon which depends the salvation of so many. Hence, in our prayer, let us pray over every thing we do, every intention we have, every decision we face. We should pray over all functions we are about to perform, because with prayer, they are viewed explicitly in order to God's work and our own sanctification. Without prayer, they can be considered mere tasks, distractions to our life, even means to make the great causes work for us. In brief, just as with meditation, our praying over our holy functions, all of them, helps us to keep in mind that we must be men worthy of the office, and that we must use the office for our sanctification, and not for our damnation.

Among our prayers we have, of course, the breviary. Yet, that takes only a small part of the day. We have our preparation for and thanksgiving after Mass. These should not be ordinarily omitted, lest we fall into the danger of becoming the "sheets-to-amice" type of priest, wherein the Mass is drudgery, rather than a privilege and the center of our spirituality. Over and above the Mass and the breviary, we can really expend ourselves in prayer for our other functions, for those who need our help, for the conversion of sinners, for the souls in purgatory.

Our priesthood is Christocentric and theocentric. Hence, why not pray before the Blessed Sacrament? At least, let us spend some part of the day before the Blessed Sacrament, there to pray to our Lord, to be in His presence, to draw grace and strength from Him. We should be in the right circumstances to pray fervently, and if we get out of the habit of visits to our Lord, then, in losing the ideal circumstances for prayer, we can easily lose the habit of praying.

[14] *S.T.*, 2,2/83/15.

Similarly for another practice which should be a frequent spiritual exercise for the priest, the Way of the Cross. If we preach Christ and Christ crucified, if we follow a redeeming leader, we should have more than book knowledge of His passion and death.

I am not claiming, of course, that we will automatically grow in sanctity with such practices. Our progress in perfection depends upon God's distribution of His graces. Yet, He measures His gifts according to our willingness to cooperate with His graces. The priesthood and its functions are our ordinary means of sanctification. To neglect them as part of our spiritual lives is to harden our hearts to God's grace, to try to carry the load alone. By meditating upon our priestly lives, by enriching them with a familiarity of the great works on the priesthood and by the Scriptures, by praying over every aspect of our priesthood, we shift the load onto God, Who is the Efficient Cause both of our priestly ministry and of our priestly sanctification.

Also, through prayer, meditation, and sound reading—through concentration on our priesthood and its functions—our very concentration shifts our attention away from ourselves to the objects of our prayer and meditation as ordered to God. Our attention on ourselves is at the root of pride, that great enemy of sanctity. Our honesty in calling upon God for help is the intellectual and voluntary foundation for the virtue of humility, that fundamental necessity for existence and persistence in the spiritual life. For such honesty, a daily examination of conscience from the point of view of honesty with God and with ourselves as to whether or not we are working for God or for ourselves will leave us with what David calls the best disposition for God's graces, a humble and a contrite heart. The priest who ends his day by sincerely praying that he be honest with God, honest with his neighbor, honest with himself, can scarcely be lost. Such a prayer is true humility, and such humility is the foundation of the spiritual life.

By way of conclusion, may I state that the theory of contemplation reduced to the practice of meditation, reading, and prayer about our priesthood and the works of our priesthood will not work automatically. It will require God's grace. But, if a concentration upon the mathematical precision of the workings of the universe has led such of our modern scientists as Sir James Jeans and Sir Arthur Eddington to rapturous exclamations about the "Great Mathematician" of the universe, how much more will meditation and prayer over the almost miraculous operations of our priesthood be the foundation wherein God can lead us to true mysticism, habitual communion with God through prayer and meditation!

THE CHALLENGE OF SEMINARY LIFE

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I

It seems rather odd that one who has never in the course of his priestly life had anything to do with the conduct of a seminary should be asked to address seminary superiors and professors on a subject pertinent to their life work. I suppose I must attribute this honor to those talks which I have delivered to the students of St. Mary's Seminary and which have appeared in *The Voice*. It is one thing, however, to tell seminarians what we expect of them as aspirants to the priesthood; it is quite another thing to offer words of advice to those whose whole thought is given to the training of those same seminarians. It is therefore with some hesitancy that I present my remarks on this occasion.

In his interesting *Study of History*, which has achieved such wide popularity, Mr. Arnold Toynbee expounds the thesis, which I suppose is not altogether new, that civilizations develop in response to certain external stimuli or challenges, and that without the challenge no civilization ever comes into being. The success of a civilization, according to his theory, depends on the successive challenges which rise to confront a people and on the way each in turn is met and mastered. I am sure that Mr. Toynbee does not mean that the challenge is the all-determining factor which decides the specific character of every civilization. The stimulus alone cannot account for the perfection of art and literature which was so characteristic of ancient Greece, nor for the magnificent music of eighteenth century Germany, nor the cleanliness and order which seem to be such an admirable characteristic of Teutonic people generally, nor for the rich flowering of literature for which England will always be memorable. The turn a civilization takes and the character it assumes must in large measure be attributed to the native genius of the people themselves, at least as it is found in their leaders. Nevertheless, Mr. Toynbee seems to have demonstrated quite conclusively that without the challenge, without the external stimulus, civilization does not develop—and that the intensity of the challenge, up to a certain optimum, determines the degree to which the development takes place.

What is true of a civilization is true, in a sense, also of individual men. Neither physical nor mental nor moral development is ever the outcome of ease and indolence. The individual develops satisfactorily only in response to the challenge of difficulties which must be mastered. It is my purpose today to discuss briefly the nature of the challenge which the seminary must present to the student in order to produce a satisfactory degree of development in intellectual maturity, moral strength and religious devotion.

II

One of the most common criticisms which has been leveled against the whole system of American education is that it fails miserably in developing maturity of mind in its average product. Nor is this failure surprising, if it is true that maturity can come only by meeting and mastering the challenge of difficulties; for the whole trend of modern education has been towards making things increasingly easy for the student. Time and again it has been stated

by thoughtful men who have become concerned about present conditions that, under our system of universal compulsory education, which tends to be stretched out over ever increasing years, our schools have become little more than modified palaces of recreation whose main purpose is to keep young people interested and amused until they have reached the age when they are allowed to seek gainful employment. And even in those schools where a more serious effort is made to give development to the mind, the tendency has been to remove everything which is difficult and to eliminate all compulsion and discipline. The result is that, while minds of native ability sometimes acquire prodigious information about subjects in which they have real interest, and while some are able to make remarkably high scores in mental testing, there is little evidence that the products of such training acquire any true maturity or real depth. For depth and maturity of mind can come only from reflective thought that seeks the solution of real problems; and this is a far different thing from mere cleverness, which can be developed sometimes with little or no effort. The exceptional individual indeed, even under such unfavorable conditions, may on his own initiative rise to challenges which enable him to develop a mature mind. But here I am speaking of the average result of a widespread system. And the almost universal complaint of those who are seriously concerned with the problems of higher education is that the products of present-day methods are sadly lacking in mental maturity.

Our Catholic schools have, I believe, for the most part escaped the worst fads which have been responsible for the failures which are the subject of so many complaints. But we do not live in a vacuum. Our schools are bound to be affected to some extent by the standards of general education, and our Catholic students are influenced by the whole atmosphere in which they live. They are subject to the same distractions, the same conditions so adverse to study and concentration. Even in those young men who undertake to prepare themselves for the priesthood, we must therefore be prepared to find a certain immaturity of mind; and it becomes one of the main tasks of the seminary to help them to overcome this handicap.

Nowhere perhaps in the modern world is mental immaturity more startlingly revealed than in the present failure to appreciate the importance of correctness and exactness in the use of language. After all, language is the essential instrument for the acquirement and communication of ideas. No matter how many years a man may have spent in study, no matter how great may be the mass of information he has stored up in his mind, he is not a truly educated man unless he has acquired a mastery at least of his own language. How egregiously the modern system has failed in this respect is nowhere better demonstrated than in the fact that some of the leading colleges in the country have considered it necessary to institute courses in reading, spelling and the fundamentals of composition for students who have been certified for their freshman class. And if we are to judge by many of their products, our Catholic school systems have, in some places at least, fallen victim of the slipshod methods which are characteristic of much of modern secular education.

One of the first things seminary students should be made to realize is that they cannot progress in the realm of ideas, with which both their philosophical and theological studies deal, without a mastery of the languages which are to be the tools of all their studies. It is indeed a shame that the seminary should have to spend its time teaching languages which should have been acquired in previous years. But I do not see how the seminary can expect the development of any intellectual maturity in students until they have attained a mastery of language.

Language, however, is but a tool—an indispensable tool—in the achievement of the work of the seminary. The seminary's main purpose, from the point of view of the intellect, is to give the student a thorough grounding in and a competent knowledge of the major subjects contained within the curriculum; and there are no subjects better calculated to provide the challenge required to give depth and maturity of mind. When we speak of mental depth, we are referring to a mind that has acquired the capability of plunging beneath the surface of reality and of exploring the avenues, sometimes but dimly lit and often discouragingly blocked, which lead to the center of truth; and by a mature mind we mean one which has come to an understanding of itself and of the main aspects of the reality by which it is surrounded, and has accustomed itself to view all problems in the light of full reality and to deal with them according to the laws or principles by which that reality is governed. It is precisely this depth and this maturity that the major subjects of the seminary can be expected to give to the serious student.

One of the main reasons for the superficiality and immaturity of the modern world is that it has devoted itself almost entirely to the material phenomena which are but the surface of reality. The collection of material facts, the ordering of them and the formulation of the laws by which they are governed and according to which their underlying forces can be utilized have been considered the highest task to which the mind can be devoted. And modern literature is for the most part only the vivid reporting of surface events, real or fictional, and the portrayal of the emotional reaction of man as an essentially sentient being. Even man's rational powers have come to be considered as only the means which he has developed for the attainment and satisfaction of his sense appetites.

One of the main purposes of seminary studies is, then, to carry the mind beneath the surface of things and to lead it to the utmost depths of reality. And while it is true that students of the seminary generally arrive in a state of immaturity exceeding that of past generations, yet the circumstances of the times should make it possible to interest the mind and to bring it to a point where it grapples more readily with the problems which are the very heart of those studies. For in our most recent years, to the more thoughtful men of our generation those problems are becoming vivid realities. This circumstance in itself gives to the seminary an almost unique opportunity of developing the depth and maturity of which we are speaking.

Let me attempt to illustrate what I mean. As long as modern man could entertain the illusion that the material order was constantly evolving towards a Utopian state where all man's problems would disappear, Catholic philosophy was either completely ignored by the outside world, or it was put on the defensive as one of the obstacles of progress. Often it appeared that our major emphasis was placed on meeting the attacks and warding off the blows of adversaries. In the secular world it was almost impossible for a Catholic philosopher to get a hearing. Now, however, the whole picture is changed. Subjectivism has ended in nihilism, and the whole structure of materialism as a philosophy is visibly crumbling. Within less than a generation Catholic philosophy, to the amazement of men who thought it long dead, has arisen as a force which they themselves can no longer ignore. Catholic philosophers are eagerly read; and scholastic philosophy has obtained a foothold even in secular universities.

A concrete illustration of this change of attitude can be drawn from the present approach to the problem of physical suffering and moral evil. Less than a generation ago Mr. H. G. Wells and his host of followers were

wielding this problem as the hammer with which they were sure they must smash the last vestiges of Christian thought on the anvil of materialism. Today the most influential even among non-Catholic writers are handling this same problem in terms that are reminiscent of Augustine and Aquinas. They speak of evil as an inescapable possibility in a world of free and finite beings, and of physical suffering as an inevitable part of the natural life of such beings who are also sentient. Both are coming to be regarded once more as challenges which can be met satisfactorily only by the moral force man develops as an individual and as a member of society.

Perhaps an even better illustration can be drawn from the present movement away from the subjectivism, which has been characteristic of all modern theories of knowledge since the time of Kant, towards the objective realism which has always been one of the basic characteristics of Scholastic Epistemology. It has taken a long time for the modern world to become convinced of the absurdity of using reason to prove that the rational process cannot attain to any certain knowledge, admitting all the while that man must proceed "as if" the results of the process have objective validity. But now that modern thought has gone all the way from the claim that reason can know all truth to the more modern contention that reason can know no truth, and that in fact there is no truth to be known, men at length are coming once more to that middle ground, which has always been occupied by the Scholastics, where human reason is regarded as a finite instrument which with proper safeguards can be trusted to discover objective truth, even when that truth is the existence at the center of all reality of a mystery which reason cannot comprehend.

Some years ago a shrewd observer of the currents of human thought remarked that it was likely that ethics would prove to be the back door through which the modern world would return to Scholastic thought. Undoubtedly the moral chaos of the present day is doing much to bring thoughtful men to the realization that, if civilization is to survive on this globe, man must be able by reason to come to the certain knowledge of fundamental and unchangeable principles which can serve as the sure guide of human conduct and as the foundation of social order.

The awakening of interest in traditional Catholic thought was bound to be furthered by the present movement to restore the world's great books to an honorable place in the whole system of education and by a renewal of concern for the roots of the civilization we have inherited. The intellectual liberals of the 19th century tended to look upon all the thought and speculation that had preceded the Renaissance and the Reformation as interesting examples of the human intellect operating in a sort of dream world, having but little contact with and no true grasp of reality. The works of past thinkers were considered as sort of museum pieces with which the learned man, in his role of antiquarian, must be familiar. But, for them, all significant thought began with Francis Bacon, who gave the modern mind its proper direction. The more recent reversion from this trend is perhaps best exemplified by the movement headed by such men as Robert Hutchins, Stringfellow Barr and John Erskine, with their insistence on a broad general education and on a return to the great works of past thinkers. But perhaps nowhere has the present trend received more extreme expression than in the slender volume, *Ideas Have Consequences*. by Richard M. Weaver, a teacher in the College of the University of Chicago. It is the author's contention that the source of all modern errors is to be found in Occam's revolt against the traditional Scholastic realism of the Middle Ages. He sees the philosophy of Bacon and his followers as a consequence of the denial of the reality of

universals. "The whole tendency of modern thought," he says, "one might say the whole moral impulse is to keep the individual busy with endless induction. Since the time of Bacon the world has been running away from, rather than toward, first principles, so that on the verbal level we see fact substituted for truth and on the philosophic level we witness attacks on abstract ideas and speculative inquiry. The unexpressed assumption of empiricism is that experience will tell us what we are experiencing." And whereas Catholic schoolmen of today are seeking for a synthesis of the new and the old, coordinating the truths which have been unearthed by modern science with the eternal truths we have inherited from the past, Mr. Weaver almost seems ready to jettison the whole of the modern in favor of the Middle Ages, "whose exertions to preserve a common world view," he says, "—exertions which took forms incomprehensible to modern man because he does not understand what is always at stake under such circumstances—signified a greater awareness of reality than our leaders exhibit today."

The particular point I would emphasize in all this is that Catholic philosophy can no longer be considered as simply a system of thought which has pertinence only to Catholics or as a background for the study of Catholic theology. It is being seen as a study of universal truth that has basic significance to all human life. This circumstance makes it possible to present the study of philosophy in the seminary as the kind of challenge most likely to give depth and maturity to the mind of the student.

And what is true of philosophy is true also of theology. For a long time, I suspect, a serious and intense study of theology was regarded as a domain reserved for a comparatively few priests of a speculative cast of mind. The layman, with rare exceptions, could be expected to know only its barest outlines. Even the average priest often thought he did well enough to obtain a thorough grounding in apologetics, a firm knowledge of the essentials of defined dogma, a more intimate acquaintance with those truths immediately connected with devotional life, and a grasp of moral theology necessary for preaching and for the practical work of the confessional. In other words, there was a tendency to confine one's view of theology to the needs of one's own soul and to what is known as the practical work of the ministry in its more restricted sense. A generation ago a penetrating mind like G. K. Chesterton might see vividly the significance of Catholic theology for the whole world of Christian civilization; but even by some of our own people Chesterton was regarded as a singular genius of a layman, who in penetrating the realm of theology had performed a rather amazing "tour de force"; while by the outside world, after his conversion and absorption in Catholic doctrine, he was looked upon as a sort of intellectual buffoon.

One of the doctrines Chesterton most constantly harped on was that of original sin; and in his heyday there was no doctrine which was so intensely ridiculed or so blithely explained away by the disciples of progress. Two world wars and an accumulation of evils such as the world has never known before has changed all that. It is strange now to find authors of what might be called today's advanced school speaking of original sin and the taint of human nature as a primary fact which must almost be taken for granted.

In the same class with original sin was the idea of evil as a personal force. Now, however, a popular mazagine with tremendous circulation makes no apology for presenting a lengthy article on the devil, quoting at the same time some of the most influential non-Catholic philosophers of today. And it is particularly significant that the historian of the present day who seems

to have been awarded an easy preeminence, himself a non-Catholic, finds a deep meaning for our own time and for the future of our civilization in the Catholic dogmas of Creation, Divine Providence, the Trinity, Redemption, Grace and Eternal Life. What has happened is this: confronted with the disintegration and ruin of Western civilization, men have been brought face to face with the fact that Western civilization in all its worthwhile aspects is Christian civilization, and that the heart of Christian civilization is Christian faith, Christrine doctrine. Now no longer is theology considered a dry and recondite subject to be consigned to the classrooms of the seminary or to learned theological publications edited by priests. It is a subject which, we may say, is of equal interest to the layman and to the whole civilized world; and this changed attitude has been manifested in the writings of such Catholic laymen as Watkin, Woodlock and Sheed.

To present the teaching of Catholic theology against this background of what we may call the New Awakening presents a priceless opportunity to impart to this study an intensity of interest which was hardly possible a generation ago. I am not suggesting that either Catholic philosophy or theology was lacking in real life in the past or that there was ever a time when they wanted the capacity of interesting those who wished to dedicate themselves to the service of God and the priestly life; but I believe it cannot be denied that the general awakening of interest in the main subjects with which the seminary deals offers an opportunity of cultivating within the average student a depth and intensity of interest which was lacking a generation ago.

III

Needless to say, the work of the seminary will not be done unless intellectual development is accompanied by the acquisition of maturity of character. And here among the many things which might be said, I shall limit myself to some observations on two points. There is given to the seminary one obvious instrument with which to work and one important criterion by which to judge the kind of development which is taking place in the students' character; and it is on these alone that I intend briefly to dwell.

The obvious instrument is the seminary rule, or perhaps I should rather say seminary discipline. That the Church desires aspirants to the priesthood to live under a rather rigid discipline is obvious to all. That the discipline of the seminary is difficult for any normal young man is equally clear. But for young men who have been reared in the freedom of the American scene of today that rule must be particularly difficult. Nowhere in the civilized world do young people enjoy greater freedom; nowhere do they have such an abundant choice of pleasure and amusement; nowhere are they subject to greater distractions; and nowhere are young people so restless, so eager for activity, for change and diversion. To leave all this for the quiet seclusion of the seminary, for a life that is minutely controlled by a strict rule, is a real challenge; and if that challenge is met in the proper spirit it is bound to have a maturing effect. But to secure this effect two things are required: that the rule be observed without any spirit of compromise and that it be observed voluntarily in an atmosphere of trustfulness.

If we are correct in supposing that personal development can take place only in response to a challenge, then the seminary rule, to serve its purpose, must act as a challenge; and a challenge is never something which is simply imposed and begrudgingly borne—it is something one rises voluntarily to meet. For that reason it seems to me that there should exist in the seminary a spirit of great trustfulness. Yet the presence of only a few who refuse to

conform and cooperate can make it impossible that the student body as a whole be trusted. Therefore I believe that the seminary authorities should be almost ruthless towards all who make it impossible for an atmosphere of complete trustfulness to be maintained. To attempt to enforce a rule by continued close surveillance is sure to destroy the value of the rule as an instrument of moral development. Prudent and reasonable surveillance of course there must be; but conscientious conformity of the student in an atmosphere of trust and not the surveillance of the faculty must be the instrument of moral development.

Mere conformity to rule, however, cannot constitute an adequate criterion of strength or maturity of character. It is at least conceivable that a weak character should conform to the letter of the rule from motives which would destroy for him the real value of the rule. In fact such a character may find it easier to conform than one who holds far more promise of moral development. A much more trustworthy criterion, I believe, at least when taken in conjunction with the response of the student to the rule, is to be found in the kind of relationship which he establishes with his superiors, with his fellow-students and with those who are beyond the seminary pale. The concept which the seminarian forms of his relationship to his superiors and others, the respect he observes for their personality, their position and for his proper relation to them, his willingness and ability to accept guidance in this matter—these, taken together with his personal adjustment to the whole ethos of seminary life, give some of the most important indications we can have of what we can expect of him as a priest. Nothing affects our character more than the relationships we establish with others. In no way perhaps can the seminary foster maturity of character more effectively than by the prudent observation and the subtle guidance and direction of the seminarian in the formation and maintenance of his personal relationships.

IV

The sustaining and guiding force in the seminarian's intellectual progress and the foundation of his moral development is of course to be found in the religious life which is the center and heart of the seminary. If, during the years of formation, that religious life is constantly strengthened and developed, if the foundations are laid deep and wide and strong, there is no question but the individual will make the necessary response which will bring about a progressive development of intellectual power and moral strength. All that I could suggest for the development of the spiritual life has been said so many times and so much more effectively that I feel that any attempt I might make to develop this point would be simply a repetition of the obvious. Here I shall linger only long enough to say that the student must be led to the constant consciousness of the presence of God and to a spirit and practice of reflection which will make the great truths of our faith become for him living realities. This, I am sure, is the essence, the "*sine qua non*," of spiritual development. Prayer and meditation, spiritual reading and retreats—all have this as their central purpose. But none of these things can be truly effective apart from a general atmosphere which is redolent of God's presence and in which the truths of faith stand out and operate as living realities. That atmosphere only the faculty of the seminary can create. For this, personal sanctity and devotion to the letter of one's duty are not enough. The faculty as a group must bring God's presence into the seminary through their corporate life. Their unity of spirit and of will must make manifest in the seminary the corporate life of the Church, which is the life of Christ. We may speak from now to doomsday about the Mystical Body and Catholic Action, but the only way we

can make that teaching effective is for each of us to become an integral part of the operating Church in the sphere of his own activity. If we are parish priests we must burn with a love of our parish; and our love of our parish must be an expression of the love of our diocese; and love of diocese must express our love of the Church, which is the love of Christ Himself. For the body of Christ cannot be divided, and the Mystical Body of Christ is present in every unit of the Church; and in that unit it must be loved and served. So too, the love of the faculty member for the seminary must be an expression of his love for the whole Church. Only through such love of his special part of Christ's vineyard, only through complete devotion to its cause, can the general atmosphere be created which will bring Christ to life on the seminary campus and will make the mysteries of faith become living realities for faculty and students alike.

Not many priests, I suppose, are specially fitted for or strongly drawn to seminary work. It has little that is spectacular. It seems far removed from the line of battle, far away from the active struggle where the mind becomes absorbed in those practical problems which are so much more likely to appeal to the practical-minded American. Yet there can be no question but all the great victories of the Church in modern times have been won, in great part, in the seminaries which came into being as a result of the canons of the Council of Trent. Without the solid grounding and training of the clergy in our seminaries the Church could hardly have withstood the impact, first of Protestantism, later of rationalism in all its various forms, and more recently of that secularism and materialism which have been the logical outcome of the Renaissance and the Protestant revolt.

The greatest battle is still to come. Of that there can be little doubt. Before many years and perhaps before many months the issue must be determined: shall the world be organized according to Christian principles or shall it be unified in a secular totalitarianism which has found its center and its home in the East? Even to the eyes of non-Catholics it is becoming evident that the Church is the true center and home of the principles and institutions which are essential to Western civilization. In his latest book Mr. Toynbee views the possibility that all civilization may be wiped out through atomic warfare. But in an interesting chapter entitled "Christianity and Civilization," leaving aside the possibility of utter destruction, he suggests that we may be fast approaching the time when Christianity (which, he says, "must be viewed in its historic form of the Catholic Church") "armed with her two fundamental institutions of the Mass and the Heirarchy" may enter "into the inheritance of the last civilization and all other higher religions." He further throws out the interesting suggestion that, just as the secular civilization of the Roman Empire paved the way for the suffusion of Christianity throughout the Mediterranean world, so too modern secular civilization, which is fast growing into one world-wide political unit, may be preparing the ground for the final diffusion of Christianity throughout the world.

But no matter what the future may hold in store for the Church, she is certain to be faced with a struggle which will dwarf all other contests in which she has engaged. One can say without the slightest exaggeration that the training-camps of the priesthood are the all-important centers of preparation for that struggle, the first skirmishes of which we have already beheld. In our seminaries leaders must be prepared, and perhaps even the instruments of victory must be forged. May God in His goodness grant to them the vision and the devotion which are necessary for their great task.

SEMINARY RULES AND THEIR OBSERVANCE

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Every aspirant to the dignity of the priesthood should possess in an eminent degree the virtue of obedience. For every priest, if he would be faithful to his high calling, must have acquired the practice of rendering prompt and exact obedience to the commands of his ecclesiastical superiors, even when they are naturally difficult or distasteful. The life of the priest must be fashioned after the life of the Son of God, who became obedient even to the death of the cross. Hence, when the young priest kneels before the bishop on the morning of his ordination, and in response to the question: *"Promittis . . . reverentiam et obedientiam?"* answers *"Promitto,"* the Church looks on his promise as a pledge of exalted obedience, and supposes that he has given his seminary superiors sufficient guarantee that he will faithfully fulfill this pledge in the years that lie ahead. Now, this guarantee is provided by his conduct during his seminary years, and the best proof is furnished by a constant and conscientious obedience to the rules of the seminary during these years of preparation for the sacred ministry.

It is not my purpose to demonstrate that there must be rules in every seminary. This is taken for granted. Neither is it my purpose to outline in detail what I consider an ideal disciplinary system for a seminary; for much of this is given by the law of the Church, and other points are so traditional as to be regarded as unquestionable, while other details necessarily differ for each institution, in accordance with particular circumstances. My objective is to state what I believe to be some practical general norms regarding seminary rules, and then to consider some particular regulations with a view to stimulate discussion rather than to uphold my own opinions, though I shall express these. The general principles which I shall propose are, I believe, applicable to both major and minor seminaries, though naturally there would be a difference in the actual application. Morever, I believe that the points I shall bring out can be applied to religious seminaries as well as to those intended for the preparation of diocesan priests; though, of course, due allowance would have to be made for the particular religious rule of the former.

General Principles

The rules of a seminary should always be such that they will help the seminarian who obeys them to become a learned and a pious priest. In other words, they should be directed toward his intellectual or his spiritual development. To the former category belong the rules regarding the periods for study, the use of the library, the amount of time he may devote to the reading of fiction; to the latter class belong the rules prescribing certain devotional exercises. As is evident, the former type of rules, though directly intended for the student's intellectual progress will help also his spiritual progress, inasmuch as they will develop in him the habit of supernatural obedience if he fulfills them in the right spirit. It is well to note, in this connection, that the reason back of the particular rules should be explained to the students. Sometimes older people too easily take it for granted that younger folks understand perfectly well just why certain obligations are laid on them, whereas actually these younger persons perceive nothing more than

restrictions for the sake of limiting their freedom. Now, it is certainly not derogatory to the perfection of obedience if the seminarian knows why he is expected to obey certain rules—because they tend to make him a more learned or devout priest, because the good order of the house requires it, etc.

There should be no rules among those prescribed which have fallen into desuetude. If a rule is on the books, it should be enforced; if it is not enforced, it should be explicitly abrogated. For the existence of a rule that theoretically binds but practically has been disregarded is a positive impediment to the spirit of obedience. Rules should have sufficient elacticity to allow of reasonable interpretation. The seminary authorities should have a measure of discretionary power for particular cases. It is not good to have many details in a rule. The objective desired should be clearly stated; the minutiae should be left to the discretion of the superiors. If there is too much insistence on small points in a written rule, there is danger that the young men may confuse the principle involved with mere accessories, with the result that obedience becomes a mechanical process devoid of a reasonable basis.

The student should be given full opportunity to learn the rules. For this purpose a copy should be given to each seminarian on his entrance into the institution. Explanations of the rule should form the subject of several conferences at the beginning of the year, and the reason back of each rule should be pointed out. Needless to say, the ultimate reason proposed should always be of the supernatural order, although secondary motives should not be overlooked, such as the help to concentrated study to be gained by observance of the rule of silence. The student should be helped to perceive that every rule is the expression of the will of God in his regard, enabling him to have a part in promoting the work of the Church even from the earliest years of his ecclesiastical studies, and aiding him to prepare more worthily for the attainment of the cherished goal of his youthful ambitions, the priesthood of Jesus Christ.

In the formulation of seminary rules, great care must be taken not to restrict too much the access of students to the members of the faculty. If this point is not observed, it is possible for a student to be in need of advice or encouragement or even sacramental absolution, and yet to feel that he is prevented from approaching a priest who he believes could give him the desired assistance, because the procedure established by the rule is so complicated.

Obviously, in determining the greater or less culpability incurred by the transgression of the rules, many factors must be considered. In the first place, there is a great difference between habitual disobedience and an isolated violation of a rule. When a clerical student, particularly a student in the major seminary, frequently and deliberately violates a rule—even though it may not be considered as very important in itself—and persists in his disobedience even after he has been admonished, a situation is presented which calls for a serious discussion on the part of the seminary authorities, and may even result in the dismissal of the student. For, although the individual in question may be possessed of great intellectual gifts, and may be perfectly satisfactory from other standpoints as far as conduct is concerned, his habitual and deliberate disobedience even in one point can render it very problematic whether or not he is called to the priesthood.

On the other hand, generally speaking, an isolated violation of a rule calls for greater leniency. Of course, it must be admitted that even a single transgression can merit expulsion, especially when serious moral fault is involved, or is even likely to be involved. Such would be the case if a seminarian secretly

left the seminary at night. But, in most cases of individual violations many factors should be considered before judgment is passed on the guilt involved. The student's age, his background, his character, his habitual attitude, his reaction to correction, his promises regarding the future—these and other pertinent circumstances should be taken into account by superiors, especially when there is question of dismissal. Accordingly, there should not be many rules to which the sanction of *ipso facto* expulsion is attached. Great discretionary power should be given to the superiors for use in particular cases.

It is undoubtedly true that the fact that there is a great need of priests in some dioceses today must not beget on the part of seminary authorities an unreasonable leniency in the matter of the observance of the rules. We may not lower our standards for the requirements of the priesthood merely because of a reason of expediency. But, on the other hand, it is tragic when a young man who otherwise gives great promise of being an exemplary priest is dropped from the seminary merely because, on a single occasion, he violated a rule to which expulsion is automatically attached, even though no moral transgression is directly connected with it, when perhaps the fault would not be repeated if he were warned in a kindly manner annd enlightened as to the significance and the importance of the rule in question.

PARTICULAR REGULATIONS

1. *Smoking.* I suppose that the seminary ruling regarding smoking is the one about which most discussion and controversy revolve. There is a great divergency on this point in different seminaries. In some, smoking is entirely banned; in others, it is permitted at certain times and in certain places. In some it is allowed in the students' rooms, in others it is forbidden. In any event, it is a matter of seminary discipline which has aroused great attention in our land—too much attention, perhaps—the main reason being, it would seem, the transmission to our land of a European attitude regarding the habit of smoking.

Now, on the one hand, I do not think that we should assume the attitude of some modern ascetical writers who seem to regard the habit of smoking as sinful, or at least as indicative of grave imperfection in the practice of Christian virtue. On the other hand, I believe that by prudent and reasonable regulations regarding smoking our seminarians can be aided considerably in the practice of obedience and self-denial. Personally I believe that it is best to permit a moderate use of tobacco to the seminarians in the United States. For, if smoking is entirely forbidden, the seminarians will be inclined to exaggerate the benefits and pleasures of this habit, and to look forward to the time when they will be allowed to smoke as a kind of promised land. In this event, they will be more likely to go to excess in the use of tobacco when they leave the seminary than if they had accustomed themselves to a temperate and well-ordered indulgence in pipe or cigar or cigarette during their seminary years. I do not suppose that a survey was ever made to compare the smoking habits of priests who studied at a "non-smoking" seminary with those of priests who were trained in seminaries where smoking was permitted within reasonable bounds; but, in view of the way in which human nature acts, I would not be surprised if it were a fact that a greater number of heavy smokers come from the former than from the latter.

Moreover, I believe that where regulated smoking is permitted, there is greater opportunity to test the self-restraint of the students. To conform habitually to regulations regarding the time and place for the legitimate enjoyment of tobacco is no slight penance for one who has the habit of smoking, and I believe for many it is more difficult than to give up smoking entirely

for the entire period spent in the seminary. Conversely, if a seminarian habitually breaks the rules in a seminary where moderate smoking is allowed, there is good reason to believe that he lacks the spirit of obedience expected of the candidate for the priesthood. But it seems extremely rigorous to penalize the breach of any smoking rule in a single case with an *ipso facto* dismissal.

2. *Visiting Rooms.* It is a traditional rule, and a good rule, that a seminarian shall not enter another's room, apart from such necessary reasons as the care of the sick. It is possible that in the beginning this rule was motivated by the idea that there would be grave danger of sins *contra sextum* if such visiting were allowed. Of course, human nature being as it is, the possibility of such danger being present in certain cases is not to be entirely disregarded. But in explaining and emphasizing this rule to the students, it would seem better to omit any reference to this motive, or at least to propose it as secondary. For, to imply that the young men studying for the priesthood in our country are, as a group, of such a type that two of them cannot associate with each other without encountering grave danger of impurity is certainly contrary to fact, and I believe it would create an unhealthy subjective reaction if they were told that such danger is ordinarily present and that this is the main purpose of the rule in question. But there are certainly other reasons that can appropriately be stressed, particularly the fact that there is much time squandered by visits to the rooms of others, and that the laudable wish of a student to devote his time to profitable tasks rather than to desultory conversation should be respected. Indeed, these are the only reasons that can be adduced in support of this rule in a seminary where, for lack of sufficient living quarters, each room is occupied by two students.

3. *The Wearing of the Cassock.* It certainly tends to uphold the dignity of the clerical life to insist in the major seminary that the students wear the cassock regularly, at least outside their rooms. The seminarian should realize that as a priest he will be expected to wear the cassock regularly in the rectory. Therefore, when he leaves his room, he should ordinarily wear the garb proper to a cleric. However, I believe that a certain measure of leniency may be permitted when the student is in his room, particularly in warm weather—nowadays especially when the cost of a cassock is so high. It is possible to have an exaggerated notion of the importance of the cassock. Whatever may be the custom in certain European countries, I believe it is out of place in the United States to require that seminarians wear the cassock even when they are playing games. It seems to be opposed to the old axiom: *Habitus non facit monachum.*

The wearing of the cassock as an ordinary garb by minor seminarians may be defended by some as more in accord with the spirit of the Church, and does prevail fairly commonly in Europe and also in some of the minor seminaries of the United States. Nevertheless, I believe that it is better to defer the donning of the cassock until the entrance of the young man into the major seminary. For this is a very important and significant step, which should be reserved for the more mature candidate for the priesthood, like the entrance into the novitiate of a religious order.

4. *Silence.* The rule of silence is important as an aid to study and to the cultivation of the spirit of recollection. It is undoubtedly one of the most difficult rules to obey in all its details for the average American boy. Certainly, isolated transgressions should not be judged too severely. On the other hand, the habitual and apparently deliberate violation of this rule in the major seminary, especially in connection with the night silence, which is regarded as particularly sacred, must be viewed more seriously. The same principle is applicable to the matter of punctuality in attendance at classes and chapel exercises.

5. *Spiritual Exercises.* Certain spiritual exercises are naturally made in common, such as the morning meditation and night prayers. Others, such as spiritual reading, the rosary, the visit to the Blessed Sacrament, can be made either in common or privately—perhaps even at the time selected by each individual. I think that, generally speaking, it is better to allow each student to make these exercises—at least the rosary and the visit—whenever he chooses in the course of the day. The diocesan priest is expected to make these spiritual exercises daily at a time left to his own discretion; and therefore it seems the more practical plan to train the candidate for the diocesan ministry to make them in this way during his formative years. Of course, a certain amount of supervision is expected from the superiors of the seminary. Thus, if they fail to see a certain student making a visit to the chapel at any time, day after day, they certainly should speak to him about this matter. But to enforce these personal acts of piety as a routine exercise in common is likely to have the result in the case of some students that they will frequently neglect them when they enter the ministry.

6. *Other Rules.* I would mention in passing, as rules which must be regarded as quite important, the prohibition to have alcoholic liquors in one's room, the visiting of private homes or theatres, when the students are on a walk, and surreptitious correspondence. In this connection, too, I think mention could be made of two faults which actually are opposed to the divine law, though sometimes they are also explicitly forbidden by seminary rules—cheating in examinations, and the formation of cliques. These, I believe, are justly regarded as serious transgressions.

CONCLUSION

Those who exercise authority in a seminary will find that one of the most effective ways of inculcating obedience to rules is to give a good example of obedience themselves. Naturally, there are certain rules which are intended only for the seminarians; but the virtues which the rules are intended to inculcate are expected of all priests—such virtues as devotion to the Blessed Sacrament, diligence in study, unworldliness, punctuality and Christian charity. Young men are very discerning; they can readily perceive the difference between solid virtue and externalism. Those in charge of seminaries must be prepared to practice what they preach, consistently and sincerely. Thus, by their conduct, as well as by their words, they will help to inculcate in the candidates for Holy Orders the very important virtue of priestly obedience.

TRAINING IN YOUTH PROGRAMS FOR SEMINARIANS

REV. JOSEPH E. SCHIEDER, Ph.D., DIRECTOR
YOUTH DEPARTMENT, NCWC, WASHINGTON, D.C.

In 1938 the Youth Department of the National Catholic Welfare Conference was founded. Progress during the next few years was at a slow pace, due to the fact of the unsympathetic reaction on the part of most of the people concerned. Along about 1940 or 1941, when the work would have taken root, we found ourselves beset by the second World War, which slowed progress down to practically nothing. Hence, my dear friends, it is only during the last few years that the organized Catholic youth work has been able to spread out. Considering this short length of time, the rapidity of this development is most astounding. Many dioceses throughout the country, realizing the need for protecting their youth in a leisure time program, have allotted large sums of money as a youth department budget. Some dioceses spend as high as a quarter of a million dollars, others one hundred and fifty thousand and a hundred thousand, and so on down. Most dioceses are becoming cognizant of this work.

During the past year, it was my privilege to contact every archbishop and bishop in the United States regarding this work. I am happy to say that in not a single case did we receive a refusal to our appeal. It is true that some dioceses as yet have not developed a program. However, in that case we were informed that before very long it was hoped that the work would be started.

The definite need today in this work is trained leadership. Invariably in every diocese the work is under the direction of the priest of that locality. He, in turn, has some young priest in each one of the parishes who carries on the program. I have found in my experience, from traveling around, that a great many bishops are willing to start the work, but have no one whom they feel capable enough to assume the responsibility. Diocesan directors, on the other hand, are constantly complaining about the lack of leadership and interest on the part of the young priests in the various parishes. Another fact that enters into this matter is that in the various cities the Catholic program must work side by side with the other religious groups and with the civic organizations. Looking over these other groups, we find high-salaried professional people carrying on the work of directing the various youth programs. Hence, it poses a problem for us to put men who know little or nothing about the work in community groups such as this.

I honestly feel, gentlemen, that your seminarians would be eternally grateful to you if you would assist them in preparing for a work that practically all of them will be faced with upon their ordination. I recall very vividly how the Confraternity program was begun in a large eastern seminary and I have been able to ascertain, after several years, from the men themselves, the real value of this training.

During the next few months we shall have available a course in youth leadership prepared at the Washington office. This could be taken up by any one of the seminary professors and studied for awhile and then put into the seminary curricula as a part of it. I feel that, if the seminary could give a short time each week during the last two years or at least during the last year of the students' residence, it would help a great deal. It would give these

men the self-confidence that they need in taking up the all-important work of directing our youth.

We must face the fact that today things have changed. Our young people are beset on all sides by temptations and secular recreation programs that slowly but surely are leading them farther afield from their religion. In order to meet this modern day menace, the National Catholic Welfare Conference Youth Department is suggesting a youth program in every diocese in the country. Trained leadership on the part of our young priests will mean a lot. We must remember, gentlemen, that the battlefield of the future is the field of youth. I am sure that our young priests will hold you in grateful remembrance for preparing them well for this important battlefield.

MINOR SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

Wednesday, April 20, 1949, 9:30 A.M.

The first meeting of the Minor Seminary Section was called to order by the Vice Chairman, Rev. Charles Fehrenbach, C.SS.R., on Wednesday, April 20th at 9:30 A.M. After invoking the Divine Benediction upon our work and proceedings, the Rev. Vice Chairman voiced the sentiments of all when he expressed heartfelt sympathy with the Rt. Rev. Msgr. Richard B. McHugh in his illness, our deep regret at his inability to be present, and our hopeful prayer for a speedy recovery. With his genial personality and outstanding leadership Monsignor McHugh holds us all deeply indebted.

After reminding us of the privilege of complete freedom of discussion, which is traditional in the minor seminary group, the Chair presented the Rev. Christopher Collins, C.P., Holy Cross Preparatory Seminary, Dunkirk, N.Y., to open the discussion on "The Admission and Placing of Veterans and Belated Vocations." Having briefly given reasons that might prompt us to admit veterans and other belated applicants, and having stated facts that might guide us in their admission, he proceeded to outline the methods used in dealing with this type of vocation during the past few years at Holy Cross Seminary. The problem of placement was met by dividing the applicants into two groups according to their experience and proficiency in Latin. Adjustments in the curriculum were made to suit the needs of the respective groups. All were excused from certain branches in which they were already proficient in favor of more Latin. Among other considerations to be kept in mind in dealing with veterans he emphasized the following: their maturity and experience, their probable reactions to the confining life of the seminarian, the advantages of keeping the veteran as far as possible in his own age group and the handicaps of the individual delayed vocation. The methods in use in the case of the veteran are producing satisfactory results, and the speaker voiced the opinion that the same methods shoud give satisfaction in dealing with other belated vocations.

In the discussion which followed further information was sought on the origin and quality of veteran vocations; the relative stability of the veteran as compared with the more youthful aspirant; problems of discipline; and the textbooks and the methods of instruction employed. The Rev. George Murphy, S.J., Director of St. Philip Neri School for Delayed Vocations, Boston, Mass., favored us with a detailed and very interesting account of his experiences in dealing with delayed vocations especially of the veteran.

At this same session a scholarly paper on "Family Background in a Candidate for the Priesthood" was read by the Rev. Joseph A. M. Quigley, J.C.D., St. Charles Seminary, Philadelphia, Pa. With reference to family background Dr. Quigley stressed the requirements of the Code of Canon Law and the directions of the Supreme Pontiffs and the Sacred Congregation which should be followed in the selection of candidates for the priesthood. He cited legitimacy of birth as a primary requirement; briefly discussed the nature of the irregularity of illegitimacy and the manner of its removal if circumstances seemed to warrant seeking an exceptional dispensation. Candidates must be

legitimate children of Catholic parents, parents Catholic in fact as well as in name, who rear their children in a Catholic atmosphere, in a home where all the virtues flourish. The speaker then suggested methods of investigating family background, in particular the use of a well-worded questionnaire that would reveal the family reputation as well as the personal reputation of the candidate and the presence of any hereditary or chronic infirmities.

A fruitful discussion followed which revealed the almost universal practice in the better organized dioceses of admitting no illegitimates. Unfavorable results in several individual cases in which, because of shortage of vocations or other weighty reasons, an exception seemed warranted, only served to confirm the wisdom of the general law against their acceptance and the inadvisability of seeking a dispensation. After further discussion of ways and means of investigating family background in which attention was called to the value of a thorough psychosomatic check-up on all candidates for the priesthood, this morning session adjourned at 11:45 A.M.

SECOND SESSION

Wednesday, April 20, 1949, 2:00 P.M.

The second session opened with prayer on Wednesday April 20th, at 2:00 P.M. The announcement was made that a joint session of the major and minor seminaries would be held on Thursday at 2:00 P.M. at St. Charles Borromeo Seminary, Overbrook, Pa. After a few well chosen words of welcome and appreciation the Vice Chairman presented Dr. Roy J. Deferrari, Ph.D., Secretary General, Catholic University of America, Washington, D.C., who read a very interesting paper on "Affiliation of Minor Seminaries with Catholic University." In his opening words Dr. Deferrari called attention to the clause in the statutes of the Catholic University which states in effect that seminaries and colleges may be affiliated when such affiliation is freely sought. He explained the nature and purpose of affiliation, emphasizing that the purpose is not to interfere, but to help by giving suggestions, guidance and direction that the respective school may obtain the best possible results with its current program and facilities and steadily grow in efficiency. He outlined in detail the information sought in the questionnaire, mailed upon application, and stressed the items that would come under the observation of the representative of the University on the occasion of his subsequent visit to the school. Means and methods employed are investigated with a view to evaluating results. The obligations are few, the advantages many. In addition to affording opportunity for cooperation in common projects, the University can act as a center for information on approved reading lists, texts, tests, and on all the latest developments in the field of education.

The group took advantage of Dr. Deferrari's invitation to ask questions. For the better part of an hour the obliging speaker was plied with questions bearing on affiliation. With reference to curriculum it was again made clear that the seminary has nothing to fear. Only such changes are suggested as are known from experience to be better adapted to achieve the fundamental purpose. Information was sought and given on the relatively new "Program of Concentration" in vogue at some universities, notably Harvard and Princeton, in which emphasis is placed on courses rather than on credits. For the benefit of all, the Rev. John P. Lerhinan, C.SS.R., St. Mary's College, North East, Pa., requested further details on the "Workshop" as conducted at Catholic University. Dr. Deferrari graciously obliged. The meeting adjourned at 4:10 P.M.

THIRD SESSION

Thursday, April 21, 1949, 9:30 A.M.

The third session was opened with prayer on Thursday, April 21, at 9:30 A.M. Father Fehrenbach announced that at the close of this morning session buses would be waiting in front of Convention Hall to transport the delegates of the Major and Minor Seminary Department to St. Charles Seminary, Overbrook, where they were to be guests of the faculty at lunch. The Chairman then appointed the Committee on Resolutions as follows: Rev. George Murphy, S.J., Boston, Mass., Chairman; Rev. John Lerichs, Philadelphia, Pa.; Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.

Also the Committee on Nominations was appointed: Rev. Emil Lesage, S.V.D., Sacred Heart Mission House, Girard, Pa., Chairman; Rev. Kyran O'Connor, C.P., Normandy, Mo.; Rev. Charles Willis, S.M., South Langhorne, Pa.

The Rev. James Higgins, C.SS.R., Immaculate Conception Seminary, Oconomowoc, Wis., then read a very timely paper on "Supervision of Reading and Movies in the Minor Seminary." Starting with the movies, he drew attention to the power of the movies to influence the morals of youth. He deplored the tone of secularism that pervades most present-day productions. He then dwelt at length on the practice followed at Immaculate Conception Seminary. No Class B films are shown, and a careful choice of Class A films is made. Possible objections to strict censorship were met by citing the right and duty of authorities to use their own judgment in the matter of proper entertainment. As substitute entertainment the speaker suggested the more frequent use of stage plays presented by the seminarians and the use of 16mm. educational films.

Careful supervision over all reading material, both secular and spiritual, is exercised at Immaculate Conception Seminary, the librarian and the spiritual director offering guidance in the choice of material suited to the mental ability and needs of the seminarian.

Two practical questions opened the discussion: the need, if any, of presenting feature films; and the frequency with which they may be profitably shown. Several rectors of seminaries gave their views and cited the practice followed in their respective seminaries. Rev. Harold Jochem, O.F.M., Rector, St. Joseph's Seminary, Westmont, Ill., called attention to the service rendered by some State Universities in furnishing 16mm. educational films to schools at a nominal price.

With regard to stage plays there was general agreement that the common practice is to eliminate feminine roles as far as possible, exception being made only when the nature of the role seems to warrant such presentation. Reference was made to the Catholic Theatre Conference of New York which furnishes lists of plays with all male characters.

It was stressed that the deluge of printed matter flooding the market today makes guidance and supervision of reading all the more imperative. Experience has proved that indiscriminate access to best sellers, to offerings of book clubs, and to all books of some lists of required reading is not to be recommended. The border-line book remains a problem.

Further discussion of these problems was halted by the Rev. Chairman at this point to allow time for the Rev. Frank Gartland, C.S.C., Holy Cross Seminary, Notre Dame, Ind., to present his very practical suggestions on "Sex Education for Minor Seminarians." He began by stressing the importance of

correct knowledge of sex from proper and reliable sources. On account of man's nature and modern conditions it is next to impossible for youth to remain long entirely ignorant of sex. Hence the need for timely instruction. Composed of body and soul, youth must be made to realize that sex is not only a biological force, but also a factor in the spiritual life. The ideal of perfect chastity must be presented, but our idealism must at the same time be practical. Much general information can be given in the religion class and in the regular spiritual conference, but detailed information is better given in individual private conference by the chosen spiritual director as he sees the need for it. A method of procedure in general sex instruction was then proposed by the speaker.

In the discussion which followed Father Gartland's suggestions, representatives of several seminaries volunteered information on methods in use at their respective seminaries. The nature and extent of the duty of confessors and spiritual directors in relation to sex instruction were discussed with a view to practical methods of procedure in imparting the same. Attention was called to the difficulty of having a systematic course for group instruction since the problems to be faced are most often individual ones. Spiritual direction in general was then projected into the discussion, and this gave Father Fehrenbach occasion to describe the system in use at St. Mary's College of allowing seminarians to choose one of several spiritual directors and to explain how these coordinate their efforts so that the system, while allowing a certain amount of freedom, produces satisfactory results.

FOURTH SESSION

Friday, April 22, 1949, 9:30 A.M.

After the introductory prayer the Rev. Acting Chairman called upon the Rev. George Murphy, S.J., for the report of the Committee on Resolutions. No formal resolutions were presented.

The report of the Committee on Nominations was next in order. The Rev. Emil Lesage, S.V.D., proposed the following officers for the coming year: Chairman: Rev. Charles Fehrenbach, C.SS.R., Ph.D., St. Mary's College, North East, Pa.; Vice Chairman: Rev. George Murphy, S.J., A.B., A.M., St. Philip Neri School, Boston, Mass.; Secretary: Rev. Charles H. Lynch, A.M., Ph.D., Our Lady of Providence Seminary, Warwick Neck, R.I.; to the General Executive Board: Rt. Rev. Msgr. Edward M. Lyons, A.M., Rochester, N.Y. The motion was made, seconded, and passed that the nominations be accepted.

A slight digression from the scheduled program was then made to allow the Rev. John P. Lerhinan, C.SS.R., to say a few words on the "Workshop." Father Lerhinan told of his experience gained while attending the workshop held at Catholic University last summer. He made the proposal that the minor seminary group conduct a workshop at a future date and suggested several subjects suitable for such a workshop. The proposal was favorably received, and action can be expected in due time.

The Chairman then announced the topic listed on the program: "The Extent of Extra-Curricular Activities in the Minor Seminary." He raised the question whether the members wished to separate into smaller groups to facilitate the discussion of a greater variety of activities or to remain united. The unanimous decision was to remain in one group.

The "esprit de corps" that was much in evidence during all discussion periods now blossomed into full bloom. In a free, yet orderly fashion, views and

opinions were exchanged on various extra-curricular activities: extra-and-intra-mural sports, walks, work about the buildings and grounds, and other forms of recreation and entertainment suitable to the seminarian. Stage productions and the movies received additional consideration. As time was growing short, the Chair called for a motion to adjourn to allow the members to attend the final general meeting in Convention Hall.

After a word of appreciation to the members for their lively interest and kind cooperation, Father Fehrenbach thanked the retiring officers. He again reminded us how deeply indebted we are to our past Chairman, the Rt. Rev. Msgr. Richard B. McHugh for his keen interest and generous services, and expressed the hope that Monsignor McHugh and all of us will have the pleasure of attending the next meeting.

There was an average attendance of 95 at the minor seminary sessions. We adjourned with prayer at 11:45 A.M.

DOMINIC LIMACHER, O.F.M.,
Secretary

PAPERS

THE ADMISSION AND PLACING OF VETERANS AND BELATED VOCATIONS IN MINOR SEMINARIES

REV. CHRISTOPHER COLLINS, C.P., HOLY CROSS PREPARATORY SEMINARY, DUNKIRK, N. Y.

Shall we take him or not? This question, applied to a belated vocation, has been asked countless times by the superiors of minor seminaries. This paper makes no attempt to answer the question with any sort of finality. There is no doubt that belated vocations offer special difficulties, and much discussion might be devoted to theorizing on how they should be dealt with. But, since the ultimate decision is determined largely by local circumstances and the merits of the individual case, it seems more practical to show what one seminary has done and to let that serve as a basis for comment and discussion. Since, apart from veterans, our seminary has not had much occasion to deal with the problem, my remarks will be concerned with our handling of the veterans and with a few observations on other belated vocations.

For purposes of this paper I am going to define a belated vocation as anyone who is at least twenty years old and who is more than two years behind his age group in amount of education completed or in studies necessary for the priesthood.

From February, 1946, to the present time we have admitted thirty-one veterans, all of whom, by my definition, would be belated vocations. Several others made inquiries. Some we heard from only once. Others we discouraged because their scholastic background seemed to offer no hope of success. Of the thirty-one who entered, eighteen are still with our order—some in philosophy, some in the novitiate, six in our preparatory seminary. Those who left did so for various reasons. Three dropped out because of difficulty with studies. None was dismissed.

Those who were admitted were of quite varied educational background and scholastic ability. One had not finished high school; another had finished his college course and had received his degree—in business administration. Of thirteen who had previous college work, only one had adequate preparation in Latin. We even found one with a half year of Greek. Because of the age of the veterans, which varied from twenty to twenty-five at entrance, we preferred not to class any as high school students. Accordingly the one who had not finished high school was accepted for college work partly on the basis of G. E. D. tests.

Seven of the veterans had never studied Latin; eleven had it for periods ranging from six months to two years. All the rest had at least three years of Latin though, with the exception of a few who had taken refresher courses, it had been some time since they studied it. In about six instances the previous education of the veterans had been along non-academic lines. However, even these had some mathematics, American history, English and, with one exception, some foreign language.

A few facts guided our general method of dealing with the veterans: 1. We needed vocations and were willing to make special efforts to adapt and

train any suitable candidates. 2. We felt that veterans were worthy of special consideration, i. e., we believed that, being more mature, they were more likely to know what they wanted, and we recognized that their belated applications—and in some instances their vocations—were due to their military services. 3. We felt that their experience would, to some extent, make up for their absence from school or their deficiencies in formal education. 4. We realized that any special consideration given to them would have to be given in our minor seminary; once they entered the philosophy course, all would be presumed to be on a fairly equal footing.

Before explaining what we did, it should be recalled that the entrance of these veterans was spread out over two and a half years, so we did not have to classify them all at once. For convenience, I will speak as though we did.

In assigning the veterans to classes our decisions were based largely on their knowledge of Latin. We reasoned that veterans, despite their time away from school, would be able to hold their own in courses which other students were also beginning, e. g., English literature and the sciences. Those who had similar courses in these or other subjects in previous college work were, naturally, allowed to omit them with us. All were obliged to take religion.

That left Latin, Greek and history to be reckoned with. All had to start from the beginning with Greek. Since some were assigned to the sophomore year, this meant that they had only one year of it instead of two. However, this was a course in New Testament Greek and gave them what should be a sufficient foundation for future work in Scripture.

We had a course in medieval history (which has since been dropped) in the freshman year, and one in modern European history in the sophomore year. Since all would have two years of church history later on, and since something had to give way if the veterans were to make up lost ground in Latin, we decided it would be history. Exempting veterans from this during their first year with us gave them three extra periods a week in addition to the regular five devoted to Latin. If a student showed ability but still needed extra time in his second year, he was again excused from history.

On the basis of a placement test, we divided the veterans who had previously studied Latin into two groups. The first consisted of those who had retained a good knowledge of the language and who, with a brief review, would be able to start translation of authors. The other consisted of those who, for practical purposes, had to start all over again.

Those in the better prepared group were told that they could reasonably hope to finish their minor seminary work in a year, but that this depended on themselves. Two of this group found it necessary to remain for a second year.

The procedure followed with this group was to give an intensive review of forms and syntax for five or six weeks and then begin reading Cicero. At the end of one semester they were to be ready to enter the regular sophomore Latin class. This enabled us to judge them in competition with students who had a more complete course and to evaluate their ability more accurately. Since they were still released from history, they had extra time for preparation which served to equalize their position with that of the regular students. A few in this group were held in the intensive course for a short part of the second semester.

In the less prepared group, with which was joined those with no previous Latin, the object was to complete a basic study of forms and syntax in one

semester or a little more and from there go on to Cicero. They were to be ready for sophomore Latin at the end of the year. One veteran from this group was transferred to the regular freshman class at the end of the first semester. Two others had made such progress that they had earlier been transferred to the advanced group and from there went into the sophomore class.

What about results? They were satisfactory. Many of the veterans did have some difficulty at the start getting used to study but their interest got them past this barrier in a short time. They were anxious to make up for the time lost in service and appreciated the opportunities that were given them. Even the younger ones seemed more mature in their approach to learning. In subjects where they got off to an even start with other students they had no difficulty other than that occasioned by natural differences in ability.

For Latin they needed considerable effort. Lack of familiarity with the language showed up in vocabulary and in handling certain constructions which, while not difficult, were not of common occurrence. Difficulties of this sort are not, of course, confined to belated vocations. But a mediocre student with greater experience can often handle a problem that stumps a veteran of greater ability. However, by the end of their course, all the veterans have been able to meet minimum requirements. Some have surpassed those with more training in Latin.

A question which interested us, since it provided a test of the validity of our concessions, was how the veterans would make out in their studies after the novitiate when no special allowances were being made for them. Six of them are now in philosophy and their professor writes of them,

> As far as I can judge at the present time, there are no deficiencies among the veterans that can be traced to their incomplete training. As a group they are making out quite well and compare favorably with the rest of the class. In one or two cases there is a slowness in the veterans but that is due to their nature and talents. They would be slow whether they had complete courses or not. There are two who are doing more than well in their studies and show more interest than those who have the complete course. All the veterans have a more balanced and more mature outlook on religious life and studies, which gives them an advantage over the other students. So I think one can say that, as a group, the veterans are doing better than average work in their studies.

That is about the result we expected and it appears that our hopes have been justified.

A few remarks on other aspects of the veterans' training may be in order. In the beginning some of the veterans found it difficult to associate in the close relations of seminary life with students only a few years younger but much less mature. Time and better knowledge of their companions took care of this. The concessions in studies made to the veterans provoked no dissatisfaction among the regular students. The veterans gave no special disciplinary problems. In fact their general conduct, their studiousness, earnestness and maturity had a good effect on the entire student body. Our experience with them has been highly satisfactory.

But would the results obtained with them in studies and other aspects of seminary training be achieved with belated vocations in general? I am inclined to doubt this. I think that much of the veterans' success is due to the fact that they were a group with a common problem and a common purpose. The group made it easier for the individual to adapt himself.

Even though we should make the same concessions that we made to the veterans to the one or two late vocations that we might have at any one time, I doubt that we would get the same results. Individuals would feel isolated and find it hard to adjust themselves. This is not mere theory for it has happened in our experience—just as it has happened that some have met with success. But the more a student is removed from his age group in education at the minor seminary level, the greater are his problems. Fairness to the student and to the seminary demands that his age, his temperament and his scholastic ability be given extra careful consideration before he is accepted as a candidate.

This does not mean to imply that belated vocations are a poor risk and should be discouraged. The veterans have shown what can be done. I think our experience with them will make us more disposed to look favorably on belated applicants in the future. However, it seems unlikely that we, or any diocese or order, would have a large number of belated vocations at any one time. A school where candidates for various dioceses and orders could get together would seem more suitable than a regular minor seminary for giving them the special training they need, for inspiring confidence and thus increasing chances for success. Under such circumstances I believe that the same favorable results could be obtained with belated vocations in general as we obtained with our veterans.

FAMILY BACKGROUND IN THE CANDIDATE FOR THE PRIESTHOOD

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The Code of Canon Law tells us that those to be admitted to the seminary must be legitimate sons with such dispositions and good will as will give hope of permanent service in the sacred ministry. The history of this canon goes back to the Twenty-Third Session of the Council of Trent and to several important Papal documents, among which is the Normae of Pius X for the Seminaries of Italy, in which we read, *"Ut adolescens in seminarium admitti valeat, ad familiam nomine et actione vitae Christianam eandemque integra aestimatione pollentem pertinere debeat."* Citing article 324 of the Constitutions of the Sacred Congregation of Seminaries and Universities, Micheletti declares: *"Idcirco candidati legitimis sint orti natalibus, ex parentibus Catholicis, et ad familiam nomine et re vere Christianam ac integra aestimatione pollentem, pertineant."* Finally, the joint Instruction of the Congregations of Seminaries and Religious, concerning the pre-ordination investigation of ordinands, would have us ask of the parish priest of the ordinand: *"Num inter parentes alicuius indicia, ac praecipue mentis morumve pravorum adsint, quae atavismum suspicari sinant?"* From the above quotations it would seem that the questions with which we are here interested concern the candidate's legitimacy, his parents, his family life, the reputation of his parents and of his family, and any hereditary strain or weakness that might be found in it.

Illegitimacy is, of course, an irregularity *ex defectu*, prohibiting promotion to orders or forbidding the exercise of orders already received. Illegitimates born of persons between whom no diriment impediment exists are called natural children; those born of persons prevented from marrying by a diriment impedient are spurious. Spurious children are sacrilegious, if the impediment is sacred order or solemn vow; adulterine, if it is ligamen; and incestuous, if it is consanguinity or affinity in the forbidden degrees.

Children conceived or born of a valid or putative marriage are legitimate, unless at the time of conception the use of marriage was forbidden the parents from solemn religious profession or the reception of sacred orders. A child born a married woman living with her husband is presumed to be her husband's, to disprove which presumption it must be shown that during the entire time the child could have been conceived, intercourse was impossible. A child born to persons who are married is simply legitimate, even if it were born the day after marriage, for there exists a general presumption of legitimacy. The strict presumption does not exist however, unless the child were born more than six months after the marriage, or less than ten months after conjugal relations have ceased.

Illegitimacy can be removed in any one of three ways: by the subsequent marriage of the parents; by dispensation; and by solemn religious profession.

By the subsequent marriage of their parents, whether true or putative, newly contracted or validated, even though not consummated, children are made legitimate, provided the parents were capable of marriage, that is, were stopped from contracting marriage by no diriment impediment at the time the child was conceived or carried or born. As we have seen, if the marriage took place before the child were born, he is simply legitimate.

Not every subsequent marriage has the effect of legitimation, for it is necessary that at some time between conception and birth the parents were by law capable of valid marriage. Children legitimatized by the subsequent marriage of their parents are considered in all things equal to legitimate children, unless the law provide otherwise, which it does in the creation of cardinals, and the election of bishops, prelates and abbots nullius, and the major superiors of religious communities.

Dispensation from illegitimacy may be directly granted by rescript or follow indirectly from a dispensation from a diriment impediment or a *sanatio in radice*. The Sovereign Pontiff can by rescript legitimatize illegitimates with all the canonical effects. Whether a papal rescript does *de facto* remove all canonical disabilities can be learned from the very wording of the rescript, but ordinarily a papal rescript legitimatizes a man for the reception of all orders up to and including the Holy Priesthood. A dispensation from a diriment impediment granted by virtue of ordinary power or by virtue of power granted by general indult, such as the Quinquennial Faculties, *ipso facto* legitimatizes all children already born or conceived of the parties dispensed, with the exception of sacrilegious or adulterine children. This legitimation takes place on the granting of the dispensation, independently of the subsequent marriage, even though the failure to follow up the dispensation by actual marriage is due to the fault of the parties. Although the Apostolic Delegate cannot dispense from the irregularity of defect of birth, he can permit illegitimate sons to enter the seminary, with of course the obligation of applying directly to the Holy See for dispensation from the irregularity before ordination.

When a *sanatio* is granted, by fiction of law there is also granted retroaction concerning the effects of marriage; this retroaction is understood to go back to the very beginning of the invalid marriage, unless express provision is made to the contrary. Hence from the time the *sanatio* is granted the law regards the marriage as if it had been valid from the beginning, and the children already born from the time of the *sanatio* on are regarded as having been born legitimate. This legitimation extends to all canonical effects, and is therefore a much fuller one than that granted by subsequent marriage.

Illegitimacy can also be removed by solemn religious profession; for solemn religious profession has always, as it were, been considered a new birth wiping out if necessary the stains of a former one. Only solemn religious profession has this effect, except, according to the Constitution *"Ascendente Domino"* the simple profession made by various members of the Society of Jesus. The profession must be a valid one, and the irregularity thus removed is not restored if the religious be later secularized or reduced to simple vows. Although religious orders properly so called can legitimatize illegitimates by admitting them to solemn vows, however valid the admission of an illegitimate would be to the novitiate, it would nevertheless be illicit in those who in religion would be destined for orders, since they are debarred by an irregularity from the reception of orders. A dispensation from this provision of Canon 542 would have to be obtained either from the Holy See, or from the major superiors in the event the Holy See had so delegated them. The faculty contained in the Quinquennials permits the ordinaries to dispense from illegitimate birth for entrance into religion, only insofar as such dispensation is made necessary by the constitutions of the institute.

Whether or not to admit illegitimate sons to the seminary provided they have all the other requirements is a question that must receive various answers in various times and in various places. We have seen we cannot

admit such to the seminary without permission of the Apostolic Delegate. The present speaker has seen much divergence of action on the part of ordinaries and religious superiors. One great and conscientious ordinary steadfastly refuses to admit to his seminary boys born of legitimate marriage, not merely legitimatized by the subsequent marriage of their parents, when the sons' birth certificate is not dated at least nine months subsequent to their parents' marriage. Another good and excellent prelate petitioned the Holy See for a dispensation from adulterine illegitimacy for a young man of his diocese, whom, when the dispensation was obtained, he ordained to the priesthood. But the first mentioned case is in a large diocese with a heavy Catholic population, and the second in a small diocese with very few priests and a scattered Catholic population in which the facts of the young man's illegitimate birth were entirely unknown. The ultimate decision does not rest on the seminary, but on the Most Reverend Ordinaries, or the Very Reverend Major Superiors; this decision each of these authorities will make for himself guided by his past experience, or the past experience of his diocese or community.

It is likewise of importance that the candidate should be the son of Catholic parents; for centuries in the past it was the law of the Church that the sons or the grandsons of non-Catholics had a simple impediment to ordination. The law now impedes the ordination of the sons of non-Catholics as long as their parents remain in their error, even if only one parent is a non-Catholic, as is the case in a mixed marriage contracted with a dispensation from mixed religion for which the promises were duly made. The term non-Catholic is restricted by writers to mean members of heretical or schismatical sects, and does not include infidels. Probably the impediment ceases to exist when the non-Catholic parent dies. If this impediment prevented the admission of the sons of non-Catholics to the seminary, quite a few of our seminarians here in the United States would have to be dismissed. The impediment must however be dispensed before ordination, and normally can be obtained only from the Holy See.

The future seminarian should come from a family that is not only in name but in fact a truly Christian family, one that reflects the family life of the Holy Family at Nazareth. A Christian family is one that lives the sacramental life of the Church. It is a family in which the teachings of the Church are put into practical daily use in the lives of its members and the education of its children; in which the father and mother observe to the utmost the commandments of God and the precepts of the Church and teach their children in turn a love and knowledge of the same. It is a family in which the duties of Christian man and wife find their fulfillment in the duties of Catholic father and mother, in which prayer is part and parcel of the daily routine; and Sunday Mass and frequent reception of the Sacraments as regular a thing as the Sunday dinner. It is also a family in which the father and mother know in the words of Sacred Writ to spare the rod is to hate their own sons. It is such a family as you and I, Reverend Fathers, were privileged to be born and reared in.

Since the seminarian is the father of the priest, it is of prime importance that he come from such a family. If he as a priest is to have the *Sensus Christi*, he must have been reared in the atmosphere of Christian faith and Catholic morality. He must have learned as a boy the lessons of self-denial which will be of such importance to him after he has been ordained and the myriad temptations of the world, the flesh and the devil come flocking about him after he has left the shelter of the seminary and the protection of seminary life. He must have had planted in his young heart the seeds of

prayer and temperance, of purity and chastity, and of Christian mortification, as they can be planted nowhere else. The Most Reverend Ordinaries and the Major Superiors place so much stress on this requirement of a Christian home that in most instances they carefully investigate the young man's family before admitting him. One method of making this investigation is a questionnaire inquiring concerning the candidate's parents, brothers and sisters; what part they take in parish life; their devotion to Mass and the Sacraments; the parish societies to which they belong; the reputation they enjoy in the parish and in the community. And the information thus gathered readily paints in the minds of the authorities, both diocesan and of the seminary, a true picture of the character, training and family background of the applicant, marking him as a good or bad risk for the seminary and the priesthood. It is not our intention to insinuate that one who has not come from such a Catholic family as we have here depicted could not by the grace of God become a good and pious and zealous priest; but humanly speaking, as experience again has taught us, the chances are anything but good, and in deciding to admit or reject the application of a candidate, his parents and his family and his home should be weighed well.

Does the candidate's family enjoy a good reputation, or has there been some scandal connected with the family, such as habitual drunkenness, separation, divorce, or the like? In the beginning of our consideration of the part family reputation plays in the admission of a candidate to the seminary, it is necessary that we distinguish between personal infamy and family infamy. Personal infamy is either of law or of fact. Infamy of law is a penalty established by the common law for the punishment of certain definite crimes, and the list is a taxative one. Infamy of fact is contracted by a person who, either because of crime he has committed or of his corrupt morals, has lost in the judgment of the ordinary the good reputation he enjoyed among upright and serious members of the faithful. Infamy of law makes a man irregular by defect; it is by its very nature perpetual; and can be removed only by dispensation of the Holy See. Infamy of fact is a simple impediment to ordination, of its nature temporary, and lasts until the person has regained in the judgment of the ordinary his good reputation by making amends for his misdeeds and by leading a good Christian life. It must be pointed out and constantly remembered that legal infamy, both of law and of fact, affects no one but the person who is himself infamous, and it never extends to those who are related to the infamous one either by blood or by affinity, except perhaps as noted in Canon 2147, by which the bad reputation of the persons with whom the parish priest is living may be a canonical reason for removing the said parish priest from office, if such cohabitation impairs his good repute.

What about a candidate who comes from a family whose reputation is stained by some member of it? In this consideration we must think of drunken, divorced, or separated parents; of the brother or sister who is a public sinner, married out of the Church, or living in public and notorious concubinage. Certainly the bad reputation that would come to a family from such a father or mother is worse than that which would come to it from an erring son or daughter, and the scandal that would move the seminary necessarily to dismiss a student already admitted and well advanced in his course would be far worse than that which would move the authorities of the seminary not to admit him at the time of his application. But to determine what amount of family scandal or infamy would debar an applicant otherwise desirable is the problem and the province of the local ordinary. Once more our experience has been widely divergent in this matter; in one instance because of the mere legal separation of his parents, an applicant was refused

admission to the seminary; and in another a boy was admitted as a student for the priesthood whose mother was a non-Catholic, and whose father had maliciously deserted both child and mother to enter a so-called civil marriage with another woman. But the first case was in a large diocese in which there are numerous clergy and a highly concentrated Catholic population, and the second in a small diocese with few priests and a scattered Catholic population in which the sad situation of the applicant's father was not known to the general community.

A generation ago it was the common belief backed up by the teaching of physicians that certain weaknesses of mind and of body were necessarily inherited. Thus drunkenness, insanity, epilepsy, tuberculosis, and the like were considered to be passed down from father to son. Today this belief has been falling into disrepute, and just how true or false it is we are not in a position to say. It would be well, however, if the seminary authorities bore in mind the environmental influence drunkenness has on a young man, and, unless the youth himself gives every indication of being, as far as can be seen at his age, an abstemious, sober, temperate and somewhat mortified young man, they should think twice before admitting him. As for mental or physical weaknesses, we have our ways of checking on these. If the parish priests in recommending applicants for the seminary would forget the amount the family contributes to the collections, or the many fine dinners with which they have entertained him, and think of the Church, of the good of the people, and of the priesthood itself, telling the absolute truth concerning each and every member of the family, any physical, mental, or character weakness which might later on show up in the boy to place him as a priest permanently on the absent or on leave list, could well be looked into by specialists and experts who could give us an accurate and trustworthy prognosis in each individual case.

Finally, the matter simmers down to this: legitimate birth, Catholic parents, Christian home, personal as well as family good name, and good family stock are requisites in any future seminarian. One or other of these might be lacking, and, other things being equal, the student would be more or less a good risk. But the good of the Church and the good of the priesthood demand that we should in almost every case strictly adhere to these requirements, since past bitter experience has proven in many cases that the lack of one or other of these requisites has stood out as a red light warning us of future danger, a danger we could have seen and prevented had we not been blinded by mere sentiment or mistaken friendship.

AFFILIATION OF MINOR SEMINARIES WITH CATHOLIC UNIVERSITY

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I am very happy indeed to be present here today to discuss with you the nature of the affiliation of so-called minor seminaries with the Catholic University of America. It is my plan to present the important features of the arrangement and then to devote perhaps the greater part of the time at our disposal to answering such questions concerning it as you may wish to raise.

In the first place you should realize that "Affiliation with the Catholic University of America" is not something that the authorities of the University have devised for their own aggrandizement. The basic principles have appeared in the various Statuta of the University almost from the beginning, and the Statuta come to us from the Sacred Congregation of Seminaries and Universities.

In establishing and maintaining the plan of affiliation, the authorities of the Catholic University of America have especially in mind the first part of Article 71, Section 2, of the Statutes of the University as approved by the Sacred Congregation of Seminaries and Universities. This article reads: "Colleges, Seminaries, and other Catholic Institutions may, without prejudice to their autonomy, be affiliated to the University by the Rector and the Academic Senate, upon the fulfillment of conditions to be prescribed by said Rector and Senate."

Occasionally some Catholic educators of the land, who are in a position that breeds rivalry with the Catholic University, have looked askance at us as we have set forth the principles of "Affiliation" and as we have endeavored to promote it, as if, to say: By what right does the Catholic University of America any more than any other Catholic institution of higher education in the land undertake this work. The answer is very easy. The Sacred Congregation of Seminaries and Universities has spoken through the Statuta of the Catholic University, and so the authorities of the University *must* carry on this work. They have no choice in the matter.

Occasionally also some well-meaning friends have urged that the highest ecclesiastical authority of the land be asked to intervene publicly and officially in behalf of "Affiliation." Whether such authority would or would not do so, the University authorities have always declined such a proposal. They have always felt that it was their duty to make "Affiliation" so worth while that Catholic educational institutions of their own free will would seek it in ever increasing numbers. In this, of course, they have been very wise. In the long run, great educational movements are not developed through compulsion but rather through the free will and the desire of those concerned.

"Affiliation" at the University has two divisions, each quite distinct from the other, although Monsignor Lardone, who is in charge of one, and I, who direct the destinies of the other, keep each other informed of what we are doing. I refer to the Seminary Section and the Non-Ecclesiastical Section. The Seminary Section is directly concerned with seminaries in so far as the pronouncement *Deus Scientiarum Dominus* is concerned. We have some instances, however, where major seminaries belong to both sections. They wish to have the advice and guidance of the Seminary Section on the most effective way of carrying out the provisions of the *Deus Scientiarum Dominus* and

they also wish to have the direction of the Non-Ecclesiastical Section in their various dealings with secular educational authorities especially in the matter of granting degrees and obtaining all possible recognition for them. Minor seminaries are a special kind of secondary school and are not directly treated in the *Deus Scientiarum Dominus* and so, as far as "Affiliation" is involved, are the concern of the Non-Ecclesiastical Section.

The purpose of affiliation as we understand it is primarily to guide and help Catholic educational institutions without interfering in the least with the autonomy of these institutions. It is not to set up a lot of hurdles for institutions "to take" so that they may be proclaimed schools or colleges of very high standards, at least as good as indicated by these hurdles. As we have told educators so often: An affiliated institution is one which has of its own volition placed itself under the guidance of the Catholic University; is trying constantly to improve itself not by following blindly the directions of the University authorities, but by discussing its problems with the University representative and then making its own decisions regarding them. It may be assumed that an affiliated institution is doing the very best possible job within the limitations of its financial resources. We are often asked: Do you ever drop an institution from the list of affiliates? The answer is "Yes" but only when an institution shows a very definite feeling of smugness and self-complacency and exhibits no interest in its continual improvement. This does not happen very often.

The procedure which an institution seeking affiliation should follow is this. The proper authority should fill out a form which is a combination application to the Rector of the University for affiliation and a questionnaire. After the Office of Affiliation has received this form properly filled out, accompanied by samples of all forms used in the administration of the minor seminary, the Committee on Affiliation sends a representative to make a personal inspection of the institution. Needless to say, he studies the questionnaire carefully beforehand. His purpose is not merely to check the information contained in the questionnaire but more to discuss the intangible qualities of the institution, e.g., whether the machinery of administration moves smoothly and the general spirit is good. On the basis of the information acquired from the questionnaire and the visitation, and chiefly after a consideration of the question, whether the institution is serious about wishing to improve to the full extent permitted by its resources, the Committee affiliates or does not do so. Affiliation is ordinarily granted the first time for a two-year period only. At the end of this time, a check is made on the progress attained in the two years, either by another inspection or another questionnaire indicating items of improvement only, when, if circumstances warrant, affiliation is granted for the maximum period of five years. It should be stated that the inspector always makes a careful report to the Committee in writing, a copy of which is sent to the authorities of the institution in question. This report is of the nature of a "blueprint" depicting the lines along which in the eyes of the Committee progress should be made. If the officials of the prospective affiliate disagree with the report in any particular, it should be reported to the Committee on Affiliation and due cognizance will be taken of it.

The inspection and questionnaire are concerned chiefly with the following items:

1. Purpose: The administrators and the faculty of any educational institution should have a well-defined idea of what they are trying to accomplish. This should be very easy to state in the case of a minor seminary. In fact, it may seem almost like an unnecessary detail. It is surprising, however, to

find how confused the authorities of other kinds of educational institutions sometimes are on this matter. This is extremely important because it is in the light of the avowed purpose that all other elements of the institution are examined.

2. Curriculum
3. Library
4. Laboratory facilities
5. Faculty, especially its training
6. Teaching procedures
7. Facilities for teaching: maps, visual aids, etc.
8. Use of tests
9. Measuring outcomes
10. Keeping of records
11. Physical plant
12. Plans for the future

The obligations of the affiliate are essentially these. The institution is expected to wrestle with its problems constantly and to make every possible effort to improve. The costs of affiliation for the institution are: a ten-dollar application and first annual fee, a fifteen dollar inspection fee, and the cost of travel for the inspector. Ordinarily, if the prospective affiliate is located at some distance from Washington, the inspection is made when an inspector con combine the inspection of several institutions at the same time and thus divide the cost of travel among them. In the meantime, the institution may be temporarily affiliated on the basis of the questionnaire alone. After an institution has been affiliated, the cost is five dollars annually for the support of the Committee's activities generally.

A regular examination system has been established whereby students in minor seminaries and secondary schools by passing a battery of tests may obtain a secondary school diploma from the Catholic University of America. The battery consists of seven tests based respectively on the following material:

Religion—covering 4 years of study
English—covering 4 years of study
Algebra—covering 1 year of study
Geometry—covering 1 year of study
a Foreign Language—(Latin, French, Spanish, or German)—covering 2 years of study
a Natural Science—(Biology, Chemistry, or Physics)—covering 1 year of study
a Social Study—(American History, World History, or Civics)—covering 1 year of study

These may be taken by the student at the regular annual examination period as the rector or principal may allow. It should be stated that these examinations have been devised according to the best principles of modern scientific test-making. A very detailed and careful study is made of the results of these tests and a report thereon is sent to each school that participated in them. The taking of these tests by any affiliate is entirely optional. Last year we sent out a total of 15,416 tests to our affiliates. The cost is twenty-five cents apiece, which includes the fee for correcting them.

Other benefits to be derived from affiliation may be discussed under the following headings.

1. Accreditment values
2. A center of information and also of assistance as circumstances require.
3. The quarterly bulletin

4. Public relations and publicity
5. Cooperation on common projects in the interest of Catholic education.
6. Materials available:
   a. List of approved textbooks for high schools
   b. Laboratory information
   c. Various book-lists for college libraries
   d. Periodical list for libraries—college and high school
   e. Principles for grading
   f. Information on keeping records
   g. List of recommended tests
   h. High school tests in 14 subjects
   i. Organization material for colleges (faculty, statuta, administration)
   j. Curriculum—programs of concentration
   k. Guidance records

SUPERVISION OF READING AND MOVIES IN THE MINOR SEMINARY

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MOVIES

I. The *practice* in our minor seminary (Redemptorist Fathers, Kirkwood, Mo.) is to show the movies first to the directors of the seminary. Their decision as to the suitability of the movie is final. No B movies are shown, nor are all A movies that could be shown to the same age-group of non-seminarians. The authorities of the seminary are particularly cautious about movies that show teen-age good times, dancing, dates, caresses, and the surpassing charm of female companionship. If there are scenes to be eliminated and this cannot be done by editing in the projection booth so that the movie flows on uninterruptedly, then the directors would rather not show the movie.

II. The *principles* which have formed and guided this practice are the following.

1. In general, the controlling factor in selection of movies for the minor seminary must be the end of the seminary. The end of the seminary is not only instruction in knowledge, but training in virtue, so that eventually the young men will be worthy to be called to Holy Orders. The seminary training is to help them overcome the world, the flesh and the devil. One of the chief means of overcoming these enemies is the avoidance of unnecessary contact with them. It would be irrational to weaken, or endanger, in the recreation program, what is so laboriously built up by meditation, Mass, spiritual reading, and the other parts of the seminary program. "Recreation . . . must be worthy of the rational nature of man and therefore must be morally healthy. It must be elevated to the rank of a positive factor for good." (Pius XI, *On Motion Pictures.*)

2. We must keep in mind, too, the nature of the movies. I wish to call attention, first, to their secularist tone, and secondly to their unique power to influence minds and morals.

By and large, with a few exceptions like "Joan of Arc" or "The Search," the movies do not center human life in God. And this is the definition of secularism, according to the 1948 Pastoral of the American Bishops. Moreover, this secularism is "the most deadly menace of the Christian and American way of living." No Christian educator, certainly no seminary director, can ignore this warning.

Nor can we discount the power of the movies to influence. Quoting Pope Pius XI again, there exists today no more potent means of influencing the masses. And their power consists in this, that the movies speak by means of vivid and concrete imagery. Sonja Henie, at the height of her popularity, appeared in one of her movies wearing white skate shoes. Within a month all white skate shoes in the stores were sold out. Hollywood had a habit at one period of putting cigars into the mouths of crooks and politicians almost exclusively. The sale of cigars fell off alarmingly. If the movies have little or no influence on minds and morals, then the Legion of Decency is much ado about nothing, a crusade without any real justification, which is absurd.

3. Class B movies are not shown. It is true that the Legion of Decency is not the Holy Office. A person who knows that a particular B movie will be of no harm to him in faith or morals may view the picture without sin, scandal being removed. But such refinement of reasoning is felt to be beyond the easy and sure grasp of the young, so that showing B movies in the seminary would introduce confusion and raise doubts about the seriousness of the Legion of Decency efforts.

4. Movies which feature or give a considerable emphasis to teen-age good times, dates with girls, dancing, kisses and caresses, boy and girl stories—even though A movies—are excluded because it is the conviction of many well acquainted with seminary life that seminarians are particularly susceptible to and disturbed by vivid representations of the beauty of the opposite sex and the charm of their society. This is explained by the all male environment which offers no immunization, and by the lack of a normal family life as an outlet for the affections.

This premise being given, we may state the matter in the language of the moral theologians and say that movies or scenes which would be only remotely occasions of grave sin for this age group outside the seminary may easily be for the seminarians proximate occasion of grave sin, relatively or *per accidens*, by reason of their peculiar susceptibility. Pictures which the directors rate as only remotely occasion of grave sin for their charges may be shown if there is a good reason or if the students are instructed in the manner of overcoming temptations. *Quare si adsit aliqua causa, vel aliqua cautela adhibeatur, nullum peccatum erit sese exponere (occasioni remotae peccati etiam mortalis)*. (Aertnys-Damen, II, n.473.)

5. The authorities not only have the right but the duty of consulting their own judgment as to the suitability of the movie for general showing for: a. they stand *in loco parentis*, b. they have years of experience, and c. they have the grace of their office. For a good reason, however, they can delegate this task to others. Indeed, they would be guilty of grave scandal if they did not previously inform themselves about the suitability of the pictures. (Aertnys-Damen, II, n.503.)

6. It is felt that a censorship which involves having someone stand in front of the projector while objectionable scenes are running is as bad as no censorship at all. The adolescent imagination is probably stirred unduly in the natural attempt to guess just what it was that was cut.

If it is objected that these principles carried into practice produce a hothouse morality, that students should be exposed to temptation so that they may learn how to deal with it, I answer first, that it is the function of a hothouse to shelter and strengthen young plants so that they may later stand on their own against the rigors of the climate. Secondly, let us abandon the hothouse metaphor. Moral principles, like rules of law, cannot be built on metaphors. Reconsider the principles. Without serious necessity, we can not expose ourselves or others to the proximate occasion of grave sin. If it is objected that it is necessary to expose students to the danger of sin in order to teach them how to avoid sin, I can only say that such a view, in my opinion, is mistaken as to the sources of our strength, when through duty or charity we are placed in the occasion of grave sin. The ability to resist at such times comes not from nature, from previous encounters recalled to memory, but only from God. It is man's duty to avoid the encounter. If God calls him to such an encounter, through duty or charity, God has bargained to provide the strength.

III. Suggestions.

Plays produced by the students themselves are better than movies. Stephen Leacock, in his Model Memoirs, is of the opinion that "motion pictures make presentation so direct, so easy, so physical, they tend to put the human imagination to sleep." However that may be, plays produced by the students have all the advantages of active, shared-in recreation, over the passive, canned variety. Plays help the students overcome nervousness in appearing before others, in voice training, in the practice of putting ourselves in the mind and position of others.

The 16mm. pictures, offered freely by a hundred industries, would help somewhat to balance the heavy liberal arts preponderance of the seminary schedule, for many of these pictures teach some physics and chemistry in order to explain the work of the particular industry. It has always been a mystery to me why seminary authorities do not use these films more.

READING

In regard to newspapers, it is the practice of this seminary to exclude from the reading room all but Catholic papers. There is, however, a news bulletin board which posts daily the leading events of world interest, together with important editorials, news stories, and pictures. It serves as a local news digest.

Secular magazines, too, are excluded, except for some sport or hobby journals. And a positive effort is made to encourage the reading of worthwhile Catholic magazines, for the seminary authorities realize that a majority of the boys will not become priests. And if these lay leaders of the future do not acquire in the seminary an acquaintance with and a taste for the Catholic periodicals, they will in all probability never acquire such a taste.

In regard to books, positive guidance is offered in the selection of spiritual reading books. And it seems to me that such guidance could be extended, by a Father or Fathers appointed for this, to all the reading of the students.

Such a device or program, as I see it, would have these advantages. First of all, by recommending worth-while books and occasionally discussing them with the student, the priest could develop a taste in the boy for good books. Then too, after a little time, the adviser would come to a fair idea of the boy's mental ability. This would be an estimate more objective, more based on fact, than an opinion gathered from the boy's looks or walk or from casual encounters and conversations. Faculty meetings, debating the student's advance to novitiate or major seminary, could profit by the opinion of the adviser who has dealt with the student in a different relationship from that of master of discipline or instructor. Finally, the adviser would come to know in what directions the boy's natural talent was strong, where backward. Directed reading could do something toward a full development of the strong points and help him overcome his weak ones.

The chief disadvantage of such a project would be that it would soon flower into a full grown nuisance for the instructor. But I believe some competent men could be found to look upon it as an apostolate.

SEX EDUCATION FOR MINOR SEMINARIANS

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SPIRITUAL DIRECTOR
HOLY CROSS SEMINARY
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The nobility and innocence, the heroic effort and ambition for priestliness of the vast majority of our seminarians is a ceaseless marvel. When we consider the almost total lack of training their parents, and even we priests, have given them in matters of sex; and when we further consider the merciless way in which these young men have been immersed in the commercial immodesty and filthiness of our age, their chastity is a miracle—convincing testimony to the power of grace and the special predilection of God's love for God's favorites.

Though a great poet once wrote, "Where ignorance is bliss, 'tis folly to be wise," we all know that in the case of the mystery of sex there can be no bliss from ignorance, for sex is a fundamental fact of life which permeates our being, soul and body—a force in life of which it is impossible to be ignorant because it thrusts itself upon us; an insistent power which original sin has tragically disordered and to which we cannot be neutral because universal experience shows that inevitably either it shall master us or we will master it. There is nothing in life more challenging than sex, nothing that proposes greater problems involving salvation, nothing therefore that demands clearer solution.

In a book called *Sex and Youth,* Mr. Sherwood Eddy says, "Probably most of us will agree that in no other area of life do we need so reliable information and the gathered results of the experience of the race. Those in the ranks of youth, of necessity inexperienced, are here dealing with vast forces—primitive, imperious, dynamic—forces that make or mar them, and that may shape and mold them for lifelong happiness and misery."

The sex life of the human being is not a merely biological entity and force. It is fully as much a factor in our spiritual life—and it must be so treated. It is something the celibate must utterly control if his heart is to be undivided, if every energy of his being is to be spent upon God in prayer and good works. We are not an animal only, nor a disembodied spirit. As a rational animal, free to conform our life to God's will or to cast that will aside and trample upon it, of necessity we finally turn out to be either a sort of angelic man or a sort of satanic man. Like Satan, the satanic man is constantly saying, "I will not serve" and constantly seeking his own good pleasure. Therefore, from the beginning we have to train our seminarians, as future other Christs, to develop the chaste mind and steel will of martyrs, confessors and virgins; we have to lead them to that blessedness which only the clean of heart can attain, and to that peculiar manliness which should match in the sanctuary of the priest's heart the sublime seal of Holy Orders. For our seminarians and as well for ourselves we have to make a terrific idealism practical. St. Augustine refers to "the *labor* of continence." All men, but especially seminarians, must recognize in God the absolute authority in life. A seminarian's chastity depends on immutable convictions born of grace and on flawless fidelity to the inflexible imperatives of a perfect conscience.

Whatever our position in the minor seminary—superior, teacher, confessor, director—we have taken our boys as they come to us . . . from whatever family background and environment, with whatever sexual experience or inexperience they have had. Some of these boys come to the seminary clad in baptismal robes still immaculate; others arrive still fighting to put bad habits under control. They are all thrown together—in the classroom, on the ball field, in the chapel and refectory. Each chooses his own confessor and director. Each, at that age, is apt to be reticent—at least at first. Many are reticent about the sex problem most of all. Dr. Rudolph Geis, Director of the Archepiscopal Seminary of Fribourg and author of the clearcut, inspiring book, *Catholic Sex Morality*, explains the reason for this reticence. Referring to the vehemence of passion, he says, "This tendency to excess inherent in the sex appetite is undoubtedly humiliating for man. Men of fine sensibilities smart under the painful realization. So it comes that the sex act is placed under the benign protection of shame and surrounded with reticence and reserve. Those of finer fiber shrink from all boldness in this respect. Shame can be overcome only by perfect confidence. Confidence converts shame and reserve into trustful security and frankness. This we observe in the relation of the child to the mother and the patient to the trusted physician. In a similar manner the peculiar timidity attaching to the sex function can be eased without detriment to conscience and moral refinement only where profound confidence is engendered . . . ."

Our duty is, then, to discover the soul of each of these men, to help each one of them retain or regain his chastity, to help make him a perfect priest.

In the religion class, the teacher can cover the principles affecting the sixth and ninth commandments. But this is a general approach to the sex problem and an impersonal one. The superior in his weekly conferences to the household no doubt repeatedly holds aloft and elucidates the ideal of celibate chastity. But again, this approach is a general one and impersonal, though it is apt to be more inspiring and effective than the textbook-blackboard presentation.

The real work has to be done either in the confessional or in the priest's room when he is giving spiritual direction. From the viewpoint of anonymity and the sacramental seal, the confessional often better pleases the boy, especially if he finds it hard to overcome human respect. From the viewpoint of informality and an unrushed explanation, extra-sacramental conversation perhaps better satisfies the priest. In any case, whether in the confessional or the priest's room, there the priest and the aspirant come down from the clouds of generalities to solve face to face, or at least heart to heart, the secret problems vexing a boy's soul. Some seminarians will make their confession week after week or drop into the priest's room month after month for spiritual direction and not offer a single spontaneous word about the struggles for chastity; others are quick to unlock the door to the innermost sanctuary of their life. In either instance, confession and direction offer the perfect opportunity for adequate training in chastity. (The Church lays down one restriction: the explanation of procreation is not to be given in confession.)

If the student has his problem of sex, it cannot be forgotten that we have our problem of technique. We must avoid equally being either too stiff or too casual, being either prudish or even accidentally suggestive. "Calm judgment," Dr. Geis observes, "tells us neither to underrate nor overrate the demoniacal power that sometimes manifests itself in connection with the procreative instinct."

If the priest is to serve the boy's need for a personal prescription in these matters, he must be deliberately slow and must also be as brief as the case

allows when the time is ripe. Merely to charge into a boy's soul and suggest without any invitation from him that he must be having trouble because everybody has trouble is certainly a bad approach. Inquisitiveness is a worse approach, and it can be sinful. The priest must be always considerate and absolutely selfless. Besides, after inquisitiveness, the priest may find he has an angel on his hands or a devil, and he may not quite know where to go from there.

Let the director be content for some time—weeks or, if necessary, months—simply to win the complete confidence of his client by a long-range program of the sincerest charity and service, making himself always kind, never short, in every phase of seminary life. And let him in a principled way avoid every shade of partiality and favoritism. This priest-director may have the young man in algebra and Latin or may coach the intramural baseball squad. It is his everyday handling of all the boys in every situation that will determine the measure of his client's confidence in him in the room or confessional. The day will come, if he is a priest the kids call "square," when the young man will reveal any problem, however innocent or shameful, and not only ask for advice but follow it with the courage and perseverance of a saint.

Not everything need be told the boy at once. In ninety cases out of a hundred, the priest will not have to give him lessons in anatomy. Almost everybody finds out the physical facts, somehow, by accident or by design, before the ninth grade. In the ideal order, every boy would have obtained these facts straight and simply from his father, every girl the same facts the same way from her mother, as the need arose. Actually, to correct misinformation and to quell curiosity, perhaps the most needed thing is a simple declaration of the elementary facts. After all, the sex life, even though deep and complicated in its totality, is extremely simple in its biology. And when instruction on the physical facts is necessary, there are convenient, very holy avenues to the story which can be lifted straight from the mysteries of the Immaculate Conception, the Annunciation and Nativity. Of course, a thorough course in anatomy given to high school or college students is advantageous, provided the teacher be competent and prudent, and the group be either all boys or all girls.

Usually there is no interminable wait before the minor seminarian provides the proper opportunity, spontaneously, for the priest to begin training him towards a faultless chastity. Here's a good holy kid complaining of bad thoughts, and he is beside himself, liable to be the more upset the higher his ideals are. There's no question of consent at all, only of humiliation, perplexity, and worry—worry perhaps about his vocation. "Why do I experience these thoughts? What is the cause of all this excitement, especially since I don't want it? Will this condition always continue? Does it mean I have no vocation to the priesthood or religious life?" Such questions welcome the perfect and wondrous answer to be found in terms of God's plan for human life through human love, in terms of the creation and fall of our race and its regeneration through Our Blessed Lord.

Capital must be made of the point that sex is good, and even holy; that God planned and made it just as He planned and made every other faculty of the body, every power of the soul. Sex is as good as the eye or ear, the brain or heart. It is made by God. Once, when Peter doubted the goodness of pork, Paul roared back, "Dare thou not call unclean that which God has made!" If boys get the impression sex is evil, their misconception is probably due most of all to the great conspiracy of unfair silence which timid parents and timid priests have perpetrated. All the hush-hush or, worse still, the broadcast of

foolish terms like "a bad place" ("I touched myself in a bad place") has engendered the improper attitude.

To give a person the positive side, indeed to give him "the whole story," the Book of Genesis cannot be beaten. The priest need hardly, for a boy in the minor seminary, distinguish between the possibilities of direct or indirect creation, between absolute and mitigated evolution. He simply retells and explains the inspired word. God made the world—the sun, moon, stars, rivers, beasts, birds, and man. He made Adam's body and "saw that it was good." He breathed into that body "the breath of life," a living soul, a mind and will, the image of God Himself. In his body the boy is like an animal; in his soul like God. That will of his must hold every animal force in its place.

This God is, we observe, not one person but three, and it will take an eternity of happiness in heaven to begin to fathom the mystery of the Trinity. But in our human calculation we can with some cause suppose that even God did not want to be alone. He wanted to share life and love. And He said to Adam, "It is not good for man to be alone. Let us therefore make him a partner and helpmate." The priest then tells the story of Eve, of the two sexes male and female, of their complementary character, the aggressiveness of the one, the passivity of the other, of how God Himself witnesses their marriage, authorizes their intimacy—they shall be two in one flesh—empowers their union—"Increase and multiply." Scripture shows plainly from the first days of the human race that the two principal purposes of marriage are the procreation of children and the mutual support and encouragement of husband and wife. Only by the virtuous exercise of the sex life in human marriage can heaven be peopled with saints for all eternity! What greater, sublimer motive can a boy have for revering this faculty?

The pleasures of sex go hand in hand with the responsibilities of marriage. They are reserved by God to the married alone as a reward for fathers and mothers who fulfill the arduous duties of parenthood. Therefore, no unmarried person may, alone or with another, indulge in any thought, word or action which stimulates this marital pleasure. All this is convincing and inspiring to the minor seminarian, and he is willing to fight as a hardy soldier for what is right.

"But why," he continues to ask, "do I have these violent thoughts and desires, this fascination for pleasure, these physical stirrings by day and 'wet dreams' by night?" The priest explains how God constituted Adam and Eve in the state of grace and gave them the Four Freedoms of the Garden of Paradise. They enjoyed with God a supernatural divine intimacy: "God walked with them in the afternoon air." They were free from sickness, ignorance, death, and concupiscence. They understood things clearly. They were not to suffer decays in their teeth, tuberculosis in their lungs, cancer in their liver. They were never to suffer the humiliation of death but were to have been transported at the end of their term of probation from earth to heaven. They were free from immoderate, insane desire.

"Concupiscence" comes from two Latin words, "*cupio*," I desire, and "*cum*," an intensive: "I desire too much, I desire out of all proportion to the way I ought to desire, I am on fire with desire." Adam and Eve were, by the preternatural gift of freedom from lust, in absolute control of themselves. Though, as Genesis says, they were naked, their will was in dictatorial command of their imagination and memory, their muscles, their nerves, their glands. But they knew God had given them the state of grace and these Four Freedoms *conditionally*. "As long as you submit your will to Mine," God said in effect, "I will see that your lower faculties stay subject to your mind and

will." He then forbade them to taste of the fruit of the tree of the knowledge of good and evil. "That day you shall die the death; that day I will withdraw these gifts."

When by original sin our First Parents withdrew their will from the Will of God, God withdrew Adam and Eve's lower faculties from the control of their higher faculties—and that is the kind of human nature we have all inherited, all except Mary. There is a fierce civil war going on within everyone of us, the flesh struggling against the spirit, the spirit willing (to do God's will) but the flesh weak. Thus, the seminarian begins to realize there is nothing subnormal, abnormal, queer about him if he experiences bad thoughts and desires. These are crucifixions he has to endure, but in every challenge met there is virtue, new merit. There is a good side to every bad thought. . . . And he is in good company. No saint was ever more rugged and manly than Paul. Yet Paul moans about "the sting of the flesh," asks to "be delivered from the body of this death," chastises his body lest he become a castaway, and admits, "I feel a law in my members fighting against the law of my mind."

Many important corollaries follow: the necessity of modesty as the great, indispensable guardian of chastity; the necessity of high motivation (we are the temples of God and members of the Body of Christ); the necessity of training the will through self-denial, of strengthening the soul through prayer and the sacraments, devotion to the Blessed Virgin especially, since she alone, of all men, was conceived immaculate, free from the first moment of her existence, and always free, from the domination of evil.

Priests have to be brave men, and the earlier seminarians realize that the better for them and the priesthood. Priests do not give up marriage because marriage is in any way evil. They give it up fully realizing how warm and beautiful it is. They give up something good to embrace something even better. They embrace celibacy fully realizing the price they must pay for it. The seminarian should absorb the doctrine of Saint Paul on all this, and he will find it in chapter VII of the first epistle to the Corinthians. Priest and seminarian pledge God an undivided heart, the complete and exclusive service of their soul and body and every faculty of soul and body. In return God pledges them a free heart—freedom from the distractions and attachments of the world and creatures, intimate union with Himself. The minor seminarian must from the start of his training generously and consistently sublimate sex and all human love, however good; he must supernaturalize all his attractions, all his struggles. Only then can he do the apostolic work God expects of "his favorite"; only then can he become the interior man of prayer and holiness the priesthood demands of him.

St. Augustine, well realizing how this sacrifice and struggle are beyond human strength, prayed thus for himself and for each one of us priests and priestly aspirants: "My whole hope is only in Thy exceeding great mercy . . . . O charity, my God, kindle me! Thou commandest continence; give what Thou commandest, and command what Thou wilt!"

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 20, 9:30 A. M.

Sister Mary Aloysius, President of the College and University Department, called the meeting to order and asked Father Dunne, Vice-President of the Department, to offer prayer.

Sister Aloysius made several announcements. She exhorted the delegates to attend meetings of the Department faithfully and to visit the exhibits, particularly during the free time allotted to sightseeing on Thursday morning when there will be no sectional or general session of the College and University Department. She appointed Committees on Nominations and on Resolutions, the personnel of these Committees being found appended to their reports in the proceedings of the Department. The President also said that she had not prepared any presidential address, particularly as the time assigned to general meetings of the Department was brief.

The Secretary of the Department then announced that cards were being circulated for registration. He pointed out that registration in the Association is not registration in the Department and that by law he is directed to keep an accurate list of all delegates attending annual sessions of the Department. Since at the last year's convention in San Francisco some claimed that they had registered in the Department but that their names did not appear on the official list, the Secretary assured the delegates that, if those whose names were not recorded but who had attended the meetings would give their names later either to him or to his successor, he was sure that eventually ample justice would be done.

The Rev. Allan P. Farrell, S.J., of the University of Detroit, then gave his keynote address, "Relationships of Government, Religion and Education." Time did not allow a discussion of this thought-provoking and inspiring talk. His paper is printed elsewhere in the proceedings.

Major General William K. Harrison of the Office of Defense, Washington, D.C., then gave a stirring address on "Education and the Army." General Harrison talked without notes and as no official stenographer was present his address cannot be printed in the proceedings. This is unfortunate as his message was a realistic and inspiring talk on what the Army can do for organized education and what the colleges and universities can accomplish for national defense.

Adjournment of the first session at 12:30.

SECOND SESSION

WEDNESDAY, April 20, 2:30 P. M.

The President again requested Father Dunne, the Vice-President of the Department, to open the second general session with prayer. This was a brief business meeting, most of the afternoon being devoted to sectional meetings of various groups.

First on the agenda was a report from the Membership Committee. Father Whelan of Loyola University, New Orleans, presented this report which had

been discussed at length by the Executive Committee on the preceding day and which recommended the admission of two colleges to constituent membership. The report was accepted by the Department on unanimous vote.

The Finance Committee was unable to present a final report because the fiscal year of the Department has not as yet been completed.

The Very Rev. Francis Meade, C.M., President of Niagara University, then presented the report on insurance and annuities. A copy of this report is printed elsewhere in this bulletin.

The Washington Committee had nothing to report as there had been some uncertainty and confusion as to just what its work was and upon careful consideration the chairman of this committee considered that its work was being duplicated by another committee of the Association.

To save time for the final general session the President then called on Father Wilson, Chairman of the Committee on By-Laws, to present his Committee's report and the text of the proposed by-laws. Father Wilson begged to be excused from making his report at this time as copies of the *College Newsletter* containing the text of the new legislation had not been distributed and it would be unfair to ask the delegates to vote on a proposition they had had no time to consider.

The President of the Department then briefly explained a departure this year from the tradition of the past. In accordance with a suggestion made over a year ago by Father Reinert, a member of the Executive Committee, the College and University Department is this year holding only three general sessions. The remainder of the time assigned to the Department will be given over to group discussions. The President paid a tribute to Brother Emilian, coordinator of program, who had done a tremendous amount of work to arrange sectional groups and to see that appropriate speakers were assigned to sectional programs. This year the Committee on Graduate Study is meeting as one of these sections and not, as in the past, taking over one of the sessions of the College and University Department.

Assigned to the afternoon program of Wednesday, April 20, 1949, were Sections on Graduate Study, Student Government in the Catholic College, The Community College, A Joint Meeting of Administrators of Colleges and Universities and Secondary Schools.

The Chairman of the Committee on Graduate Study, Father Moore, C.S.C., of the University of Notre Dame, presided at the meeting of this section and the discussion was summarized by Father Drummond, S.J., of Marquette University. The subject of this sectional discussion was: "What are our colleges doing to encourage outstanding students to go on to graduate work, and how can our graduate schools cooperate with them in securing such students for careers in scholarship?" This subject was debated by the Rev. Vincent C. Dore, O.P., Providence College, Providence, R. I., Brother Bonaventure Thomas, President of Manhattan College, New York, and the Very Rev. Vincent J. Flynn, President of St. Thomas College, St. Paul, Minn.

In the Lecture Hall of the Convention building at the same time a most interesting panel discussion was held on the topic, "Student Government in the Catholic College." Sister Camillus, R.S.M., presided at this meeting and Father Kammer, C.M., of De Paul University, Chicago, Ill., summarized the discussion. Each of the three subjects was discussed by a faculty member and by a student. Brother George Thomas, F.S.C., of La Salle College, Philadelphia, Pa., and Ralph Dungan, of St. Joseph's College, Philadelphia, spoke on student government in the metropolitan area college. Sister Hildegarde

Marie, S.C., of the College of St. Elizabeth, Convent Station, N. J., and Miss Virginia Murphy of Rosemont College, Rosemont, Pa., gave their impressions of what student government ought to be in campus colleges for women, while the Rev. Kevin Fox, O.F.M., of St. Bonaventure College, Olean, N. Y., and Edward Galotti of Boston College, Boston, Mass., held forth on a similar theme as applying to campus colleges for men.

At the same hour, half after two, a panel discussion on the Community College was held in still another section. The Rev. Edward M. Dwyer, O.S.A., of Villanova College, Villanova, Pa., was the chairman of this meeting and results were summarized by Arthur M. Murphy, President of St. Mary College, Xavier, Kan. Those speaking on the panel were Rev. Joseph G. Cox of St. Thomas High School, Philadelphia, Sister Jerome Keeler, O.S.B., Mount Saint Scholastica College, Atchison, Kan., Mr. Thomas A. Finan, Educational Director of the R.C.A. at Camden, N.J., and Charles A. Ford, of the John C. Winston Company, Philadelphia.

At the same hour a joint meeting of Administrators of Colleges and Universities and Secondary Schools was being held. Monsignor Ryan, Superintendent of Schools of Cincinnati, presided at this meeting, and Sister Anastasia Maria, I.H.M., of Immaculata College, Immaculata, Pa., summed up. Father Cunningham of the University of Notre Dame discussed the topic of "General Education," Brother Anthony, F.S.C., Principal of Central Catholic High School, Pittsburgh, treated the topic of "Standards of Admission," and "Preparation of Teachers of Religion" was debated by Sister Madeleva, C.S.C., President of St. Mary's College, Holy Cross, Ind., and by Brother William Mang, C.S.C., Supervisor of Schools for the Brothers of Holy Cross, of the University of Notre Dame, Ind.

THIRD SESSION

THURSDAY, April 21, 1949

In afternoon sessions sections were held on topics of interest to Registrars, on Public Relations, and on Inter-American Affairs. At the same time there was held a Workshop for Deans.

Miss Catherine R. Rich, Registrar of the Catholic University, presided at the meeting of the registrars and Michael P. Boland, Registrar of St. Joseph's College, Philadelphia, was summarizer. After some introductory remarks from Monsignor Hochwalt, the Rev. Hugh Smith, S.J., Registrar of the University of Detroit, read a paper on "Responsibilities of the Registrar," and Frank Bowles, Director, College Entrance Examination Board of New York, spoke on the theme, "What's Wrong with Registrars?" Later an animated discussion of these papers was carried on by Father Aidan Pfiester, O.S.B., Registrar of St. Vincent's College, Latrobe, Pa.; E. Vincent O'Brien, Registrar of Fordham University of New York; Sister Miriam Fidelis, Registrar of Marygrove College of Detroit; and Maurice Murphy, Registrar of Duquesne University, Pittsburgh, Pa.

At the sectional meeting to discuss the subject of Public Relations, Charles A. Brecht, Director of Public Relations of St. John's University, Brooklyn, N. Y., presided and the summarizer was the Very Rev. William J. Millor, S.J., President of the University of Detroit. Participating in the panel were: Edward P. VonderHaar, Assistant to the President, Xavier University, Cincinnati, Ohio, and Secretary-Treasurer, American College Public Relations Association; Edward B. Lyman, Assistant to the President, Fordham University; Edward Kennedy, Director of Public Relations, College of the

Holy Cross, Worcester, Mass.; and Arthur J. Schaefer, Director of Public Relations, De Paul University, Chicago, Ill.

At the Workshop for Deans, the Rev. Cyril F. Meyer, C.M., Dean, St. John's University, Brooklyn, N. Y., presided and the discussion was summed up by the Rev. A. William Crandell, S.J., Dean of Loyola University, New Orleans. Those leading the discussions were the Rev. Francis P. Cavanaugh, C.S.C., of the University of Notre Dame, and Brother E. Stanislaus, F.S.C., Dean, La Salle College, Philadelphia, Pa.

The Committee on Inter-American Affairs held a large and enthusiastic sectional meeting. Sister Helen Patricia, I.H.M., Immaculata College, Immaculata, Pa., presided, and the summarizer was the Rev. Edward J. McCarthy, O.S.A., of Villanova College, Villanova, Pa. The Rev. William F. Cunningham, C.S.C., of the University of Notre Dame, official delegate of the N.C.E.A. to the Inter-American Educational Congress at La Paz, Bolivia, delivered his report. Miss Pachita Tennant, Instructor at Immaculata College, Immaculata, Pa., discussed the question, "What Can the U.S. Catholic Colleges and Universities do to Promote True Inter-Americanism?" This topic was further discussed by Senor Jaime Velez, La Salle College, Philadelphia, Pa. The Rev. Gustave Weigel, S.J., Woodstock College, Woodstock, Md., set forth "Obligations of United States Citizens to Latin America." General discussion of these topics and a business meeting followed.

Of the Section on Teacher Education, Sister Madeleva, of St. Mary's College, Holy Cross, Ind., was presiding officer and the summarizer was Sister Mary Peter, O.P., President of Rosary College, River Forest, Ill. Moderator of the Symposium was Sister Helen Madeleine, S.N.D., of Emmanuel College, Boston, Mass. Sister Madeleva discussed "The Education of Our Young Religious Teachers." Mother Eucharista, C.S.J., of St. Joseph's Provincial House, St. Paul, Minn., spoke on "Problems and Answers." The Reverend Clarence E. Elwell, Superintendent of Schools, Cleveland, Ohio, explained "The Diocesan Teachers College Plan in Cleveland"; Mother M. Dorothea, O.S.U., of the College of New Rochelle, New York, spoke on "The Ursuline Plan"; Sister M. Augustine, O.S.F., Alverno College, Milwaukee, discussed "The Educational Program of the School Sisters of St. Francis," and Brother Emilian, Provincial of the Baltimore Province of the Christian Brothers, treated "Teacher Training in Seminary and Scholasticate."

FOURTH SESSION

FRIDAY, April 22, 1949

The third general session of the College and University Department was called to order by the President of the Department, Sister Mary Aloysius Molloy, of the College of Saint Teresa, Winona, Minn., Friday morning at nine o'clock, April 22, 1949. This meeting was held in the Lecture Hall of the Convention building. After prayer by Father Dunne, Vice-President of the Department, Sister Aloysius announced that the summarizer of the panel discussion, "Legislation affecting Relationships of Government, Religion and Education," would be Sister Catharine Marie, College of Mount St. Vincent, New York, N. Y.

The moderator of the panel discussion was the Rev. William E. McManus, Department of Education of the N.C.W.C., Washington, D. C. Participants in the discussion were Francis J. Brown, American Council on Education, Washington, D. C., Eugene Butler of the Legal Department, N.C.W.C., Wash-

ington, D. C., Martin R. P. McGuire of the Catholic University of America, Washington, D. C.

This panel discussion high-lighted the general sessions of the Department. For an hour and three quarters, led by the skilled and clever questioning of Father McManus, these three participants held the attention of the crowded hall and so well were their statements received that some wished to allow them to go on till noon and drop the business meetings and reports. It was pointed out, however, that this could not be done. Here again, and with even greater force it is regrettable that the College and University Department's budget did not permit of the service of a stenotyper. Particularly is this true in the case of an important panel discussion because beforehand those engaging in the panel cannot give even a summary idea of what questions will be asked and how they will be answered. Accordingly, the really remarkable impression created by this panel discussion, characterized by one of the officers of the Department as amazing, terrific and wonderful, could not be preserved for the edification of posterity. This is a pity, because all adjectives aside, the discussion should have been given a permanent form. At the conclusion of the discussion the President of the Department warmly thanked the participants and assured them of the undying gratitude of the Department.

Then followed a business meeting of the Department. Most of this business was routine and as results of the various reports are published in the Bulletin, there will be no need to repeat the reports verbatim here. Father Wilson read a report prepared by Father Cunningham, C.S.C., of the University of Notre Dame on Latin American relations. The Very Rev. William Granger Ryan, President of Seton Hill College, Greensburg, presented the report of his Committee on Resolutions.

RESOLUTIONS

I

WHEREAS we have enjoyed the gracious hospitality of His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, his distinguished clergy, and the people of Philadelphia,

BE IT RESOLVED that we extend to them the expression of our heartfelt thanks.

II

WHEREAS the Catholic world is this year united with His Holiness Pope Pius XII in grateful celebration of the Golden Jubilee of his ordination to the Sacred Priesthood and the tenth Anniversary of his elevation to the Supreme Pontificate,

BE IT RESOLVED that we renew to His Holiness the assurance of our filial affection and our prayerful participation in the trials and labors of his office.

III

WHEREAS this year marks the centenary of the advent of the Society of Mary (Marianists) to the United States of America and the foundation of the University of Dayton,

BE IT RESOLVED that we offer to the Fathers and Brothers of the Society of Mary our congratulations and our best wishes for the continued blessing of God on their work.

IV

WHEREAS April twentieth, 1949, marked the Three Hundredth Anniversary of the enactment of the "Act concerning Religion" in the Colony of Maryland, and

WHEREAS this Act was the first general legislation in America guaranteeing freedom of religion to all Christian men and denominations, and

WHEREAS this legislation, conceived by Catholics and ratified by the Catholic Lord Baltimore, was a milestone on the road to full religious liberty for all citizens of our country, and

WHEREAS we recognize that unless education be free, neither freedom of religion nor any other freedom can long endure,

BE IT THEREFORE RESOLVED that as Americans and Catholics we reaffirm our belief in the principle of religious liberty, and our determination to preserve the right of free religious practice and expression for ourselves and all men, and

BE IT FURTHER RESOLVED that we uphold the right of all churches within our borders to maintain schools in which the teaching of religion shall be the foundation for the achievement of the highest purposes of American democratic education.

WILLIAM G. RYAN, *Chairman*
NORBERT C. BARRETT
DANIEL P. LYONS, S.S.E.
SISTER M. CAMILLUS, R.S.M.

The Rev. Samuel K. Wilson, S.J., of the University of Detroit, then brought up the question of proposed by-laws of the Department. Father Wilson who, with Monsignor Haun and Father Cunningham, composed the committee to revise, amend and supplement existing by-laws, began by stating that the text of the proposed by-laws was in the hands of the audience since Monsignor FitzGibbon had had two hundred extra copies of the March issue of the *College Newsletter* containing the text of the new legislation printed for general distribution at the convention. Father Wilson called attention to a change which had been proposed to the Committee on By-Law Revision since the text was approved by the Executive Committee. Several delegates from the Pacific coast had petitioned for a division of the Western Unit because the most northerly institution of the southern half is so far removed from the most southerly college of the northern half. The Committee on By-Laws concurred with this wish and accordingly, the name "Western Unit" is now abandoned and in its stead there are two regions, the Northwestern and the Southwestern Units. Since this change had only lately been proposed, Father Wilson pointed out how under existing legislation, to be accepted, the measure must have a two-third majority vote. He moved acceptance, Father Cunningham seconded, and the new by-laws were accepted unanimously.

Father Galliher, Chairman of the Nominating Committee, presented the slate of officials selected by his group. He moved the adoption of this list of nominated officials and the motion was seconded by Brother Emilian. It was adopted unanimously.

President: Sister Mary Aloysius Molloy, O.S.F., College of St. Teresa, Winona, Minn.

Vice President: Very Rev. William J. Dunne, S.J., San Francisco University, San Francisco, Calif.

Secretary: Rev. Brother Potamian, F.S.C., Manhattan College, New York, N. Y.

Representative from the Non-Voting Section: Rev. Samuel K. Wilson, S.J., University of Detroit, Detroit, Mich.

Class of 1949-53: Brother G. Paul, F.S.C., La Salle College, Philadelphia, Pa.; Rev. Edward J. Kammer, C.M., De Paul University, Chicago, Ill.; Very Rev. William L. Keleher, S.J., Boston College, Boston, Mass.; Very Rev. William J. Millor, S.J., University of Detroit, Detroit, Mich.

DANIEL M. GALLIHER, O.P., *Chairman*
CYRIL F. MEYER, C.M.
SISTER M. PETER, O.P.
A. WILLIAM CRANDELL, S.J.
BROTHER WILLIAM, F.S.C.

Sister Aloysius asked Father Dunne to conclude the third general session with prayer. Adjournment at 11:50.

Respectfully submitted,

SAMUEL KNOX WILSON, S.J.,
Secretary

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

Philadelphia, Pa., April 19, 1949, 4:30 P.M.

The Executive Committee, College and University Department, N.C.E.A., met in the Convention Hall at Philadelphia, four-thirty, Tuesday afternoon, April 19.

Sister Mary Aloysius Molloy, President of the Department and Chairman of the Executive Committee, presided. She requested Father Elbert to open the meeting with prayer.

Father Wilson, Secretary of the Department and of the Executive Committee, called the roll.

Present: Sister Aloysius, Father Dunne, Father Wilson, Brother Emilian, Father Galliher, Father Cunningham, Father Whelan, Father Moore, Monsignor Haun, Brother Thomas, Father Reinert, Father Elbert, Father Meyer, Father Miltner, Sister Peter, Father Slavin, Father Crandell, Sister Catharine Marie, Father Rooney, Father O'Brien, Father Long, Father Dwyer, Sister Camillus, Father Barrett, Sister Dorothy, Father Blume.

Absent: Father Duce, Father Kelleher, Father Millor, Doctor McMahon, Sister Rose Augusta, Sister Irmina, Abbot Heider, Father Hooyboer.

Father Galliher moved that the minutes of the January, 1949, meeting of the Executive Committee as printed in the March Newsletter should be approved. Sister Camillus seconded the motion and it was passed.

Sister Aloysius, President of the Department, spoke at some length on several matters affecting the Department. She first called on Father Rooney, Chairman of a Committee on a Roster of Names of Catholic Scholars, and asked for his report. Father Rooney replied that he had not known he had been appointed Chairman of this Committee so had nothing to report. In addition he expressed the opinion that, if such a Department Committee were to be appointed, it would duplicate work being done by the central office. In the general discussion that followed, several expressed the belief that the subject of a roster was being confused with the subject of a Committee to alert member institutions of the Department in the case of legislation affecting Catholic higher education. To this difficulty, Father Slavin, Brother Thomas and Father Galliher spoke at some length. It was immediately agreed that no department committee should duplicate work being done by the central office. Father Rooney mentioned that the central office was sending to diocesan superintendents of schools a most informative "Newsletter" and that this information would be of immense advantage to presidents of colleges. In the end, it was agreed to await action on this problem to be taken by the central office.

Sister Aloysius stated she had sent a telegram of condolence to the religious superior of the late Father Bernardine Myers, O.P., whose untimely death was a great loss to Catholic education.

Sister Aloysius announced that she had directed Father Wilson to represent the College and University Department at the inauguration of the Very Rev. William Granger Ryan as President of Seton Hill College, Greensburg, Pa.

Sister Aloysius announced that Father Elwell would report on his attending a meeting of UNESCO at the two o'clock meeting on April 20.

Father Cunningham reported that the Revision of the Liberal Arts Report, never accepted by the Department, was almost ready for publication. Father Cunningham has been reworking some portions of the report with supplementary matter. Father Wilson has written the first chapter of the proposed book, giving the historical background of the Department report. Father Cunningham has announced that if the work can be finished by the early summer, a publisher has agreed to have the book on the market in late fall.

Father Meade presented his report on Insurance and Annuities, and the report was approved by the Executive Committee for presentation to the Department at Wednesday's meeting.

A general discussion on Health Education was joined by Sister Catharine Marie, Sister Peter, Father Meyer, Monsignor Haun and Father Crandell. No definite action was taken.

Father Whelan read the report of the Committee on Membership. The Committee recommended that two colleges be admitted to constituent membership. These were Annhurst College, Putnam, Conn., and Marian College, Fond du Lac, Wis. The Committee also recommended that one college be dropped from membership. This proposal occasioned sharp discussion. Father Galliher thought that dropping a college from constituent membership was drastic action. Sister Peter agreed and asked why the college was being dropped. Father Whelan stated that it had failed to answer a questionnaire that all member institutions had answered and that the college even failed to reply to registered letters. Sister Peter wondered if some way could not be found to avoid dropping the institution. On being asked by some members of the Executive Committee, Father Wilson stated that this institution had not so much a congenital as an institutional disinclination to answer letters and that while at the moment he could not affirm that this college had never answered any of his communications, he could not remember ever having received a single reply from this school. Several members of the Executive Committee asked if some other action short of expulsion could not be found. Father Wilson then proposed that, while accepting the recommendations of the Committee regarding the acceptance of two colleges into constituent membership, action on the proposed expulsion be deferred until the second next meeting of the Executive Committee. Monsignor Haun stated the Committee on Membership must be supported in its recommendations. Father Rooney claimed that the proposal really amended the report of the Membership Committee and it was ridiculous to amend a report. Father Galliher stated the proposed action did not amend the report but only accepted one recommendation and deferred action on another. Father Wilson again spoke in favor of his suggestion stating that it was entirely probable that the questionnaire had been suppressed by the switchboard operator or by the secretary to the president of the institution in question and that some extraordinary means should be taken to discover the facts before the college was expelled. After further discussion it was agreed that action on the proposal to expel should be deferred and that meanwhile executives of member institutions in the vicinity of the delinquent institution should endeavor to find out the why and the wherefore of the great silences.

The Chairman of the Executive Committee then introduced the general subject of accreditation. The subject has been revived by a decision of the Association of American Universities to drop its system of accreditation.

Some national organizations have been considering new moves in accreditation and Sister Aloysius thought that the N.C.E.A. should be represented with these groups. However, as was pointed out by some of the Executive Committee in close touch with regional accrediting associations, the regional groups are considering another plan. As a result the Executive Committee postponed any action on a possible stand by the College and University Department of the N.C.E.A. on the subject of accreditation.

Father Whelan, speaking for his Committee on Membership, asked if the proposed by-laws could not be amended in one matter. Because of the large number of institutions applying for membership in the north central area of the country and each of these having to be inspected, would it not be possible to allow the Midwest Region to have more than one representative on the Membership Committee. Several members agreed that this could be done. Father Wilson, Chairman of the Committee on By-Laws, stated he did not think the change one for the better because other than Membership Committee members can and will do the work of inspection and that if the principle of proportional representation is introduced here, the Eastern Region will naturally wish to have greater representation on the Membership Committee. No action was taken after this discussion..

Father Slavin was appointed Chairman of a Committee with Fathers Reinert and Barrett to study the entire subject of accreditation and to report back to the Executive Committee at its fall meeting.

Announcement was made by Brother Emilian that the management of the building desired the Executive Committee to vacate its meeting room. Yet several other and important matters remained for discussion. At the least, several members of the Committee expressed the opinion that this year's program had rather summarily dismissed the meeting of the Executive Committee. Monsignor Haun pointed out that in the past, the Executive Committee has sometimes met for an entire day, and never for less than a half day's discussion and that it was physically impossible for the Executive Committee to dispatch its business in the hour and a half allowed it at the Philadelphia convention. Despite the desire of the management, however, Sister Aloysius brought up a few items of business and spoke very rapidly about them.

Just before adjournment Father Wilson proposed a vote of thanks to the acting Recording Secretary for his kindness in taking these minutes and for his patience in the babel of several brisk discussions.

Brother Emilian moved adjournment at 6:25. Father Dunne seconded the motion and it was carried. Father Dunne then concluded the meeting of the Executive Committee with prayer.

BROTHER D. FRANCIS, F.S.C.,
Acting Recording Secretary

SECOND MEETING

Friday, April 22, 1949, 11:55 A.M.

The Executive Committee of the College and University Department met in the Lecture Room, Convention Hall, Philadelphia, immediately following the adjournment of the business session of the meeting of the department. The meeting was called to order at 11:55 in the morning.

The following members of the Executive Committee were present: Sister M. Aloysius, Rev. William J. Dunne, Brother Potamian, Brother Emilian, Rev. Daniel Galliher, Rev. William F. Cunningham, Rev. James F. Whelan,

Rev. Philip S. Moore, Very Rev. Msgr. Francis X. FitzGibbon, Brother B. Thomas, Dr. John McMahon, Very Rev. Paul Reinert, Rt. Rev. Msgr. Julius Haun, Rev. Francis L. Meade, Very Rev. John Elbert, Rev. Cyril Meyer, Rev. Charles C. Miltner, Sister Mary Peter, Very Rev. Robert Slavin, Rev. William Crandell, Sister Catherine Marie, Rev. Edward Rooney, Brother G. Paul, Rev. John O'Brien, Very Rev. William J. Millor, Very Rev. John J. Long, Rev. Edward Dwyer, Rev. Norbert Barrett, Sister M. Dorothy, Very Rev. Louis Blume.

The following members of the Executive Committee were absent: Very Rev. William Keleher, Rt. Rev. Abbot Heider, Sister Mary Irmina, Sister Camillus, Rev. John Hooyboer.

The Committee discussed the time and the place of the fall meeting of the Executive Committee. It was first proposed that the meeting be held on November 1. Brother Emilian James called the attention of the group to the fact that it is customary for the Executive Committee of the Department of Colleges and Universities to meet at the same time as that of other departments of the Association. It was then suggested that the time and place of the meeting be left to the discretion of the President of the Department. The following motion was made by Father Galliher, seconded by Father Crandell, and passed by the Committee: "Resolved that the place and the date of the fall meeting of the Executive Committee be determined by the President of the Department and the Coordinator."

At the meeting of the Executive Committee on April 19, 1949, Father Slavin had been appointed Chairman of a Committee to study the "Report of the Joint Committee on Accreditment," *Association of American Colleges Bulletin*, Volume XXXV, Number 1 (March, 1949) pp. 50-55. This same Committee was also requested to study the Report of the Executive Secretary of the Commission on Christian Higher Education of the Association of American Colleges, *op. cit.*, p. 147, on Religious Emphasis Week on college and university campuses. The following motion was made by Father Rooney, seconded by Father Moore, and passed by the Committee: "Resolved that we have not enough data on hand to act on this matter at the present time."

Father Rooney then read the following resolution: "WHEREAS the American Council on Education has invited the regional accrediting agencies to form a National Committee of Regional Accrediting Associations; and WHEREAS this action is a judicious move to keep accrediting in the hands of voluntary regional associations already functioning; and WHEREAS this action promises to halt the unlimited proliferation of accrediting agencies—BE IT RESOLVED: That the Executive Committee of the Department of Colleges and Universities of the National Catholic Educational Association endorses the action of the American Council on Education in promoting the formation of a National Committee of Regional Accrediting Associations and pledges its support for the success of this movement." Father Rooney then called attention to a very recent letter of Dr. Guy E. Snavely, Executive Director of the Association of American Colleges, and then requested that the Executive Committee endorse the accreditation plan proposed by the American Council on Education. It was moved by Father Galliher, seconded by Father Moore, and passed by the Committee, that "The Executive Committee of the Department of Colleges and Universities, National Catholic Educational Association, approves and endorses the resolution just read by Father Rooney."

Monsignor Haun called the attention of the group to the fact that the meeting of the Executive Committee on April 19, had been unduly rushed

and that time was not available for an adequate discussion of the items of business before the Committee. He requested that the officers of the Department bring this matter to the attention of those responsible for the program of the meetings.

Father Moore, the Secretary of the Committee on Graduate Study, presented the report of the Committee on Graduate Study. It was moved by Monsignor Haun, seconded by Father Slavin, and passed by the Committee that the report of the Committee on Graduate Study be approved.

Father Whelan, the Secretary of the Committee on Membership, proposed the following members for the Committee on Membership for the coming year: from the Eastern Regional Unit, Rev. Cyril F. Meyer, C.M., St. John's University, Brooklyn, N. Y.; from the Midwest Regional Unit, Rev. Paul C. Reinert, S.J., St. Louis University, St. Louis, Mo.; from the New England Regional Unit, Rev. Thomas D. Sullivan, S.S.E., St. Michael's College, Winooski Park, Vt.; from the Southern Regional Unit, Rev. James F. Whelan, S.J., Loyola University, New Orleans, La.; from the Northwestern Regional Unit, Rev. Charles C. Miltner, C.S.C., University of Portland, Portland, Ore.; from the Southwestern Regional Unit, Sister Madeleine Maria, College of the Holy Names, Oakland, Calif. Father Galliher moved, Monsignor Haun seconded the motion, and the Executive Committee approved the motion that the personnel of the Committee on Membership as recommended by the Secretary of the Committee be approved by the Executive Committee.

Father Meyer reported the Workshop for Deans. He stated that this new technique for conducting the program without formal papers but through the informal discussion of topics proposed, proved very successful and met with the universal acclaim of all of those who attended. The topics discussed dealt with the Dean's role in administration, admissions, and faculty relationships. He highly recommended the extension of this technique for other sectional meetings. He suggested that the Committee on Arrangements should provide a large room for this meeting in the future. Approximately 130 attended this workshop.

The meeting adjourned at 12:45 P.M.

BROTHER A. POTAMIAN, F.S.C.,
Secretary

REPORTS

REPORT OF THE COMMITTEE ON BY-LAWS

With one exception these By-Laws, the original text of which you have before you, have been approved by the Executive Committee of the Department.

After the last meeting of the Executive Committee, the By-Law Committee was waited on by a group of Western Unit delegates. They pointed out that the northern part of the unit is separated from the southern half by a distance of over seven hundred miles, approximately the distance of Detroit from New York, and asked if the Western Unit might not be divided into two sections, north and south.

Your Committee has concurred in advising that this change be made, and, as it was impossible to poll the members of the Executive Committee, we are asking the Department to validate our change and to accept the revised version of our By-Laws, if such be your pleasure.

The only change made in the text of the By-Laws you hold in your hands is in Article VIII, Section 1, d. That statement will read, if the change is approved, "A Northwestern Unit comprising the States of Washington, Oregon, Idaho and Montana. A Southwestern Unit comprising the States of California, Nevada, Utah and Arizona."

Other changes in the wording of By-Law text are incidental changes and introduce no departures from the original text.

RT. REV. MSGR. JULIUS W. HAUN,
REV. WILLIAM F. CUNNINGHAM, C.S.C.
REV. SAMUEL K. WILSON, S. J., *Chairman*

BY-LAWS, COLLEGE AND UNIVERSITY DEPARTMENT NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

ARTICLE I—NAME

The name of this organization shall be "College and University Department" of the National Catholic Educational Association (hereinafter referred to as the Department).

ARTICLE II—PURPOSES

The purposes of the Department shall be:

(a) To stimulate continuing interest in Catholic higher education.
(b) To initiate and to prosecute the study of educational problems toward their solution from a Catholic point of view.
(c) To provide an open forum for the fruitful discussion of problems in higher education, whether common to all Catholic colleges and universities or pertinent only to particular types or groups of such institutions.

ARTICLE III—MEMBERSHIP

Section 1. There shall be two types of members, namely constituent and associate. Constituent members shall be those Catholic colleges and uni-

versities which shall have met and shall continue to meet the established requirements for constituent membership, particularly those determined by the Committee on Membership. Associate members shall be those Catholic colleges and universities, certified as such by the Secretary of the Committee on Membership, and still in process of meeting the full requirements fixed by his Committee.

Section 2. Only constituent members may vote in the national and regional meetings; but associate members shall receive all publications of the association, and shall receive all requested advice and assistance from the Committee on Membership in solving their particular problems, and their representatives shall have the right of the floor at meetings.

Section 3. All officers of the Department and of the regional groups shall be in service at constituent member institutions or shall be educational supervisors or directors attached to teaching orders in charge of such institutions.

Section 4. Constituent members shall be required to pay the established annual fee to the Secretary General of the Association, to return each fifth year, within the time-limits prescribed, the questionnaire of the Committee on Membership, and to give evidence to the Committee on Membership upon demand that each is maintaining the educational standards fixed by that Committee. Should the Committee on Membership decide that a constituent member is failing to meet these requirements, then the Secretary of that Committee, after due warning, shall so report to the Executive Committee, which in turn, after a survey of the facts, may offer to the Department a resolution to drop the delinquent institution from membership.

Section 5. A college or university may become an associate member by application to the Secretary of the Committee on Membership, payment of the established annual fee, satisfactory response to the questionnaire of the Committee on Membership, and certification of associate membership by the Secretary of the Committee on Membership through the Executive Committee to the Department.

Section 6. An associate member may be proposed for constituent membership by the Committee on Membership on the basis of the approved procedure, and be voted into constituent membership by the Department. A senior college, to be eligible for constituent membership, shall have been in existence for at least four years, and shall have graduated at least one class; a junior college shall have been in existence at least two years, and shall have graduated at least one class.

Section 7. A list of member colleges and universities shall be published annually by the Department Secretary in the Bulletin of the National Catholic Educational Association, or in the College Newsletter, with annotations indicating the national, regional and state institutional memberships or approvals, together with the names of the president and the liberal arts college dean of each college and university, and the correct postal address.

ARTICLE IV—OFFICERS

Section 1. There shall be a President, a Vice President, and a Secretary of the Department. These officers shall be electd at the annual meeting, a majority vote of the constituent members present and voting being necessary to elect. All officers shall hold office from the adjournment of the meeting at which they are elected until the adjournment of the meeting at which their successors are elected.

Section 2. The President shall hold office for one year and may be re-elected once to succeed himself. He shall be responsible for all activities of the Department and shall enjoy all the necessary powers to manage the affairs of the Department.

Section 3. The Vice-President shall hold office for one year and may be re-elected once to succeed himself. He shall act as assistant to the President and shall succeed to the office of President should it become vacant. One thus succeeding to office shall be eligible to two full terms.

Section 4. The Secretary shall hold office for a term of four years and may be re-elected once to succeed himself. Should a Secretary's second term expire in a year in which a President is quitting office, the Secretary's tenure shall automatically endure for one additional year only. The Secretary shall be the custodian of the records of the Department; he shall record the minutes at the annual meeting of the Department and at the meetings of the Executive Committee; he shall conduct all necessary correspondence; he shall prepare and publish the list of members as specified in Article III, Section 7; he shall keep a record of attendance at meetings; at the annual meeting he shall provide for registration and shall prepare a list of the members present.

ARTICLE V—COMMITTEES

Section 1. There shall be an Executive Committee composed of the following personnel:

(a) *Ex-officio members:* the President, the Vice-President, the Secretary, the immediate past President, the Vice-President General elected from the Department by the Association, the two Representatives elected by the Department for service on the General Executive Board (who shall be elected for a term of four years and may be re-elected once to succeed themselves), the Secretary of the Committee on Membership, the Secretary of the Committee on Graduate Studies, the Editor of the College Newsletter.
(b) *Members at Large:* four classes of four members each, one class to be elected each year for a term of four years; who may be re-elected once to succeed themselves; but an individual elected to fill a vacancy in an unexpired term shall be eligible to two subsequent full terms; these members to be elected from the general body.
(c) *Regional members:* the Chairman of each of the regional units and a Representative elected or appointed by each regional unit for service with this Committee. Should the Chairman or the elected Representative of a regional unit already hold voting membership in the Executive Committee under another title, such regional unit shall be regarded as sufficiently represented in the Executive Committee, and no additional Representative shall be permitted.
(d) *Non-voting members:* past officers not included in the preceding categories.

The Executive Committee shall assist the President in planning the activities of the Department, particularly in preparing the program for the annual meeting; it shall select or approve personnel for the duties indicated in other sections of this article; and it shall pass on major issues and reports before these are presented to the Department for final action.

Section 2. There shall be a Committee on Membership composed of six members. The Secretary of this Committee shall be chosen by the Executive Committee of this Department for a term of four years, and he may be re-elected once to succeed himself. Each year the Secretary of this

Committee shall present to the Executive Committee for confirmation a panel of five members, one from each of the Regions other than his own, who, with himself, shall constitute the Committee on Membership.
This Committee shall receive and act upon applications from institutions seeking membership in the Department; it shall set up a procedure for determining the constituent membership; it shall fix requirements for such membership and shall execute them according to its grant of power as printed in N.C.E.A. Bulletin, Vol. XXV, number 1, 1938, page 144; it shall report annually to the Executive Committee, and on approval of its report by this Committee to the Department for final action.

Section 3. There shall be a Committee on Graduate Study composed of seven members. The Secretary of this Committee shall be chosen by the Executive Committee of the Department for a term of four years and he may be re-elected once to succeed himself. Each year the Secretary of this Committee shall present to the Executive Committee for confirmation a panel of six members chosen from graduate school faculties, who with himself, shall constitute the Committee on Graduate Study. No two members of this Committee shall be from any one graduate school. This Committee shall deal with matters of special interest to graduate schools; it shall arrange the program for its allotment of time at the annual meeting; it shall report annually to the Executive Committee and, upon approval of its report by the Committee, to the Department for final action.

Section 4. The official organ of the Department shall be the College Newsletter. Its editor shall be chosen annually by the Executive Committee. He shall be assisted by an Editorial Board of three members, proposed by the Editor and confirmed by the Executive Committee. The Editor and the members of the Editorial Board together shall function as a Committee on the College Newsletter. The Editor shall annually submit to the President of the Department the budget of the College Newsletter for the following year; the President after approving the budget, shall present it to the Secretary General for final action. The Editor shall have complete editorial responsibility for all copy appearing in the College Newsletter, subject to the approval of at least two members of the Editorial Board.

Section 5. Any member of an elective committee of the Department who absents himself from four consecutive regularly scheduled meetings of the committee, shall be automatically dropped from membership, and a vacancy shall be declared. An elected member of a committee may not be represented by an alternate.

Section 6. At the first session of the annual meeting the President shall appoint a Nominating Committee of six members, one from each of the six Regions, of whom he shall designate one as Chairman.
This Committee shall select nominees for the elective offices and shall report to the Department at the annual meeting. Only representatives of institutions holding constituent membership may be appointed to this Committee.

Section 7. Within ninety days after the annual meeting, the President shall appoint a Finance Committee consisting of three members from the personnel of the Executive Committee. The Finance Committee shall approve all budgets and audit all expenditures of the Department.

Section 8. Nothing in this article shall be construed as preventing the appointment of additional standing or special committees deemed necessary for the work of the Department.

ARTICLE VI—MEETINGS

Section 1. The Department shall hold its annual meeting at the time and place selected for the annual meeting of the Association.

Section 2. There shall be four regularly scheduled meetings of the Executive Committee, to be called by the President. These shall be: one in the autumn, chiefly to initiate work on preparation of the program for the annual meeting; one in the winter to complete this work and to care for business which has arisen since the last annual meeting; one on the day preceding the annual meeting; one immediately following the close of the annual meeting. The President shall call the Executive Committee into session at such other times as he may deem necessary.

Section 3. The rules contained in "Roberts Rules of Order" (Revised) shall govern the meetings in all cases to which they are applicable, and in which they are not inconsistent with the by-laws of the Department.

ARTICLE VII—SECTIONS

On the recommendation of the Executive Committee and by approval of the Department, sections may be organized for groups having special interests so that they may hold sectional meetings.

ARTICLE VIII—REGIONAL UNITS

Section 1. Within the Department there shall be six regional units, having membership composed of the Catholic colleges and universities in the following territorial divisions:

(a) An Eastern Region comprising the District of Columbia and the States of Delaware, Maryland, New Jersey, New York and Pennsylvania.
(b) A Midwest Region, comprising the states of Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New Mexico, North Dakota, South Dakota, Ohio, Oklahoma, West Virginia, Wisconsin and Wyoming.
(c) A New England Region, comprising the States of Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island and Vermont.
(d) A Northwestern Region, comprising the States of Idaho, Montana, Oregon and Washington.
(e) A Southern Region, comprising the States of Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and Virginia.
(f) A Southwestern Region comprising the States of Arizona, California, Nevada and Utah.

Section 2. It is understood that an institution, preferring to belong to a different regional unit because of greater convenience, is at liberty so to act, provided that membership be held in one unit only.

Section 3. Each regional unit shall hold at least one annual meeting at a time that shall not conflict with the annual meeting of the Department.

Section 4. Each regional unit shall elect a Chairman and provide for a representative (by election or appointment) to serve with the Chairman of the unit on the Executive Committee of the Department. Officers so chosen shall be selected from institutions holding constituent membership. They shall assume their duties at the meeting of the Executive Committee immediately following their election.

Section 5. The names of officers so chosen shall be certified by the Chairman of the Unit to the Secretary of the Department within two weeks.

Section 6. Each regional unit shall provide for such additional officers and for such committees as it may deem necessary.

Section 7. Each regional unit shall elect its own officers and shall regulate its own affairs. There shall, however, be nothing in its regulations inconsistent with these by-laws.

ARTICLE IX—RIGHT TO VOTE

Degree-granting institutions holding constituent membership shall have one vote each, and junior colleges holding constituent membership shall have one-half vote each, to be cast by the President of the institution or his official representative.

ARTICLE X—AMENDMENTS

These by-laws may be amended at any annual meeting of the Department by a majority vote of the institutions present and voting, provided that notice of the proposed amendment has been sent to the member institutions at least one month in advance of the meeting. An amendment not thus proposed in advance may be adopted by a two-thirds vote of the members present and voting.

REPORT OF THE COMMITTEE ON THE GRADUATE RECORD EXAMINATION IN SCHOLASTIC PHILOSOPHY

Since the last report of the Committee in March, 1948, considerable progress has been made. In the summer and early fall of 1948 the construction of tests in the various subject-matter fields of philosophy was completed. Critical evaluation and revision of these preliminary tests was next undertaken.

After meeting with officials of the Graduate Record Office in New York in November, 1948, the Chairman returned to St. Louis and reported to the other committee members that the Graduate Record officials were impressed by the work already completed and desired that the test be put in its final form as quickly as possible. This was done.

In March of this year the Committee met in St. Louis with Dr. G. V. Lannholm, Assistant Director of the Graduate Record Examination, and discussed procedures for the publication and standardization of the examination. This month an experimental edition of the examination is being printed by the Graduate Record Office and in May it will be administered in a trial testing program to approximately two thousand seniors in fifteen Catholic colleges and universities.

Since they do not feel qualified to handle criticisms relating to future revision of the examination, the Directors of the Graduate Record Office expressed the desire that this committee remain active. With this consideration in mind I would like to suggest to the Association that this committee be allowed to continue for at least one more year.

SISTER RITA MARIE, C.S.J.
REV. ROBERT J. HENLE, S.J.
REV. LEO WARD, C.S.C.
VERY REV. PAUL C. REINERT, S.J., *Chairman*

REPORT OF THE COMMITTEE ON GRADUATE STUDY

The panel discussion sponsored by the Committee on Graduate Study of the Department this year was, at least from the point of view of the Committee, the most successful meeting we have ever had. It was a first step in bringing the university and college members of the Department closer together and it is hoped that the integration of the respective work of the colleges and universities in Catholic education will be progressively furthered in the future.

Our cooperation is centered on those students who on graduation from college go on to advanced study in our graduate schools. Of these students, we must give special attention to those who are outstanding and who give most promise of becoming great Catholic scholars serving in a genuine intellectual apostolate.

The subject of this year's panel discussion, therefore, was the question: What are our colleges doing to encourage outstanding students to go on to graduate work and how can our graduate schools cooperate with them in securing such students for careers of scholarship.

Valuable information, suggestions and recommendations came out of this discussion and I want to bring one of these to the attention of the Executive Committee of the Department for appropriate action. It is a recommendation made by Father Vincent Flynn, President of St. Thomas College. Father Flynn felt that his college might well offer one or more partial fellowships to the outstanding student in one or more departments—Philosophy, History, English, Social Science. Each fellowship might be $500 a year for three years. He felt that this could well be done by other colleges—their contribution to the financial burden of training Catholic scholars. He therefore recommended that a committee of presidents and deans of colleges be appointed to study this matter and report back a year hence. An alternative suggestion was made, namely, that instead of fellowships, the colleges might make loans to limited numbers of outstanding students, with or without the provision that such students return to their faculties for stipulated periods on the completion of their graduate study.

I now respectfully request that the Executive Committee set up a college committee on financial aid to seniors selected for graduate study, the duties of which shall be to study all the possibilities in this matter.

It is hoped that this report may serve as a basis of discussion in a joint meeting of college administrators and deans of graduate schools at the annual meeting in 1950.

PHILIP S. MOORE, C.S.C.,
Secretary

REPORT OF THE COMMITTEE ON INSURANCE AND ANNUITIES

Your Committee began its work some years ago by checking the number of Catholic colleges and universities which had systems for the retirement and/or insurance of their lay faculties. It then passed on to the task of urging member institutions to consider the establishment of plans if they were not already existing. At the annual meeting of the National Catholic Educational Association in Boston we urged that plans already in operation be reconsidered in the light of the changed value of the dollar, and that institutions which were planning to establish retirement plans give this economic factor serious thought.

This same idea is the keynote of our report for 1949. It is plain that a sum which was adequate for retirement in 1940, or even 1945, is not adequate in 1949. Another point, too, that needs reconsideration is the actual retirement age, whether this be compulsory or voluntary. War time emergencies proved that many professors, old enough to retire, still had some years of service. War emergencies also saw retired professors doing very capable work in industry, or accepting new contracts in other institutions.

These are not Catholic college and university problems alone, but they affect every institution of higher learning throughout the country. In response to this unrest, the Association of American Colleges, through its Committee on Insurance and Annuities, arranged a joint meeting with a similar committee from the Association of American University Professors. The two committees met in Washington on March 27, 1949, and plan another meeting in the fall. Out of their thinking and discussion it is hoped that a statement on this matter will be presented at the next meeting of the Association of American Colleges to be held in January, 1950. It is further hoped that this statement will follow the same format as the AAC statement of 1940 regarding tenure, and later on, the statement regarding academic freedom. In other words, it is hoped that the statement will be general enough to be acceptable by all, yet specific enough to serve as a practical guide.

In preparation for the joint meeting, three questionnaires were formulated and distributed, one by the Association of American Colleges and sent to all member institutions; the second by the Association of American University Professors and mailed to its membership in ninety-three institutions; and the third sent to 1,824 annuitants of the Teachers Insurance and Annuities Association. Over two hundred answered the AAC questionnaire, an almost perfect reply was received by the AAUP, and over a thousand filled out the form for the TIAA.

It is patently impossible to summarize all three reports. It is even impossible to summarize any one report in the time and space allotted your Committee's report. It is thought best, therefore, to limit ourselves to some very few questions that were asked by the Association of American Colleges and to the answers given.

Question No. 8 reads as follows: "At what age at your institution is requirement compulsory?_____ At what age optional?_____" Here is a summary of provisions reported:

RETIREMENT COMPULSORY AT AGE	*BUT OPTIONAL AT AGE*	*PERCENT OF TOTAL*
70	65	34
68	65	10
70	60	5
70	—	5
65	—	26
	65	7
Others		13
		100

Considering compulsory retirement alone, the proportions were:

COMPULSORY RETIREMENT AGE	*PERCENT OF TOTAL*
70	46
68	12
67	1+
66	1+
65	28
None	12—
	100

Question No. 10 reads as follows: "Do you consider prospective retirement benefits reasonably adequate under your present plan?_____ Please comment." Most "Yes" answers were without comment; the score was *Yes* 54%; *No* 46%. The negatives were often accompanied by comments, among which were: "Too low for present living costs," "No provision for spouse," "Older members could not accumulate much," "5% matched is not enough," "Entirely inadequate," "No, but all we can afford." Of course these statements cannot properly be appraised without knowing something about the benefits of the plans in question but they indicate a conviction that adjustments are in order.

Question No. 16 reads as follows: "Do you favor joint contributions to a retirement plan?_____ Should contributions by college and staff members be equal or otherwise?_____" Almost all favored joint contributions. As to the division of contributions between institution and participant, a very large majority favor equal contributions; five institutions favor two-thirds from the institution and one-third from the participant; one would reverse this, while several merely suggest more from the institution than from the participant.

Question No. 24 has to do with the continuation of group or collective life insurance after retirement and how the cost should be borne if the insurance is continued. Of the clear-cut replies, 31% favored continuation of the full amount of coverage, 32% favored continuation of partial coverage, and 37% would discontinue coverage upon retirement.

The final question sought the views of college officers regarding extension of federal social security to cover employment at their institutions. The vote was 82% for the extension of old age and survivors insurance and 50% for the extension of the provisions for unemployment insurance. Some opposed old age and survivors insurance on the grounds that the plans they have are better and that government should not intrude on pension plans of

educational institutions. Some favored it on the ground that the employees of educational institutions are helping indirectly to pay social security through their purchases but are failing to receive benefits for themselves.

Your Committee hopes that these few excerpts from this one report will be helpful in your thinking. Times change and, with them, economic values fluctuate, while basic human needs remain the same. It is the duty of the colleges and universities—the Almae Matres—ever to seek and to find an equation between the two.

Respectfully submitted,

SISTER ST. GERALDINE
JOHN B. MORRIS, S.J.
FIDELIS O'ROURKE, O.F.M.
FRANCIS L MEADE, C.M., *Chairman*

REPORT OF THE COMMITTEE ON INTER-AMERICAN AFFAIRS

Following a program with an overflow attendance at which a lively discussion on the best ways of promoting true Catholic inter-Americanism was participated in by some individuals from Latin America as well as from the United States, the Committee met for a short session.

It was agreed that such a program should be conducted every year as a sectional meeting.

On the announcement by Father Cunningham that he was submitting his resignation as Chairman of the Committee, it was suggested that the Rev. Gustave Weigel, S.J., Professor of Ecclesiology at Woodstock College, Woodstock, Md., should be named Chairman of the Committee.

Father Weigel agreed to serve in this capacity.

Respectfully submitted,

W. F. CUNNINGHAM, C.S.C., *Chairman*

REPORT OF THE COMMITTEE ON MEMBERSHIP

The Committee on Membership recommends:

1. That Marian College, Fond du Lac, Wis., a constituent member approved as a junior college, be approved as a constituent member senior college; and

2. That Annhurst College, South Woodstock, Conn., having submitted the report requested, be approved for unqualified constituent membership as a senior college.

Respectfully submitted,

JAMES F. WHELAN, S.J., *Secretary*

ADDRESS

RELATIONSHIPS OF GOVERNMENT, RELIGION AND EDUCATION

REV. ALLAN P. FARRELL, S.J., UNIVERSITY OF DETROIT
DETROIT, MICH.

The theme of our convention this year, which is the theme also of this paper, introduces what is probably the most momentous national issue of our generation. I think there is no doubt that as this issue is settled, so likewise will be settled the future status and life-expectancy of private and especially church-related educational and other social and charitable institutions in the United States. Indeed, its settlement will to a large extent determine the ultimate direction and shape of American democracy.

If these assertions have any validity—and they are the conclusions of a considerable number of competent students of national affairs—then the issue of the relationships of government, religion and education is mandatory on our wisest thought, judgment and action.

These relationships have not only several dimensions but multiple complexities. There is, for instance, the constitutional question, respecting the genuine interpretation of the First and Fourteenth Amendments to the Constitution. Secondly, there is a problem in the practical order, affecting the status and survival of independent schools, colleges and universities. And last, there is the question whether democracy or statism will eventually prevail in the nation. I should add, what is obvious enough, that these three phases of the relationships of government, religion and education are intimately interrelated. The constitutional question indubitably affects the relation of government to education, and both the constitutional question and the relation of government to education will have a great deal to do with what our democratic freedoms will come to mean in the next twenty-five years.

In saying this I am aware of what Professor J. M. O'Neill contends in his recent book, *Religion and Education Under the Constitution* (Harper and Brothers, 1949), that the constitutional question *should* have no bearing on the *financial* relation of government to education; for "the First Amendment has nothing whatever to do with any theory of public financing or the propriety or impropriety of using public funds for any purpose whatever" (pp. 10-11). And yet in the practical order of politics—in the Congress of the United States and in State legislatures—Justice Rutledge's amazingly unhistorical remark that the First Amendment prohibits the use of public funds in aid of "religion in any guise, form or degree," is liable to take precedence most of the time over the real meaning of the Constitution.

It is true, of course, in Mr. Charles Warren's famous epigram, that "however the [Supreme] Court may interpret the Constitution, it is still the Constitution which is the law and not the decision of the Court" (*The Supreme Court in United States History*, III, 470). The fact, however, is that the *decision* of the Court—say in the New Jersey bus transportation case and the Champaign, Ill., released-time case—rather than the Constitution itself will be cited time after time as a sufficient and conclusive *constitutional* argument by those, like the National Education Association, Protestants and Other Americans United for Separation of Church and State, the *Christian Century*

clientele, and millions of Baptists and Methodists who want the Constitution to decree the absolute separation of church and state, or who harbor a horrible fear of the Catholic Church and its educational establishments. Therefore it is the decision of the Court that will be invoked in every debate over state or federal aid, whether that aid be direct or indirect, whether it be intended for non-public schools as such or for the essential health and welfare needs of the children attending these schools. It is the decision of the Court that will be invoked to keep public schools from cooperating in providing released-time religious instruction for public school children. In fine, every effort will be made to interpret the decision of the Court as rendering null and void any relationship between government and religion, and between government and education, unless the education be both public and completely secular.

The Court, as you will recall, settled the constitutional issue to its own satisfaction by saying that the First and Fourteenth Amendments mean, in the words of Mr. Justice Black, that "neither a State nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another." In the New Jersey school-bus decision Mr. Justice Rutledge wrote a lengthy excursus on the historical background of the First Amendment. Both Father Wilfrid Parsons, S.J., in his book, *The First Freedom* (Declan X. McMullen, 1948), and Professor J. M. O'Neill is his more recent book, cited above, have not only demolished Judge Rutledge's historical Castle in Spain but have shown as conclusively as sound scholarship can show that the First Amendment meant to its authors and advocates just what it says, "no establishment," *not* "no support" of religion, and that neither Jefferson nor Madison nor the history of congressional legislation nor the history of our constitutional law gives the least support to the present Supreme Court's interpretation of the First Amendment.

Such painstaking, objective studies as Father Parsons' and Professor O'Neill's will undoubtedly contribute to a clearer understanding of the constitutional phase of the relations of government, religion and education. Perhaps even more influential (because written by a noted non-Catholic constitutional historian) has been the able analysis of the Court's decision in the McCollum released-time case which Professor Edwin S. Corwin contributed to the December, 1948, issue of *Thought*. Professor Corwin's article has been issued separately and given wide and effective distribution. The spring 1949 number of Duke University's law journal, which was dedicated entirely to the relations of church and state, carried articles by three competent Catholic spokesmen: Dean Manion of Notre Dame's law school, Father John Courtney Murray, S.J., and Charles Fahy, former Solicitor-General of the United States. A further service could be rendered by our Catholic law journals if they would put their best talent to work on the Supreme Court decisions in the New Jersey and Champaign cases. Their analysis of these decisions might challenge and eventually clarify the confused thinking apparent in most law journals connected with secular universities.

It is extremely doubtful, however, that these well-directed attacks on the private judicial preferences of the Justices of the Supreme Court will change their minds and lead them to reverse their interpretation of the First Amendment. Professor O'Neill thinks otherwise. He calls attention to the technique that has worked in the past in a number of important Court reversals of position—the technique of public criticism and protest, the pressure of public opinion. I do not say there is no ground for hope that exposure and protest will move the Supreme Court to put the First Amendment back

into the Constitution. What weakens my confidence in the effectiveness of this technique is its implication that the Justices somehow unwittingly misinterpreted the First Amendment. I do not think they are primarily interested in what the First Amendment and its "no establishment" clause meant to Jefferson and Madison, nor are they concerned about the interpretation that has been put on it in our congressional and constitutional history. The two attorneys for the Champaign, Ill., Board of Education presented the Justices with a brilliant and thorough historical exposition of the "no establishment" clause. But Mr. Justice Black, speaking for himself and seven other Justices, dismissed it with the remark that after giving full consideration to the arguments presented they were unable to accept them.

The fact is that the Justices believe that the First Amendment has *evolved* to mean what they say it means. Clearly its evolution cannot be traced in Supreme Court decisions, since the first time the Court passed on the "no establishment" clause was in the New Jersey school-bus decision in March of 1947. What apparently has convinced the Justices that the First Amendment has evolved is the trend of judicial and popular opinion toward statist and secularist ideas in education. Mr. Justice Frankfurter, in his supporting opinion in the McCollum case, stated:

> The evolution of Colonial education . . . into the public school system of today is the story of changing conceptions regarding the American democratic society, of the functions of State-maintained education in such a society and of the role therein of the free exercise of religion by the people. The modern public school derived from a philosophy of freedom reflected in the First Amendment.

Further evidence is at hand to show that the Justices regard the evolution of the meaning of constitutional principles as both defensible and necessary. For example, Mr. Justice Douglas stated in his recent Cardozo Lecture before the New York City Bar Association:

> The lawyer himself shares the yearning for security that is common to all people everywhere. . . . This search for a static security—in the law or elsewhere—is misguided. The fact is that security can only be achieved through constant change, through discarding old ideas that have outlived their usefulness and adapting others to current facts. . . . Social forces, like armies, can sweep around a fixed position and make it untenable. A position that can be shifted to meet such forces, and at least partly absorb them, alone gives hope of security.

And again, in the same lecture:

> A judge looking at a constitutional decision may have compulsions to revere past history and accept what was once written. But he remembers above all else that it is the Constitution which he swore to support and defend, not the gloss which his predecessors may have put on it. So he comes to formulate his own views, rejecting some earlier ones as false and embracing others. He cannot do otherwise unless he lets men long dead and unaware of the problems of the age in which he lives do his thinking for him.

These excerpts were printed in the *New York Times* for April 19, 1949, in Arthur Crock's column. He set them off with the exceedingly appropriate caption: "A Guide to Supreme Court Decisions."

Thus impressive evidence points to the fact that we are getting, and will continue to get, from our Supreme Court Justices what someone has aptly termed "sociological jurisprudence," which, interpreted, means Supreme Court decisions based on observable social trends. Since this seems to be the fact, what are we to do about it? As I remarked before, I would be far from discouraging Professor O'Neill's suggested strategy of attempting to bring the

Justices back to *constitutional* jurisprudence. And yet I think we must do other things as well. We must, for instance, assume a much more influential part in guiding and directing the social trends which obviously affect the thinking and judgment of the Supreme Court. Reduced to practical terms, this calls for the projection of our independent and church-related schools into the consciousness of the local communities all over the country. We must project them both by *persuasion*, upon the proper occasion, and by *action*, through a carefully planned and expertly executed program of public service and public relations. We simply cannot afford to live in exclusion on the outskirts of the local community.

For a long time private and church-related schools and colleges have contributed many kinds of public services to American communities. What they have not carried out effectively enough is a plan for calling attention to these services. Perhaps a necessary starting point would be to identify each of their public services with a label: "Given as a public service by _____ school, a private, non-tax-supported institution." But further, there is evident need for someone to spell out a diversified and inclusive public relations program which would put chief emphasis on the services which private schools can render as a unique contribution to the public welfare. There has been much talk but too little definite and concerted action about "selling" private education to the American public.

There is also a job of persuasion to do. Private enterprise is a magic phrase in American life. Private educational enterprise should be seen as an essential base and bulwark of private enterprise in business and every other phase of American life. We need to sit down with leaders in industry, commerce, etc., and discuss frankly and fully with them what the role of private education is in a democratic school system. Can there be a democratic school system if the public school holds a monopoly? Has not educational freedom a very close connection with the good estate and survival of private education? Can private schools continue to exist if the States and Federal Government spread financial banquets for public education only and let the private schools starve? It is a nice-sounding slogan, "Separation of Church and State"; but when it is invoked to weaken and eventually destroy private educational enterprise, it becomes a slogan that is dangerous for American democracy. When parents no longer have a *choice* of schools, a choice between a strong public school and an equally strong private school, they will have lost their freedom in education. Will their other freedoms last long after that?

I think our American leaders can be shown that the continuance and development of both public and private schools *in* freedom and *for* freedom, according to their distinctive objectives, are necessary for the survival of our American way of life. Most of our leaders take for granted the continued good estate of private education. They are not aware of the threat to their continuance concealed in the thinking of the NEA, Protestants and Other Americans United and a very large number of our elected representatives in Congress. If this threat can be localized and demonstrated, they will take action. What action? What must the States and the Federal Government do to keep private education healthy? An appropriate answer was given in relation to the current Thomas Bill. Amend it to include in the same bill (not in a separate bill) at least health and welfare benefits to *all* children in whatever type of school. Refute the sophism of Senator Taft that since the States discriminate against children in non-public institutions, the Federal Government must do likewise. States' rights have limits, and one

clear limit is the assumed right of the States to administer federal funds in an unfair and discriminatory manner.

In summary, I have attempted to indicate that this topic of the relationships of government, religion and education is of the highest moment. It involves the sociological interpretation of the First and Fourteenth Amendments by the Supreme Court. It makes mandatory our most influential intervention in community thinking, so as to guide and correct its trend toward setting up the monopoly of one kind of education in this country. The case for private educational enterprise is far from hopeless. But its hope lies in its defenders knowing what the situation is and what the means are for correcting it. Unawareness, apathy, inactivity on the part of leaders in private education must be overcome, or the cause is indeed lost.

SECTIONAL MEETINGS AND PANEL DISCUSSIONS

COMMITTEE ON GRADUATE STUDY

REV. PHILIP S. MOORE, C.S.C., Ph.D., UNIVERSITY OF NOTRE DAME
NOTRE DAME, IND.

The panel discussion, sponsored by the Committee on Graduate Study of the College and University Department, under the chairmanship of Rev. Philip S. Moore, C.S.C., Ph.D., dealt with the question: What are our colleges doing to encourage outstanding students to go on to graduate work, and how can our graduate schools cooperate with them in securing such students for careers in scholarship? Participating formally on the panel were Rev. Vincent C. Dore, Dean of Providence College, Providence, R. I., Very Rev. Vincent J. Flynn, President of St. Thomas College, St. Paul, Minn., and Brother Bonaventure Thomas, F.S.C., President of Manhattan College, New York City. Rev. Edward Drummond, S.J., served as summarizer.

In opening the discussion, the chairman stressed the need for Catholic scholars or intellectuals in every field of learning and the joint responsibility of our colleges and universities in searching out, encouraging and assisting our most promising students to go on to careers of scholarship. In such students rest our hopes for pre-eminent Catholic scholars of the future who alone can serve effectively in the intellectual apostolate.

Father Flynn opened the discussion. Our colleges have not entirely neglected their responsibility in discovering and encouraging their best students to go on for graduate work, but much more can be done. Especially can our faculties and administrations be made more conscious of this responsibility, and he proposed that at least one faculty meeting a year should be devoted to this subject. In regard to financial assistance to such students, colleges have done little or nothing. He, therefore, formally moved that the chairman ask the Executive Committee of the Department to appoint a committee of college administrators to investigate the possibilities of financial assistance from the colleges to outstanding students in philosophy, English, history, and the social sciences, to enable them to pursue graduate work. (This motion was seconded and the chairman presented it to the Executive Committee of the Department at its meeting at the close of the convention. The Executive Committee voted unanimously to appoint such committee.) Father Flynn suggested that colleges might award one or more partial fellowships to senior students—possibly annual fellowships of five hundred dollars, renewable for three or four years on condition of continuing high quality work.

Brother Thomas continued the formal discussion. He outlined what his college is doing in the selecting and guiding of prospective medical students. A Pre-Medical Advisory Committee is charged with the responsibility. (While this work with pre-medical students is laudatory, the scope of the activity is narrowly limited to a professional field. A committee with broad scope might be feasible in our colleges and efficiently accomplish the aims in view.)

Father Dore concluded the formal discussion. He emphasized the need for cooperation between colleges and universities and suggested a number of ways in which the universities could help the colleges. Chief among these ways was the supplying of information to the colleges on the fields in which

Catholic universities are offering graduate programs, on fellowships and other financial assistance, on admission requirements, etc. Closer contacts should be established through meetings of deans of graduate schools and colleges and visits to the colleges by representatives of graduate schools. Father Dore made the important recommendation that colleges should adopt as one of their objectives the discovery of their best students and their encouragement to go on to careers in scholarship.

Among the points brought out in the general discussion were the following:

The possibility of colleges making loans to senior students as alternative to fellowships was suggested for consideration by the committee to be appointed to study the problem of financial help to students.—Interest alumni and lay friends of the colleges to establish graduate fellowships.—Investigate trust funds deposited in many banks and available for educational purposes.—Investigate Illinois plan for financial assistance to medical students.

The Committee on Graduate Study is preparing a comprehensive syllabus of the fields in which doctoral and master's programs are being offered in the principal Catholic graduate schools. This syllabus should be ready for wide distribution to the colleges within the year. This syllabus will merely present succinctly what is contained in the catalogues of the graduate schools. But much information on requirements, fellowships, etc., cannot be put into a joint publication. College deans should therefore make sure that they are on the catalogue mailing lists of the graduate schools.

Students of doubtful ability should not be encouraged to go on to graduate school. Such students should not be unqualifiedly recommended by those in the colleges.

Fear that emphasis on graduate study and research was adversely affecting undergraduate teaching was expressed. This should not be so, but quite the opposite. At any rate to limit our horizons to undergraduate teaching in all our institutions of higher learning would be to fail notably in the educational responsibility with which we are inevitably charged. Graduate schools should not be multiplied but we need a few *real* universities.

Coordination of graduate work among Catholic universities and the avoidance of unnecessary duplication, harmful competition, etc., were proposed. The Committee on Graduate Study is giving serious attention to these problems and making some progress, though very serious difficulties are involved.

STUDENT GOVERNMENT IN THE CATHOLIC COLLEGE

INTRODUCTORY REMARKS

SISTER MARY CAMILLUS, R.S.M., ST. FRANCIS XAVIER COLLEGE FOR WOMEN, CHICAGO, ILL.

Not every number on the program of the forty-sixth annual meeting of the National Catholic Educational Association owes its placement to an expressed wish of the Secretary General. But Monsignor Hochwalt, after urging the regional units to give students and faculty members an opportunity to discuss their common problems in some sort of forum, asked that the College and University Department bring together a group of young people who could air their hopes and aspirations for representation in some of the college administrative and faculty deliberations. In a certain sense this fits in with the larger theme of this Philadelphia convention, "Relationships of Government, Religion, and Education," but our widely traveled Secretary General was probably inspired by the dynamic possibilities of our young college students when their activities are properly directed in the field of Catholic Action. At any rate this is, to my knowledge, the second time that students have been invited to discuss their collegiate problems at a general assembly of the National Catholic Educational Association.

No academic approach to the theme of "Student Government in the Catholic College" is in order. We want you of the audience and those who sit at this side of the table to get acquainted with one another, to be friendly enough to recognize common problems, and to ask questions. The answers may not be entirely satisfactory, but we hope they may lead to constructive thinking.

Since the types of colleges are many, and vary even in the different parts of our vast country we have planned an excursion into men's campus colleges, women's campus colleges, and to institutions that serve large urban areas. As we make our way about these strongholds of Catholic collegiate education, we marvel at the remarkable opportunities for civic education that this generation of college students have had. Some of the new and vital phases of instruction and of collegiate practice commonly accepted today were virtually unknown when the present generation of adult citizens were in college. Should women go to college was a debated question fifty years ago. Colleges were "little principalities" with administration, faculty and student body functioning in one organization in a rather mechanical fashion.

Cooperation of the three essential units of a college was rarely based on independent thinking. Without pomp or ceremony directions came from the top down, and faculty councils were of slow growth. The isolation that a student group of today wants to eliminate was the isolation of the faculty group of yesterday.

Some colleges are still waiting for the organization of a faculty council. No wonder that they view with some concern the desire of a student body for organization. Yet a college is a cooperative project. Administrators need to develop some independent thinking on the part of faculty and student body. They should not be "harried, harrassed and harangued into surrendering the citadel of authority to campus control"; students, as a matter of fact, do not want control of the campus. They would appreciate recognition of their

dignity as young men and young women for they sincerely wish to realize the objectives of the Catholic college, and to be staunch supporters of these objectives in their post-collegiate life. Are not the basic processes of representative government embodied in college activities—elections, holding office, responsibility to constituency, the elementary principles of legislation and of law enforcement? We must not, therefore, ignore nor neglect the contribution that college students are making in discovering and channeling leadership in a community. Indiana's legislature has a representative who is a co-ed junior of DePauw University. I have heard Dean Kammer tell of a De Paul University student who asked some "extra cuts" from classes to conduct his campaign for a seat in the city council.

That Catholic colleges and universities are taking student government seriously may be assumed from what our panelers have to say.

STUDENT GOVERNMENT: WHY?

SISTER HILDEGARDE MARIE, S.C., COLLEGE OF ST. ELIZABETH
CONVENT STATION, N. J.

Let me hasten, first of all, to reassure any of this audience who fear that this talk is to consist of a justification of the existence of student government. That would be laboring the obvious. Some form of student government is an existing fact, a working institution, in most, if not all, of our Catholic colleges. At the College of St. Elizabeth, for example, cooperative student government has been in force for the past twenty-four years, and many colleges have had a similar experience. Assuming the intelligence and conscientiousness of Catholic college administrators, one reasonably concludes that student participation in college government must possess some intrinsic value.

However, in dealing with any institution, it is wise from time to time to re-examine its aims and purposes and in the light of these to evaluate its functional structure, its methods of procedure, and its accomplishments. It would seem that at the present time it is especially necessary to conduct such an inquiry relative to student government. The last few years have witnessed great activity in the student movement. The student community is becoming increasingly conscious of itself and increasingly articulate. Associations such as the National Federation of Catholic College Students and the National Student Association, which affiliate the entire student body of a college through its recognized student government, have given added impetus to the development of student governing bodies. Through the medium of these two national organizations individual institutions have become more widely informed on types of organization and problems of student government on other college campuses. The commission meetings, surveys, model constitution, and bibliography provided by the NFCCS National Commission on Student Government, the surveys, forums, and publications of the NSA, and the more numerous contacts among student leaders of colleges holding membership in the two organizations have stimulated much thinking, much questioning, and much activity.

The best publication on college student government, a publication which supersedes all previous treatments of the subject, is the booklet published by the NSA and written by one of today's speakers, Mr. Ralph Dungan, in conjunction with Mr. Gordon Klopf, Administrative Fellow in the Office of Student Personnel Services of the University of Wisconsin and Acting Chairman of the Advisory Council of the NSA.[1] This booklet emphasizes the sound principles (1) that student government is based on authority delegated by the administration to the student body, and (2) that student government is part of the learning process and should relate effectively to the rest of the curriculum. It also emphasizes the historic fact that student government in America arose as the application of a democratic ideal to education, with training in citizenship as its aim, and it declares further that the long range purpose of student government is to provide students with a practical education in democratic self-government.

There is not an educator here present who would not agree that the function of student government is an educational one. It follows, therefore, that stu-

[1]Ralph A Dungan and Gordon Klopf, *Student Leadership and Government in Higher Education*, Madison, United States National Student Association, 1948.

dent government in the Catholic college is to be evaluated in terms of the Catholic philosophy of education. Pope Pius XI stated very simply and clearly the objective of Catholic education:

> The proper and immediate end of Christian education is to coöperate with divine grace in forming the true and perfect Christian. . . .
>
> Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character. . . .
>
> The true Christian does not renounce the activities of this life, he does not stunt his natural faculties, but he develops and perfects them by coördinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.[2]

When we, as Catholic educators, agree with our non-Catholic colleagues in the educational world that student government is a means toward a fuller realization of democracy in American life, a means of preparing for responsible citizenship in a democracy, we do not, with some of them, bow down as it were in worship before the egalitarian democratic state. Rather do we recognize that our American democracy, the outgrowth of the application of Christian principles to political life, is of pre-eminent value because it respects and safeguards the dignity and rights of the individual human person. We are aware of the fact that in a democratic state each citizen has great personal responsibility in exercising his right of suffrage, in choosing worthy public officials, in evaluating issues in the light of the laws of God and the principles of the Gospel, in bringing an informed public opinion to bear upon government officials, in manifesting respect for authority and for law. Thus we realize how important it is for us to educate our students for intelligent, responsible citizenship.

However, we know that our Catholic people have still greater responsibilities to the social order. We realize that in view of the power given them by Baptism and Confirmation they have the responsibility of participating in the social apostolate, in the re-Christianization of individuals and of social institutions, in the restoring of all things in Christ. To this the Sacraments of Baptism and Confirmation have ordained them; to this they have been called by the voice of the Vicar of Christ. And it is especially to the graduates of our colleges and universities that our Holy Father looks for the fully formed lay apostle.

It would be an illusion for us to think that our schools can produce the civic responsibility and apostolic leadership so much desired unless we provide for exercise of such responsibility and leadership in the educational program.

A truth we are in danger of forgetting is the very important fact that apart from God's direct action upon a human being all education is self-education; that God and the educand are the two primary agencies in education; all others are secondary. In a book written about a decade ago Father Kane, S.J., most lucidly developed this principle. I am here briefly summarizing his masterly treatment. He emphasized that the educand, in his own education, has priority of right as an educator; all other external educaters can only serve him as assistants. Secondary agencies of education are time-savers and labor-savers; they offer short-cuts to experience; they can and must at times exert pressure to get the educand to use his rights and fulfill his duties in his education of

[2] *Encyclical on Christian Education.* New York, Paulist Press, pp. 35-36.

himself—but they must neither destroy nor supersede his prior right. The wise educator keeps ever in mind that he is a secondary agent in education. There is always the danger, however, that teachers and counsellors will magnify their position, that through laziness they will take short-cuts to results and will give commands, offer conclusions, and make decisions rather than take the trouble to educate. On the contrary, in true education the function of the educator should gradually diminish as the power of the educand increases.[2]

In addition to the inclination, found in all human beings, to take the easiest road to results, there is, I think, another factor which contributes to the tendency of some teachers and counsellors to make decisions, to offer conclusions, and, in general, to take too prominent a part in student activities. We are influenced by an impatience with imperfection, an unwillingness to permit a project with which we are associated as adviser to be wanting in effectiveness or to fail. And yet we priests, brothers, and sisters do an injustice to our students if we step in, time after time, to make successful a student project that would otherwise have had a less favorable issue. This is a delicate question, I know, and at times it is difficult to determine what is the best procedure. If we are honest with ourselves, however, we must admit, as we look back over our own lives, that often we have learned more from our failures than from our successes, and we should not deprive our students of the same valuable experience. We must bear in mind that our primary job is not to attain success in certain projects and activities but rather to educate the students engaged in those activities.

College years are for most students the last years of formal education. We send our students forth on graduation day presumably as the formed products of the Catholic education. Commencement orators detail in vivid terms the problems of the world they are entering upon; they call upon the graduates as the hope of America, as the hope of the Church, to help right a world brought to chaos by the folly of their elders. Surely in the years just preceding that departure from institutions of higher learning these young men and women have been capable of exercising and should have exercised considerable responsibility in self-government, group leadership, and apostolic action.

It is in the light of such truths as these, it seems to me, that we should face the problems connected with student government. I should like to indicate some that I think especially important.

1. Are some college administrators too loath to grant clearly defined areas of real responsibility and authority to student governing bodies? Do they in the name of respect for authority forget their own role as external, secondary agents in education? Here, it seems to me, should be treated such questions as the extent of power students should have in disciplinary matters, control of student activities funds, honor systems, and faculty-student relations.
2. Are students sufficiently conscious of the responsibilities inextricably interwoven with the exercise of rights in government? What more effective means can be employed to produce this awareness?
3. Does the student apathy complained of by student councils on many campuses stem from lack of student interest in a student government having no real authority, from an imperfect student government structure, from

[2]Rev. W. Kane, S.J., *Some Principles of Education*. Chicago, Loyola University Press, 1938, Chapter IV.

inefficiency of student government leadership, or from ignorance of the basic principles of student rights and responsibilities?

4. Does the student council by its size and mode of representation afford democratic representation of opinion and challenge its members to acquire the tools of parliamentary debate and group leadership so useful for the public-minded, alert citizen and the zealous apostle?
5. Does the student government structure provide adequately for an integration of campus activities with the programs of the two national organizations? More specifically, is it an effective liaison between the NFCCS and campus organizations so that these latter may be drawn through the NFCCS into regional and national programs that will offer a field for the exercise of apostolic zeal and provide a laboratory for the testing of the qualities of leadership?
6. Is the program of the NSA too ambitious? Would the implementing of it require an expenditure of time and energy out of proportion to the demands of other factors in the educational program?
7. To what extent should Catholic colleges for women permit or encourage students to participate in NSA sponsored student tours, summer study sessions, and work camps? Are the moral hazards here too great?

I know that some of these topics will be touched upon by other speakers at this session. However, the value of such a meeting as this lies especially in full and open participation in discussion by members of the audience. Speaking for myself, I can say that I sincerely hope to leave this meeting satisfied that I have obtained a cross-section representation of opinions held by educators of this country concerning these controversial topics. Benefiting from the experience of one another, we shall all be better prepared to fulfill our role as agents in producing the alert, well equipped, apostolic Catholic adult of tomorrow.

STUDENT GOVERNMENT—THE STUDENT'S RESPONSIBILITY

MISS VIRGINIA MURPHY, ROSEMONT COLLEGE, ROSEMONT, PA.

If student government is to function properly, it must have the full support and cooperation of each individual student. In order to secure this cooperation, each student must feel personally responsible for the success of the organization. The inculcation of this awareness of responsibility is one of the biggest problems now facing student government leaders and faculty administrators.

To solve the problem it is necessary first of all to see what the students want. In almost every instance the students want freedom. This is the cry of the masses. It has been voiced with such force that academic freedom is a topic which educators and conservative students alike eye warily as they would a time bomb—wondering when it will suddenly explode. But, where these freedom-seeking students err is in not realizing that freedom is accompanied by responsibility. Student government is training for life—no matter what the field. Can we find freedom or rights that do not have corresponding responsibilities and duties?

The students want more freedom in their self-government. Can it be given to them? I believe that it can be to a certain extent, and that in so doing, we shall begin to alleviate the problem of encouraging responsibility. Now, this authority is not to be a limitless thing. Students who are earnest and sincere in their wish to improve student government do not ask for complete freedom and the overthrow of all authority. They realize all too clearly that there must be cooperation with the faculty. The faculty members have assumed their positions because their experience and ability qualify them for the jobs. Students possess neither experience nor fully cultivated abilities. Their greatest assets are their tremendous energy and fresh new ideas. Thus the most successful student government must begin with a combination of forces—a union of faculty and students. Consequently, the freedom I advocate will not result in an overthrow of authority nor will it relegate it to the ranks of an outworn Victorian idea. It will afford an opportunity to student leaders to try out their ideas and learn to accept success or failure, gaining something from both. In so doing the students receive the full benefits not only of a college education but of student government, for their characters are strengthened and developed.

Where can this freedom I propose be given? It can be given to the students by allowing them to control those things which directly concern them: student discipline and student finances. I know that in many of the large secular universities this freedom is not granted for the problem has been discussed extensively at NSA meetings which I have attended. Students at the University of Pennsylvania recently had to undergo a rather painful experience in order to secure student representation on the disciplinary committee. For me to speak on this I must naturally use my own college as the basis for my discussion. This freedom has been given there, and the results have been more than satisfactory. Granted that I am prejudiced, but for our type of college—a small women's campus college—I believe that Rosemont has the perfect student government, and its advantages are not limited to Rosemont. I also feel that certain features could be successfully introduced into other types of colleges as well.

Rosemont students are not even aware that these points mentioned exist as problems on other campuses, as student discipline and student control of the activities fund are taken for granted as being part of a smoothly functioning system. However, if this plan is to be inaugurated on other campuses, the students must be made to realize that the new rights, the freedom granted them by the faculty, also incur corresponding duties. These duties are, first, to recognize the advantages that have been given them, and second, to understand the responsibility they bring with them, accept it, and administer their new freedom to the best of their abilities. This is the most important part of student government—the recognition of responsibility.

The student governing body should be given much freedom in handling the disciplinary matters of the undergraduates. A group of student leaders, such as are found on the Council, are well fitted to judge disciplinary matters. Fully understanding their responsibility to the groups, they consider the problems carefully and impartially, keeping in mind that their authority comes from the faculty and that their decisions must uphold college policy. Entrusted with this authority, they feel the full weight of responsibility and recognize, perhaps for the first time, that the words "student government" are something more than an impressive title. This is a vital point. Too often students feel that the faculty maintains the attitude, "Fine. Glad to see student government on campus. Now we'll tell you just what we want to do." Student government is nothing until the students are sure that the title isn't a misnomer.

In a serious breach of discipline presented by the Student Council, the administration will discuss the matter with the council. The council should understand clearly the faculty's position on the subject and let it guide them. It is most important for them to remember that their authority is not absolute, but consultative, and their successful administration of the student laws depends on cooperation with the college administration. The faculty has original jurisdiction where policy is concerned and the council has the responsibility to enforce judicial decisions and act as an advisory board. If the council does not cooperate, then the faculty assumes the responsible role.

At Rosemont, disciplinary matters are in the hands of the council. The penalties for infringement of student rules, usually a restriction of liberty for a certain length of time, are standardized, but each violation is considered separately, and the penalties can be increased by the seriousness of the situation. Of course, we base our whole plan of government on the honor system which is quite successful. Under this system, the individual student is responsible for her own conduct, and if she should violate a rule she reports herself; no one else checks up on her. Rosemont has a student government, not a police force.

However, I have known an instance when a serious case came before the council that could merit the penalty of expulsion. Both sides of the matter were presented to the council by the faculty member and the student offender. After much discussion, the council decided that there were not sufficient grounds for expulsion and substituted another penalty. The faculty accepted the decision because they had been consulted before it was made, and after hearing the council's reasons for so deciding, were in complete agreement.

As a result of this and many other instances where the student governing body has exercised wise and mature judgment, Rosemont's Student Council is respected by the student body. The undergraduates feel free to voice their complaints to the council members and know there will be some action taken on the matter. When a rule has been violated, the offender knows that she

will be judged by her fellow students, not by the faculty alone. This is real student government.

Another instance where Rosemont's Council has an unusual amount of freedom is in the administration of the student activity fund. Each year, at the meeting held before the opening of the college, the Council plans the budget for student activities. Money is allotted to clubs according to the amounts spent in the previous year, and allowances are increased upon the fulfillment of certain requirements and recommendations of the clubs. The actual allocation of funds is then turned over to the School Treasurer, a student, but the budgeting remains under the supervision of the student government. This increases the Council's feeling of security because it knows that the faculty places trust and responsibility in its hands. This feeling is then communicated to the undergraduate body. As a result, the students feel that the Council is working for them, that they are responsible to it, and more than that, they feel they are a part of it. It is their Student Council. It is evident in little things like school elections. Every student accepts her responsibility to vote and conscientiously does so.

Granting more freedom to the Council does not mean that the College is run by the students. On the contrary, if the government is organized along the lines I have suggested, it places strong emphasis on faculty-student relation. There must be cooperation with the faculty to maintain the ideals of the College for the Council must remember that it is responsible to the faculty and the students. Responsibility is the keynote of the system. This must be emphasized, not the privileges that will result from more freedom. Too many privileges without responsibility and authority become license, not freedom.

Such close harmony and understanding must exist between students and faculty members, through the Council, that each student feels a part of the government. This is the real proof of a government's success—the confidence that the students place in the Council and faculty, knowing they will always receive fair consideration and just decisions. It is my belief that by granting the student government more authority in disciplinary matters and the administration of student funds, but at the same time impressing it with its responsibilities, a student government as successful as Rosemont's can be established on every Catholic campus.

STUDENT-FACULTY RELATIONSHIPS

REV. KEVIN FOX, O.F.M., Ph.D., ST. BONAVENTURE COLLEGE
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I have been selected to discuss briefly the general topic of faculty-student relationship. I think I may safely say that all Catholic educators and students will agree to the principle that the relationship between faculty and student body should be in general one of harmonious cooperation on the part of both in order to achieve the purpose of Catholic education. This purpose stated frequently by the Holy Father is, in brief, the education of the whole man morally, mentally and physically.

However, there are specific phases of this general relationship which often involve problems not easy of solution. One such phase which is receiving a great deal of consideration these days is that relationship between faculty and students which is necessary for so-called leadership training. While this particular phase is of current interest, it is not really something new. The faculty and students of Catholic colleges have long since recognized their obligation to produce genuine leaders. This is true to the extent that we find organizations designed to meet this obligation existing in most Catholic colleges. They have been variously named "Student Councils," "Student Senates," etc. We usually find that they are organized to meet the peculiar requirements of the individual college and student body. Their effectiveness has depended and will continue to depend on two factors—the administration representing the faculty, and the representatives of the students. From our experience in the past, we should be able to formulate some statements of principle which look toward an increase in efficiency of any such organization.

First of all, the faculty of each college acting through the administration must encourage the students to develop some means of student government where it does not already exist. From the various circumstances found among the Catholic colleges, it would be impossible to have a set form. It would seem that the organizational form should be determined by those who know most intimately the problems of the school, viz., the students and the faculty. Perhaps the ideal procedure would be for the students to plan a workable system for the respective institution. This should be drawn up in the form of a constitution and presented to the administration. After difficulties have been ironed out, it should be approved, ratified and most important of all, adhered to by both parties. The ultimate goal of all must be the welfare of all the students and of the school. This goal must be kept in mind by the faculty and by the students.

Whatever the form adopted, there will be some kind of student representation—call it student senate or council or what you will. It is my belief that here the principles of democracy must apply. The entire student body should be free in selecting nominees for office with the understanding that such nominees are really representative by reason of gentlemanly conduct and intellectual achievement. The requirements for holding office in the student government should be previously set down in the constitution—just as the requirements for holding public office are set down in our national Constitution. The administration, on the other hand, should adhere to the norm prescribed by the constitution in giving or withholding approval of nominees.

Perhaps the greatest problem involved in student government is that of finding some means of liaison between the faculty and the students or student representatives. Speaking from the point of view of an administrator, we are frequently too busy about many things to give the required attention to student problems which can and do seem to us at times to be petty and picayune. In all honesty, I do not believe such an attitude is caused by lack of interest, but let us admit that it must often seem so to student representatives. On the other hand, student representatives sometimes hesitate to present problems to the administration—even in their official capacity. Or they may consider themselves mere sounding boards for all the complaints of students—even individuals or small groups.

At any rate, there is a gap here which must be bridged. I might suggest as a means of bridging it the establishment (again by the constitution) of a board of, say, three members of the faculty whose duty it would be to meet regularly with student representatives. I would like to visualize the function of this board as follows: The student representatives would outline plans, projects, questions, etc., to this board. Then would follow free and general discussion. The members of the faculty would serve in an advisory capacity primarily to prevent conflicts with activities sponsored by the faculty, as well as to explain motives for faculty action, etc.

There are many, many details of procedure which would have to be arrived at through experience. The important point is that, given active interest and cooperation on the part of both faculty and student body, the form of student government determined upon should work effectively for the benefit of all. This ideal can be achieved, but it requires intelligent effort.

In talking with many administrators of Catholic men's campus colleges, I have received the general impression that student government properly functioning is greatly to be desired as of tremendous benefit to the student body as a whole, to the development of the individual student as a genuine leader, and to the work of the faculty and the administration.

STUDENT GOVERNMENT—DIRECTED OR AUTONOMOUS?

BROTHER GEORGE THOMAS, F.S.C., M.A., LA SALLE COLLEGE
PHILADELPHIA, PA.

Of the numerous problems that face educators today in a rapidly changing civilization probably no one has come in for as much discussion both pro and con as the matter of student self-government. It has gone through a period of growing pains knowing the adulation and the condemnation of both faculty and student body. It has arrived at its maturity much wiser if perhaps a little sadder, for many were the hurdles that had to be cleared in the course of its development. So we have come to realize that student government is a good and worth-while phase of Catholic college life. It has its justified place on any campus and especially on a Catholic college campus. Presuming that we accept these facts as beyond question, just wherein lies the confusion that so often brings about misunderstanding and bad feeling between faculty and student body? A survey of some of the difficulties may clear up the picture for us. Naturally, I am speaking as an administrator and viewing the situation from that position.

Catholic educators have long ago determined that one of the chief reasons for the existence of any Catholic college is to develop leaders, men and women grounded solidly in the principles of right thinking and decent living who will take their place in organized society and exert a powerful influence for good. Such leadership is guaranteed by a student government that is operated with intelligent mutual respect. The carry-over value of such an undertaking is most positive. Leaders on the campus today will be the leaders in the parish, community and state of tomorrow. For this reason it is the duty of Catholic educators to provide the opportunity and direction necessary to achieve this end. Before going any further, however, let us be convinced of one fact that is too often forgotten in the mad scramble to set up the rights and the duties of both faculty and student.

Leadership may be divided into two spheres. I call one of them "material" leadership and the other, "moral" leadership. There is a difference between the two. The Catholic man or woman who leaves our institutions capable of talking well about the many problems of the world to take his or her place in the social, political, or economic body and becomes prominent by virtue of office held or destinies directed is a true leader in the "material" sense. However, and this should be thought of when the accusation is made that Catholic colleges do not prepare enough leaders, there are the other men and women who, without the natural talents or desires to be leaders in this way, take their place as ordinary citizens of the community and by their virtuous living affect the lives of those around them. These people are exercising leadership in the "moral" sense. Devoted husbands and wives, interested parents, and unselfish priests, sisters and brothers are leaders in society today as surely and as completely as are ward chairmen and bank presidents. I do not imply that leaders in the material things of life lack the moral fiber mentioned above. As a matter of fact, I suppose the right combination of the two is the "consummation devoutly to be wished." Nevertheless, we cannot lose sight of the latter in our desire to stress the former.

Now back to the problem. In the short time I have been associated with Catholic college student governments I can truthfully say that the men and

women concerned are honest and sincere in their attempts to solve the problem of student-faculty relationship. They have told us so. They have indicated that the source of the difficulty does not lie in the relationship itself but in the fact that too often the so-called delegated authority is no authority at all; that the spirit of paternalism is rampant among faculty members and administrators alike; and that Catholic teachers, in general, are afraid to let their students think for themselves for fear of having the mirror held too closely and too clearly up to the failings of our human nature. Thus is born in the mind of the student a spirit of rebellion, a feeling of insecurity, and ultimately, if the idea is carried out to its most bitter end, the denial of all lawfully constituted authority. Perhaps they are right. However, I must of necessity state here that not all students are motivated by the same noble ideals. In the world today there is a growing tendency to destroy anything that smacks of regimentation. We draw it in with every breath we take. We hear so much of academic freedom, self-determination and anti-clericalism. Catholic college students are accused of being "priest-ridden pups"; and I might add that they are accused of this openly and often. Are we not told that the neurotic and psychopathic ills of Catholics stem from this business of being told what to do, what not to do and the where, when and why of living in general? Even the confessional is mentioned as proof positive that we are not sincere.

I have in mind three books published only recently that might bear at least a casual reading. They tell the same story and carry the same warning. These are: *The Priest and the Proletariat* by Robert Kothen, *France Pagan?* by Maisie Ward, and *The Priest Workman in Germany* by Henri Perrin. What the story and what the message of these printed pages? Simply this: Catholic people are in grave danger of serious error if they heed the siren call of modern materialism and get away from their priests, their religion and their God! Is this a myth put forth to delude the people or has it any vestige of truth? Consider France. It happened there and it *can* happen here. And because it can, the Catholic college has the moral responsibility to keep a guiding and even sometimes a restraining hand on those whose immortal souls are confided to its care. Jacques Maritain put it another way: "We have destroyed our confidence in authority and have gained no confidence in ourselves." And for this reason, again, Catholic educators believe that the exuberance of youth needs the sobering wisdom of the aged to bring about the desired ends of Catholic education.

Sometimes, too, I am inclined to feel that we foolishly rush in where the proverbial angel has feared to tread. The spirit of the age is one of motion, the doing of things simply for the sake of doing. Not without reason did Father Gannon in his *God in Education* tell us that "everybody has been trying something new every day, and this confusion, this motion without direction they have called progress." We know then that association with certain movements and groups, no matter how high-sounding their names may be, is not always to our best interest. The plea that we should associate ourselves with them "in order to find out what they are doing" may be a valid one. But careful must we be to know that the price we pay for finding out is not too high. We need not roll in the mud to learn that it will soil our clothing; nor does a doctor have to contract leprosy in order to diagnose and prescribe for that dread disease. We must, indeed, be wise as serpents and yet prudent as doves.

From what I have said you might draw the conclusion, and rightly so, that Catholic teachers are deeply interested in the welfare of their students. We want our men and women to be everything they desire to be as long as it is in

keeping with the eternal truths of Divine Wisdom. Our restraining influence, if you wish to call it that, and I am in no way apologizing for it if it does exist, is exercised because we feel that it will be to the ultimate benefit of all. Only time can bear witness to the truth of this belief.

In closing may I make this statement: Not all Catholic educators are perfect in any sense of the word. Mistakes have been made and I suppose, human nature being what it is, mistakes will continue to be made. It is for us, both teacher and student, to take inventory and adjust those things that need adjustment.

As we work along side by side, let us keep in mind the prayer made popular only last month by a paralytic:

"Dear Lord, give me the courage to bear with things that I cannot change; the will to change those things that should be changed; and the wisdom to know the difference."

STUDENT GOVERNMENT—A QUESTION OF ATTITUDES

RALPH A. DUNGAN, JR., ST. JOSEPH'S COLLEGE, PHILADELPHIA, PA.

I am happy to be here this afternoon to discuss with you student government in the Catholic college. Three years' experience in the student movement have left me with certain impressions as to the reason why student government is failing in our colleges. Most basically I believe that the failure of student government is due to the attitude of those who are involved in it. I am interested in changing these attitudes because of the effect they have on student government itself but, what is more important, because of the implications these attitudes carry for our future lives as Americans and as Catholics. I believe that there is a very direct correlation between the failure of student government and the failure of the Catholic college graduate to effect a more pronounced change in society. For this reason I have chosen to discuss three of the attitudes I mentioned, in the hope that I shall be able to offer you some new insights to this problem.

The first attitude which acts as a deterrent to good student government is neglect of the repeated appeals of the Popes for responsible Catholic lay leadership. Often this neglect may be traced to a preoccupation on the part of educators with routine academic and administrative tasks. Regardless of the cause of this apparent indifference, the attitude must change. It is my opinion that the appeals of the Holy Father for Catholic lay leadership have provided the stimulus for the great amount of Catholic student activity which we have observed in the post-war era. This enthusiasm must not be allowed to die; it must be encouraged and given every possible positive aid. The attitude of benevolent paternalism assumed by many administrations toward their students is not conducive to the development of a sense of personal responsibility. To clarify my term, benevolent paternalism, may I present an analogy? When a child learns to swim, it wants all of the information and help that the parent can give; however it does not expect the parent to support it in the water until it becomes an accomplished swimmer. The capacity to handle responsibility is not given with a diploma; it is a trait of character which is developed by trial and error during long experience. The yielding of authority and assumption of responsibility which are part of the experimental process mentioned above do not preclude responsive guidance on the part of the faculty or administration.

The second attitude which has a profound effect on student government is the intense attitude of self-interest. It is concomitant with the rise of secularism and materialism and as such presents an essentially spiritual problem. I hope that we will not have to be faced with a physical crisis to realize the oneness which our Catholicity demands. The task seems to be the arousing in our student bodies of an attitude of spiritual social responsibility. We must place additional emphasis on community prayer. We must insure a more widespread participation in liturgical functions. Most important we must accentuate the positive life of virtue, the maximum Christian life rather than the minimum and essentially negative one. It is my conviction that we should think of the Beatitudes as well as the Ten Commandments as forming the basis of our philosophy of education. Such an orientation will make our education positive and apostolic rather than defensive and apologetic. When we come to understand that we must expend as much time and energy in building a sound spiritual life on the campus as we do in erecting a new

dormitory, then we shall have moved forward a very little bit. Spirituality for a student must mean more than compulsory attendance at chapel. Unfortunately many of our students have taken the attitude of "you will have to show me how this spirituality can effect any real change in life." No matter what we think of this attitude, we cannot fail to realize that a teacher who approaches the sanctified life and exudes his spirituality in all his actions can be a potent instrument in the restoration of Christ to the milieu in which he operates.

The third attitude which makes student government and lay activity in general difficult, is an inadequate understanding of the proper relationship between laity and clergy. I mention this rather touchy subject because I am convinced that it is worthy of your close attention and that you will treat it with understanding and wisdom.

The repeated reminders of the Church emphasizing the importance of the lay apostolate necessitates certain adjustments among the individuals who constitute the Church militant. We must be constantly on guard to avoid the least trace of anti-clericalism which is always a possibility in such a period of adjustment. The effects of the clear directions of the Popes and the training of increasing numbers of Catholic lay scholars makes imperative an early change in attitude. If the layman is to assume responsibility he must be given control which is the means by which he can fulfill the responsibility. This places a special obligation on the clergy because of the unique position they have enjoyed as leaders in every phase of Catholic activity up until recent times. The complexity of modern problems however, demands collective thought and cooperative effort. If our problems, responsibility and authority are not shared then our task will be more difficult and we will be acting out of harmony with the wishes of the Holy Father.

To sum up it is sufficient to state that the most important factor in the success of student government is the attitude of those who are involved in it. Present attitudes leave much to be desired and changes are necessary. I would make the following suggestions as moves in the right direction. The spiritual life of the college must be increased so that all activity is the result of a spiritual superabundance. Our ideal should be activity which is the result of overflow from a rich spiritual life.

The student should be thought of and consider himself as a scholar equal in dignity and responsibility with the professor. The student should be given and taught by actual experience how to handle responsibility in and out of the classroom.

The clear understanding of the relationship between clergy and laity should be established while the student is in college. Fence straddling and half-hearted extensions of responsibility can only lead to continued confusion and frustration.

If student government and Catholic lay leadership are to mean anything, steps should be taken immediately to remedy some of the problems I have attempted to indicate this afternoon. I can assure you that Catholic student leaders are attempting to bring about desirable attitudinal changes; they are confident that you, our educators are doing the same. God with us, we can succeed.

THE COMMUNITY COLLEGE

SUMMARY[1]

ARTHUR M. MURPHY, Ph.D., ST. MARY COLLEGE, XAVIER, KAN.

The tuition-free public community college seems to be a probability. If it is, we must develop Catholic community colleges. Our greatest problems will be finances, developing interest among Catholic parents, and keeping these colleges Catholic, since the present concentration is on the community and vocational aspects of the college.

There is a difference between the present junior college and the community college. Primarily, the community college is geared to the needs of the community in terms of adult needs and job analysis. On the other hand, the community college must have a college preparatory program separate from its vocational program.

The community college is designed to help fill a widening gap between the end of high school and employment which begins to require more and more technical training, particularly in metropolitan areas.

Catholics must not lose sight of the necessity for Catholic community colleges in small areas as well as large and they must avoid wasteful duplication.

The degree offered by the community college is an Associate Degree rather than the Bachelor.

The guidance program in a community college is particularly important and it will concern not only the students of regular college age, but also the adults, many of whom attend for non-credit courses. Of necessity the dignity of college education must be maintained in Catholic community colleges. They should serve as feeders and selective agencies for senior colleges.

[1]Since two papers are missing from this discussion and represent fifty percent of the contribution made by the participants, it was deemed wise to include a summary of the discussion prepared by Dr. Murphy.

THE COMMUNITY COLLEGE

REV. JOSEPH G. COX., J.C.D., ST. THOMAS MORE HIGH SCHOOL
PHILADELPHIA, PA.

First of all, I should like to correct any misapprehension you may have that I am here as the official voice of the high school department in this matter of the community college. Sad and bitter experience has taught me caution in such matters, for there is hardly a question on which secondary school administrators do not have divergent opinions. What I have to say I present as my own thought, which I shall probably have to defend in the bloody arena of discussion—so, as a potential martyr in the cause of education, please be kind to me. Looking up from the lowly level of the secondary school, I view the community college as both an asset and a liability. So far, nobody can fight with me. It appeals to me as an asset because of the following considerations. First of all, it is fundamentally a college problem, with its essential implications of college sponsorship, college curriculum, however modified from the traditional, and college responsibility for the financial problem involved. Now any problem which involves the college level, and thereby postulates some disturbance of the Olympian calm and superior intelligence of the college administrator, is a source of at least mild delight to any secondary school administrator.

Secondly, the community college provides a highly desirable terminal curriculum for those high school students who would not be able to survive a four year college scholastically, or venture into it financially. The high school administrator is acutely conscious of both groups. There are those high school students who think that college education is the salvation of the future. They have an I.Q. of 75, an achievement average of 70, and ambitious mammas with delusions of grandeur. The harrassed principal or guidance counsellor knows that direct intervention of the Holy Ghost would be necessary to get such a student through college—but still they insist on trying. Perhaps a combination of lower entrance requirements, and an integrated program of general and vocational education might provide the solution for such a student. Then, of course, there is always the group that would profit from such higher education, but does not have the financial wherewithal to secure it. These boys and girls would certainly profit from the organization of the community college. If there were a program of remunerative work and study involved, some might even then be able to go on to complete the regular college course. Another asset is that the proposed program of the community college is a more direct and positive approach in forming a student to become a contributing member of the community in the shortest possible time. In addition, this would mean that more highly trained Catholic leadership would emerge from college to leaven society two years earlier than under the present program.

The opportunity for a community college education should help the regular college to screen out more adequately the doubtful educational risks, thus enabling them to maintain higher standards, and devote more time to intellectual pursuits and less to contending with the I.Q. and I.R. (intellectual resistance) of less capable students. The better students in the high school could then be encouraged to attend the regular college. Those of doubtful college ability could be guided to the community college. This might result in the elimination from the regular college course of those who merely have their

eye on a better job rather than that general development in knowledge and culture which should characterize the college graduate. Thus a corollary of the community college might be a return by the four-year college from the mass production of mediocrity to the objective of real intellectual achievement. Certainly the community college should sustain student interest and industry and exploit more adequately the varied educational abilities of high school graduates with college aspirations.

The community college might prove a liability in some regards, also. Human nature being what it is, there would be the tendency on the part of better high school students to enter the community college rather than the regular college because they would emerge two years sooner. Therefore, the college would lose many of its potentially desirable students. Human nature being what it is, this practical minded youthful generation would weigh two years and gainful employment opportunities against possibly overcrowded professional fields, and again the four-year college might suffer greatly reduced enrollments. Students entering the community college and later desiring to go on for regular college or professional courses, might find themselves in the same situation as those who entered the various area colleges in the past few years. Many colleges refused to recognize the work in the area colleges when the matter of transfer arose. The community college might tend to lower the prestige of the regular college. There would arise a generation of educational aristocrats and one of half-baked aristocrats. Would the community college give a degree, and what would be the potential power of such a degree in the professional, business and industrial world? A degree from a community college would hold the allure of quasi-professional prestige and, since a degree minded society demands this questionable evidence of educational caste, we can envision the awarding of the degree of Associate Bachelor of Science in Refrigeration. These things would be important considerations to the high school student looking toward a college education, community or otherwise.

The story of American education has been one of continued growth. Evidently, we are still in the throes of growing pains, and the community or junior college idea seems an inevitable evidence of added stature. It has its good and bad points. Certainly, a community college, free and untrammeled, subsidized by public monies, with a teaching faculty of indiscriminate philosophies and indeterminate religious attitudes, would be viewed with a jaundiced eye by any Catholic secondary school administrator. If, according to the President's Commission, there are to be free community colleges, then the challenge to the Catholic college becomes immediate and imperative. Certainly our large urban centers should then have their own Catholic community colleges. We of the high schools must help to meet this challenge of secular education by whatever changes are necessary in viewpoint or program. For the high schools it may mean a greater emphasis on general education, and a consequent modification of curriculum. Guidance counselling in the high school will be concerned with this new phase of education and will have to be informed, alert and prudent in considering its impact on the individual student. Courses of study may have to be changed and modified. However, in the last analysis, the main thing to be considered is whether the community college idea will be helpful or harmful to the educational life and progress of our average Catholic high school students. In my opinion, the community college for Catholic students under Catholic auspices can be a real contribution to both our Church and our nation.

THE COMMUNITY COLLEGE

SISTER JEROME KEELER, O.S.B., DEAN, MOUNT SAINT SCHOLASTICA COLLEGE, ATCHISON, KAN.

The particular topic that I am going to discuss is the place of the community college in the Catholic school system. Whether as a group or individually we favor or condemn the idea of a public tuition-free community college is really beside the point. The institution is pretty surely going to become an integral and permanent part of American education. Who am I to make such a prediction? Among the many authorities who might be quoted I choose two: Dr. George F. Zook, President of the American Council on Education in the foreword to *Wanted: 30,000 Instructors for Community Colleges,* says that there is no doubt about the further expansion of post-high-school education, including adult education. "An increasing proportion (of our youth) are going to be prepared in institutions, both public and private, which offer work on a level approximately two years above the secondary schools." (p. V) Dr. Martin McGuire, Professor of Greek and Latin at the Catholic University and a member of the President's Commission on Higher Education, in a recent address given at the Statler Hotel in Washington, said: "The community college is here to stay, and there is every reason to believe that it will spread rapidly whether federal aid is forthcoming or not."

Just what does this mean? It means that in most of our large cities and in many of the smaller ones, one or more community colleges will be established, either closely integrated with the senior high school or as a separate unit, making it possible for thousands of American girls and boys to receive two additional years of general education after they have graduated from the secondary school. Some think this is a very commendable thing; others strongly disapprove; but whether we like it or not, whether we consider it a "fad or a fundamental," to quote Mr. D. Orton in the December issue of *School and Society,* it is a future reality that we might just as well look squarely in the face. How many students will take advantage of this opportunity is difficult to say. The enrollment will depend in a large measure on the economic, political, and social conditions of the nation and of the locality. But let us remember that one of the most important factors which in the past determined whether or not a student would go to college will have presumably been removed, the financial problem. Most of these colleges will be tuition-free, all expenses paid by the Federal and State Government. In the past many of our most intelligent and promising youths did not go to college simply because they could not afford it. The barrier of expense will have been effectually eliminated.

What about the Catholic boys and girls, graduates of parochial, private, or public high schools, who live in the area where these tuitionless community colleges will be set up? In families where money is scarce, where there are four, five, six, or more children to be educated, will the parents send their sons and daughters away to a Catholic liberal arts college or university, where the expense for board, room, and tuition runs from $600 to $1600 a year and more? Will they even send them to local Catholic institutions where at present the minimum expense for tuition and fees approximates $300 a year?

Not long ago I put to a bishop the questions which I have just asked you, and his answer was as follows: "Our Catholic people have made gigantic sacrifices in the past to build up and maintain our parochial schools. They

have become accustomed to paying taxes to support the public school system in addition to the amount they contribute toward Catholic education. They will continue to do so. Why should we fear that they will fail us now, frightened by this new burden. I have faith in our American Catholic people." So have we all. But human nature is very human at times. Many of our most zealous Catholics, living conveniently near a fine, well-equipped, tuition-free public community college, are going to be mightily tempted to make use of it, *unless* we provide Catholic community colleges, offering the same advantages as the public institutions, plus the very distinctive benefits that accrue to a Catholic education. It is essential that we make known these additional benefits, and that our Catholic people become vitally conscious of them. They may be summed up in a few words: A curriculum based on sound Catholic principles, with a solid core of religion and scholastic philosophy; a faculty of well-trained, self-sacrificing religious teachers, whose primary aim is to promote God's glory and spread His kingdom among men; a Catholic philosophy of life, which will enable the student so to live in this contemporary world as to attain his eternal destiny in the next. If Catholics are thoroughly cognizant of these facts, how can they go to secular institutions too often permeated with false philosophies, where the faculty is largely composed of materialists, skeptics, and atheists, where God is completely banned from the classroom and religion a forbidden topic?

There will be many difficulties in establishing Catholic community colleges, and the greatest of these will undoubtedly be the financial one. The Report of the President's Commission states very clearly that private institutions of higher learning are not to receive any funds from the Federal Government. How then are they to be supported? Our tuition rates must be kept low if we expect students to attend our colleges in preference to the free public ones. This is the policy we have followed in many of our diocesan and parochial high schools, and it has proved fairly successful. Nuns are used to teaching for a nominal salary, so they will feel right at home in a college where monetary returns are very meagre. But money will have to be raised somehow for capital outlay and current expenditures. Father Cyril Meyer, dean of St. John's College in Brooklyn, suggests that the income from student fees be supplemented by a diocesan fund or drive, and that some sort of a consistent program of appeal for contributions to the cause of Catholic higher education be introduced. It is important also to conserve our limited resources and avoid wasteful duplication, being careful to set up our community colleges only in centers where opportunities for higher education under Catholic auspices are not already offered.

At the request of our Bishop, we are opening the Donnelly Community College out in Kansas City, Kan., in September, 1949. There is no Catholic college in this city, whose population is about 200,000, some 25% of which is Catholic. The land and building already belonged to the diocese, so a great deal of the usual initial expense was spared. The building had to be repaired and remodeled, however, and equipment purchased. This was taken care of by a diocesan fund. Most of the faculty for the first year, at least, will be composed of members of our own community and diocesan priests, so the matter of salary will not be too much of a burden. Later on, of course, lay teachers will be hired. The total expense for a student for one year will be about $100. This is the amount he would pay if he attended the public junior college in the same city, so we anticipate no unfavorable repercussions on that score. This public junior college may, and probably will, become tuition free during the next decade, but we are not going to try to cross that bridge until we come to it.

The general purpose of our college is twofold: 1) To enable Catholic boys and girls of this locality to obtain at least two years of Catholic college education without prohibitive expense. 2) To permit adults whose formal education is completed to return for special courses in day or evening classes, which may serve as a stimulus and be beneficial to them in their civic, social, and religious life. The curriculum will include general education, pre-professional courses, and vocational training. Although the college is primarily for Catholics, no one will be excluded on account of race, color, or creed. As the name community college implies, the institution must fit into the life of the community and adapt its program to the educational needs of the region. At the present time we are trying to determine just what these needs are, by means of interviews with priests, sisters, doctors, lawyers, politicians, business men, laborers, parents, teachers, and students. A more thorough and systematic survey will be made after the college has been in operation a year or two. Some of the courses that have been suggested as desirable are the following: Great books, contemporary literature, speech, parliamentary practice, radio, marketing, clothing, foods and nutrition, child care, health and hygiene, political science, government, labor problems, encyclicals, accounting, business English, commercial Spanish, interior decorating, ethics, theology for the laity, art appreciation, and the Bible. Another problem that we realize must be given careful attention is that of guidance, personal, social, and occupational. A hit-and-miss system will not do. There will have to be tests to discover the student's aptitudes, conferences with a trained counsellor, and also means of finding out opportunities for employment in the community as well as outside of it. This is a colossal task in itself, but certainly one that cannot be side-stepped if the community college is to accomplish its avowed purpose.

To sum up: Public tuition-free community colleges are going to be established throughout the United States. If Catholics wish to keep their youth from being trained in these secular institutions, they must establish Catholic community colleges with tuition as low as possible. The Catholic public must learn the value of Catholic education, so that they will attend these colleges and support them financially. The undertaking is tremendous, some of the difficulties seem insurmountable, but the cause is God's, and with Him all things are possible.

ADMINISTRATORS OF COLLEGES AND UNIVERSITIES AND SECONDARY SCHOOLS—JOINT MEETING

GENERAL EDUCATION IN HIGH SCHOOL AND COLLEGE

REV. W. F. CUNNINGHAM, C.S.C., Ph.D., UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.

My understanding is that I am to introduce this topic of general education in high school and college. It will not take long to do this. The best way, I believe, is to place in your hands the diagram you now have before you and comment briefly upon it. In column three in this diagram you have what I like to call the "Great Fields of Knowledge." This diagram is not in any sense a curriculum but it is, I believe, the basis from which is drawn any curriculum dealing with general education on any level whether in the elementary school, high school or college. It is a logical classification of the different knowledges which man has accumulated through the centuries, what we commonly call the "social inheritance." My suggestion is that any branch of human knowledge falls logically into one of the six fields into which the diagram is divided.

THE PHILOSOPHICAL BASIS FOR GENERAL EDUCATION

The Two Human Abilities	*Man's Worlds and Man's Works*	*The Great Fields of Knowledge*	*Butler's Spiritual Inheritance*	*Academic Divisions*
Thought about (the Sciences)	The Physical World	Natural Sciences	Scientific	Math. and Nat. Science
	The Human World	Humanistic Sciences	Institutional	History and Soc. Science
	The Spiritual World	Philosophical Sciences	Religious	Theology and Philosophy
Expression of (the Arts)	The True	Liberal Arts	Literary	Language and Literature
	The Beautiful	Fine Arts	Aesthetic	Music and Visual Arts
	The Good (for something, i.e., the useful)	Applied Arts		Vocational and Professional Training

We begin by contrasting the first column "The Two Human Abilities" with those that follow. This brings out that education is a dual process: first,

social transmission, that is, passing on to each rising generation the accumulated knowledge of the race; and second, *individual development*, the development of the powers of each individual pupil as he carries on this process of assimilating the inheritance of the race. These two processes are not conflicting; rather, they are complementary. One cannot go on without the other. If both go on in any adequate degrees, we can say that the pupil is in process of receiving a general education in the proper meaning of the phrase. We begin by analysing the human abilities. We see that man as a rational animal has two abilities distinctly human which mark him off from the lower orders of the animal kingdom, the power of thought and the power of expression. Man, in the exercise of these two powers, through the ages has accumulated what we call the social inheritance. It is well for the school to say that its primary task is to train the pupil in thinking and in the expression of thought. But the only way to train the pupil in thinking is to bring him in contact with the best that has been thought by man, and is left to us in the written record, the literature of the ages. In fact, this is Matthew Arnold's definition of culture: "pursuit of our total perfection by means of getting to know, on all matters which most concern us, the best which has been said in the world."[1]

I. THE POWER OF THOUGHT

What are the fields into which the thought of man logically divides itself? Or, in other words, what are the fields of knowledge with which we wish through the curriculum to bring the pupil in continued contact? We submit that there are three worlds in which man lives, and one phase of the process of education consists in becoming acquainted with these three worlds. There is first of all the material world, that is, the physical universe. Antithetical to this we have the world of spirit, which, in the Christian concept, means the world of God, the Eternal Spirit. Intermediate between these we have that combination of matter and spirit, which is man, the human world. These three worlds, then, the material world, the spiritual world, and the human world, are the worlds with which the educated man must become acquainted. We repeat again that in the act of becoming acquainted with these three worlds he will be developing his power of thought as well as his power of expression. Now the bodies of knowledge which represent man's thought about these three worlds are the sciences. We have first of all the natural sciences dealing with the world of nature, which may be divided into the physical sciences, physics, chemistry, etc., and the biological sciences dealing with living matter. On the other extreme we have what we may call the philosophical sciences, philosophy and theology. Philosophy deals with God, and with man and the physical universe, relating them to God for their origin, but it is studied through the unaided light of human reason. Theology, on the other hand, as commonly understood, deals with God as made known to us through revelation and man's relations to God, again studied through the light of revelation. In the third place, we have that group of sciences dealing specifically with the world of man, commonly called the "social sciences." A much better label for this group is the "humanistic sciences," since it includes general psychology, dealing with man as an individual, as well as social psychology, sociology, economics, politics, and history, the latter tracing man's thought and action in all these fields through the ages. Here then are three bodies of knowledge which must be handed over to the pupil by the teacher through the curriculum. They are constantly growing, and from this point of view, we must expect that the curriculum will constantly be

[1]Matthew Arnold, *Culture and Anarchy*, preface.

undergoing change. Less than a century ago, one of the subjects in the curriculum of general education was natural philosophy. Looking into the content of one of those old texts carrying that title, we see that it was made up of the knowledge man then had of what we now call physics and chemistry. But today we no longer teach "natural philosophy," so-called. We teach the scinece, physics and chemistry, since the knowledge which has grown up in these fields is so great that they have justified their right to separate themselves off from the house of philosophy and set up housekeeping for themselves.

Similarly, we are now confronted with the same situation in the humanistic sciences. The problems of private property, of marriage, and of government were once taught only as part of social ethics. But now, with the great increase in knowledge in these three fields, we have the three separate sciences, economics, sociology, and politics. In the realm of the philosophical sciences, that is, theology and philosophy, a change, too, is continually going on, since, although the principles formulating these sciences are permanent, the application of these principles to the business of living is subject to constant change. Usury was one problem during the Middle Ages, but today interest as a problem under justice and right finds itself in an entirely different setting in the greatly complex economic, social, and political situation in which we are living.

II. THE POWER OF EXPRESSION

The second human ability which makes man man is the power of expression. Expression occurs most commonly through language, oral and written, but it is not confined to this. Expression includes all those ways which man has invented to register his thought in some concrete embodiment for his own satisfaction or for the satisfaction of others, which means the communication of his thought to others. All the arts are means of expression, but it is the linguistic arts which are pre-eminent in serving this function, expression through words as symbols, that is, words serving as labels for ideas. Here we repeat that language is not merely a means of communication; it is also a tool for thinking. This is no place to discuss whether thought is possible without words. Our affective life, the feelings and emotions, is often at a loss for words to express itself adequately. But this does not deny the fact that we search for words and other means by which to give expression in some form to our deepest feelings. The poet is one who has special facility in this art, and that very power of expressing emotional life in words with rhythmic cadence is what makes him a poet. With words as labels for ideas we can hold ideas in the mind and compare them one with another, seeking out relationships. Such perception of relationships is thinking in the higher reaches of the intellectual life. This twofold function of language, that is, as a means of communication and as a tool for thought is so important in the development of the pupil that we can say without fear of disagreement by anyone who has given careful consideration to the problem, that language must always be part of the core of the curriculum on all levels of general education. It may be taught formally in language classes or informally through use in the study of other subjects, but taught it must be, if the pupil is to come into his intellectual heritage in all its richness without loss of time and effectiveness.

Language, however, is not the only medium for the expression of thought. Words are not the only symbols in which man registers his mental life and communicates it to others. On the contrary, all the arts are means of expression. The fine arts in particular have their place in the life of man for the development of his intellectual and emotional life while the applied

arts, on the other hand, aim specifically toward making this world of ours a more comfortable place to live in. Since we are now speaking of general education in contrast with vocational education, we leave this question and turn our attention to the place of the fine arts as a medium for the expression of man's mental life in symbolic representation or through imitation.

To understand the place of the fine arts in general education for all students on all levels of the educational ladder, it is necessary to determine the function of art in the life of man as contrasted for example with the sciences; and, with this determined, to distinguish the different ways in which that function may be performed for various groups of individuals. Again we lay down the principle that what makes man man is his mental life. He is a rational animal. In the operation of his reason the intellect has for its object truth, and the sciences in all fields of knowledge are the repository of the accumulations of the intellect of man throughout history. The means for their preservation and improvement are the intellectual virtues. The object of the emotions is the beautiful and the means for its realization in the life of man, if we may coin a phrase, are the "emotional virtues." We mean by this certain attitudes of appreciation or taste, the power of discerning order, symmetry, proportion, and beauty and finding pleasure in these perceptions.

In the arts this quality of appreciation functions on three different levels. We will illustrate from music. There is at the top the creative artist. He has the ability, the genius, we are inclined to say, not merely to enjoy, i.e., to appreciate, the works of the masters which have been preserved for us, but to add to this store of treasures through his own creations. On the second level we have what may be called the reproductive artist. He may not have the ability to create anything of lasting worth, but he does have the ability of performance, and through skillful performance not only gives expression to the artistic urge within himself, thereby enriching his own emotional life, but in addition he enriches the lives of those who are privileged to enjoy his skillful performance. This last situation brings us to the third level of appreciation without the ability either of creation or performance. On this third level all are called to be artists in the sense that taste should be cultivated so that a love for music will manifest itself in domestic life, civic life, religious life, and leisure life in general. The phonograph and the radio are great aids to the school in this task of elevating the taste of pupils and through them reaching back into the homes to improve the taste of the generation that was denied this experience during their school days.

But there are other ways besides words and musical sounds through which man expresses his mental life. The pictorial and plastic arts have design and color, shape and form, giving us the arts of drawing, painting, sculpture, and architecture and the lesser arts like ceramics, etc. Another type is through motion in the dance. Perhaps no art has been so neglected by the school as this one. Yet if we could develop in the minds of youth an understanding of the principles directive of the expression of beauty through motion, perhaps no influence would be so helpful in elevating the tone of social dancing which plays so conspicuous a role in the activities of students outside the classroom.

Any distinction between the literary and the fine arts is evidently quite arbitrary. This is well illustrated by poetry. We may say it is "the finest of the fine arts" meaning by that, that it offers the best medium for the expression of the emotional life of man at its deepest. It is a combination of sound and word symbol. To a certain extent all literature partakes of this characteristic as illustrated through the cadence of beautiful prose. Litera-

ture is the written record of the race, the story of the part that truth, beauty, and goodness have played and are playing in the life of man, and of their opposites—the false, the ugly, and the evil. This is one of the fine arts which has won a respectable position in the curriculum.

Before passing on to the sixth field of knowledge I give to you the famous quotation from Nicholas Murray Butler in which he speaks of the "spiritual inheritance."

> If education cannot be identified with mere instruction, what is it? What does the term mean? I answer, it must mean a gradual adjustment to the spiritual possessions of the race, with a view to realizing one's own potentialities and to assisting in carrying forward that complex of ideas, acts, and institutions which we call civilization. Those spiritual possessions may be variously classified, but they certainly are at least fivefold. The child is entitled to his scientific inheritance, to his literary inheritance, to his aesthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without them all he cannot become a truly educated or a truly cultivated man.[2]

It is interesting to note that this division of the spiritual inheritance is only fivefold. There is no mention of what in the diagram we are calling the "applied arts," i.e., the arts employed for the making of something useful. In the Catholic school, since what I am calling the "philosophical sciences," i.e., theology or religion and philosophy, are the very core of the curriculum, this question of whether the applied arts have any place in the curriculum of general education is perhaps the only place in which controversy arises. But this controversy is perhaps more acute in secular schools. We have the followers of Dewey on the one hand demanding that pupils have contact with the applied arts so that they may deepen their understanding of the civilization in which they are living and in which these arts play such an important part—on the other hand, the followers of President Hutchins of Chicago University, who even goes so far as to say that training in them should not take away any of the time needed for general education. Even in vocational education specific skills have little part to play since they change so rapidly. In his opinion, they must be learned on the job. If learned in school they may be a positive hindrance to advancement in a vocation and will have to be unlearned when the worker is put before the new machines continually being brought forward as improvements over the old ones as production becomes more mechanized. The middle ground here seems to be the most reasonable, namely, that there are certain general skills that should be learned in school since they can be carried over to advantage in almost any employment as well as applied in life itself in ordinary household activities. For the Catholic school, however, since the equipment of shops is so expensive the financial burden involved has been the great deterrent in keeping us from siding with those who say that the applied arts are entitled to a place in general education. Without doubt more has been done here for the girls than for the boys with the introduction of the household arts. It is easy to justify the position, in the light of what has happened to the modern home, that household arts should be a part of the general education of girls, the home builders of tomorrow.

This brief review of the two intellectual abilities that make man man and of the great fields of knowledge will furnish an adequate basis I believe for the discussion of this problem of general education on both the high school and the college level. Knowledge has grown so great that today the most pressing problem is that of integration. How can we present to the

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[2]Nicholas Murray Butler, *The Meaning of Education*, (rev. 1915) pp. 25-6.

pupil today this social inheritance so that his experience with it will be an integrated whole? No one has yet found the solution to this question and its presence here on our program is evidence that we all realize this. I am convinced that it will remain one of our most pressing problems for years to come. But this combined meeting of the Secondary School and the College and University Departments gives us some hope that both will work towards a solution of this problem cooperatively, and that at least is an encouraging sign that we are making some advance.

STANDARDS OF ADMISSION—HIGH SCHOOL VIEWPOINT

BROTHER E. ANTHONY, F.S.C., M.A., CENTRAL CATHOLIC HIGH SCHOOL, PITTSBURGH, PA.

To develop in the seven minutes allotted to this paper a complete discussion on the subject of college admissions would demand the wisdom of a saint and the logistic ability of a St. Thomas Aquinas. Being neither a saint nor a logician, I shall have to ask you to be content with what aspects of the discussion I feel most pertinent to our present needs.

If one could state definitely and categorically either what subjects should be required for entrance to an institution of higher learning, or what courses are most desirable in preparing for entrance, that one would render a service beyond measure to the realm of education. Since individuals differ in desires and learning abilities, differentiation must be made in order to meet the demands of heterogeneity. Some institutions of learning feel that the tradition of their particular school exemplifies what a college education should impart and all the students must develop along those lines, while other institutions seem to lean toward formulating their policies and curricula according to a more diversified attempt to meet student needs. It seems to me that the vocational and avocational needs of students are too varied to admit of any rigid formula in either college preparation or college curricula. However, definite norms for admissions are necessary to insure a minimum loss of both student personnel and time. In general, our Catholic universities and colleges have endeavored to formulate admission policies to insure selectivity and simultaneously allow for varied high school preparation. Nevertheless, the need for more careful consideration of basic requirements and utilization of high school electives is one of our most urgent problems.

In some areas where close orientation exists between high schools and colleges the work is done in a very commendatory manner, but the over-all picture is not as pleasant nor as satisfactory as is desirable. The fault lies with no group or institution in particular, but in a lack of initiative on the part of *both* administrative bodies in coordinating objectives and needs. It is no surprise for us to know that in many instances high school administrators have not even an acquaintance with the administrative heads of schools to which they send graduates, to say nothing of an understanding and close working agreement between the institutions. And lest we may feel complaisant about our own situations, I would like to state the fact that a recent survey shows that in some cases even within the same institution of higher learning the administrative heads are not in agreement on requisites for admission. This is not a healthy condition either for the student or for the prestige of the respective schools. Only a naive person or one of little experience in administrative matters will be unable to recall to mind instances of student maladjustment in college because of insufficient information or careful planning of curriculum selection prior to college matriculation. Certainly it is not wilful negligence, but is it not a condition that can be reduced in number? Some of our non-Catholic institutions have devoted extensive work to this phase of student preparation and I have in mind one of the best schools in the country from the view of prestige that goes to considerable pains to gather the principals of the high schools in its area and work out with them problems of student course selection for particular fields of study and even offers counselor advice

to the high schools after the students have taken aptitude tests during their senior year. A more thorough understanding by high school administrators of the particular course offerings of each college, together with a sound knowledge of the particular special fields in which respective colleges place emphasis would go a long way in helping a young man prepare his last two years of high school to meet the curriculum demands of a college suited to his needs and locale.

I have neither sympathy nor consideration for the college administrator who peremptorily states, "Our catalogue is available for information," and is quite satisfied with his contribution to solving the multiple problems of individual students. I insert this remark because it is no isolated instance and because we know that those same institutions have almost as many exceptions as they have students.

The number of courses in the normal high school curriculum is adequate enough to allow a student to select electives that will be definite helps in the particular field in which he majors. Sometimes his courses are selected with little thought other than the fulfillment of a traditional academic or scientific curriculum. Our Catholic schools are especially in need of a close understanding and working alliance because of the fact that administrative heads are subject to frequent change in comparison to other educational bodies. Unless meetings are held frequently, it is quite possible for a high school administration never to come into contact with the administrative heads of our higher institutions of learning.

Lest any of us feel that a close unity of accepted subjects for admission to college is now the vogue, I would suggest that he or she make a careful survey of admission requirements in our various institutions. To cite but a few distinctions, some of our Catholic colleges demand two years of Latin and two years of a modern language for admission while others may waive one of the language requirements or both. Two years of mathematics is a common requirement, with plane geometry a requisite. For the pre-law course requirements will vary from four years of Latin to one year, and for the B.A. degree in arts and letters the gamut is extraordinarily wide. The scope of this paper will not permit a detailed resume of admission requirements but in a survey of twenty-one college administrators and thirty-five high school administrators which was made within the past three months the variety and complexity of what each considered requisites for college admission showed an unusually wide range of opinion. It is the purpose of this paper *not* to criticize or find fault but rather to attempt to bring about a better understanding of the mutual problems of both high school and college administrators and to urge a closer relationship for the good of our students. It is true that each university and college has the right in all justice to define its own demands, but I am thinking particularly of the needs of the average high school graduate who is not too certain of his choice of college and who in these times of crowded conditions in our higher institutions of learning must consider entering where accommodation will permit. Catholic education by its very essence places the needs of our Catholic youth above flowery traditions and we as administrators must organize our services to prepare and develop more fully the talents and abilities of our college men and women.

I ask administrators to make a candid analysis of the wide range of difference that can exist in the grades of student transcripts. This point is directed particularly toward institutions which place great emphasis upon high school grades for admission and lead secondary schools to an over-zealous desire to assure admission for their students and thus a not-too-accurate evaluation of student abilities. Tests show that boys of superior ability in open

competitive examinations have been rejected for admission in favor of students whose transcripts are much more pleasing but whose actual ability is less than shown. This is a serious problem to large high schools who grade rather closely and whose students apply to colleges that do not make a study of the work done by graduates of each high school. So wide and undependable has marking become that some universities and colleges who draw students from many areas of the country have been obliged to resort to one standard test for admission and thus eliminate the desirable privilege of allowing accredited high schools the distinction of placing their top students without entrance examinations.

We must endeavor to bring about a more unified expression of what is an adequate course preparation for college matriculation in each of the professions and what courses will best equip our Catholic youth in achieving the greatest benefit from their advanced studies. This is not chimerical. We have our educational association in which representatives from all institutions meet, and though I may be entirely afield, it is my own conviction that a more definite and closely allied expression of admission policy can be worked out as a guide to high school administrators. This would enable the latter to enrich desirable courses for college preparatory students and eliminate much overlapping and waste of personnel. We would be able to make a definite cleavage between those who will go to college and those for whom we must plan the maximum of Catholic education in four years of high school.

THE PREPARATION OF TEACHERS OF RELIGION— COLLEGE VIEWPOINT

SISTER M. MADELEVA, C.S.C., Ph.D., ST. MARY'S COLLEGE
HOLY CROSS, IND.

The Catholic school, the Catholic college are among our greatest acts of love of God. Their Catholicity prevails in spite of half a dozen educational heresies which infect them. It is to disinfect them, to secure and to perfect for them the best means of fulfilling their first purpose that we are here. This purpose is to teach Christian doctrine. The heresies are:

Any teacher wearing a religious habit can *de facto* teach religion. The religious released from other duties, the semi-invalid, the convalescent can teach religion.

Novitiate training, religious conferences and retreats, the religious life as a whole are ideal, even adequate training for the teaching of religion. Classes in religion should be taught by priests. Laywomen are not to be thought of as teachers of religion.

I will not affront this group by refuting these, our most grievous faults of crooked thinking. The sacrament of matrimony does not teach the young wife meal planning, clothing construction, child nutrition, home management. The analogy is a good one to illustrate the relations of the religious life to the teacher of religion. The religious habit, the vows do not prepare the young priest or brother or sister to teach Scripture, dogma, apologetics, theology.

All of us of the devout female sex wish most heartily that all classes in religion could be taught by priests and that all priests could be good teachers. Neither of these wishes will come true for the students and the future that this meeting is trying to care for.

The lay teacher of religion is a great possibility. I sincerely recommend that we encourage our college students to major in religion, to go on to graduate schools for advanced degrees, to prepare to teach religion in our Catholic high schools and colleges. I recommend also that we make a place for such young secular teachers in the departments of religion in our schools. We can anticipate the protest that the religious is the ideal teacher of religion, that the habit is in itself a lesson. I believe that both these statements are equally true of the secular teacher. Think about it, won't you?

One of our women's colleges in the Middle West has in its department of religion a young laywoman who will complete her work for her doctor's degree next August. No religious could teach precisely her lessons. One of them is a demonstration that religion is not only a normal field for post-graduate study, for a normal Catholic college graduate, but the best possible field. This young woman as a teacher of religion is opening a door to a new world for some of our finest students.

Every teacher in an accredited school today has majored in one or two fields and teaches in those fields; that is, every one except the teacher of religion. Practically none of our teachers of religion, apart from our priests, has a major or even a minor in religion. No subject is so profound, so important, so inexhaustible, so rich in fruits for students, teachers, the entire school and community. Nowhere is imperfect knowledge, ignorance or fallacy so dangerous.

What preparation shall be offered? What required for our teachers of religion? The best possible training should be offered, and in mere decency to God, the best should be required. Our students have at times been scandalized with our lesser makeshifts. Many of them have been fed on the Blessed Sacrament almost daily since the morning of their first Holy Communions. They are spiritually and intellectually ready for the word of the Holy Spirit in the Scriptures, the science of God in theology, the messages of our Holy Fathers in the Encyclicals. This is what our teachers must give them and must be prepared to give them.

We release religious for years at a time to specialize in sciences, philosophy, languages, all the liberal arts in order to prepare them to teach on our college faculties. We must do at least this much to prepare our teachers of religion. Our departments of science have developed to their present preeminence precisely because they have been relentless in demanding adequate preparation for their teachers. When we prepare our teachers of religion as well, our departments of religion will be the best loved and most popular in our curricula.

How shall this be done? Let us select two or more religious from our faculties who are eminent as teachers, persons who can animate as well as present subject matter to a class. Never mind what they are teaching now, how much they are needed in another department, how much has been invested in their preparation? Pick out good teachers, for God's sake, literally. Release them for one or two or more years to complete their study for a doctor's degree in religion. The Catholic University of America offers such training. Saint Mary's College, Holy Cross, Ind., is a pioneer in this field in the Middle West. Father Thomas Plassmann at St. Bonaventure's College has a fine and an earlier program, especially for local students. Return these teachers at the end of their graduate work to full-time teaching of religion in our colleges. Make one of them the head of the department. Offer a major and a minor in religion and see how many students will elect one or the other. Last year in a college that had done this, four seniors in a class of eighty majored, seven minored in religion. This year in a class slightly larger there are four majors and seventeen minors in religion. But this tells only part of the story. The courses in religion are the best in the school, this on the judgment of students who choose them even as electives. Once we have such a number of adequately trained teachers of religion, they transmit their training to our young religious. The future is automatically cared for.

Apart from the complete doctor's training as many of our teachers as possible should be sent to the excellent summer courses in theology and Scripture that are in the process of development. This recommendation applies to all. Let us not deceive ourselves that because we have received a few of the sacraments and can use a missal with considerable dexterity we have achieved literacy in our religion. A college level of intelligence in Catholicity requires our sustained and serious study. When religion has become our strongest department in all of our colleges faculty members from other departments can well attend undergraduate courses for their true edification.

The preparation of teachers of religion in and for our colleges is our most serious business. I beg superiors to be fair and farsighted in giving a sufficient number of the right type of religious sufficient time and opportunity to qualify to teach religion. I beg them not to ask for correspondence courses or other substitutions. I ask them to be as respectful to God and the science of His Being as they are to our secular accrediting agencies and to our profane sciences. I ask college teachers to encourage students to major and to minor

and to do graduate work in religion. This supposes that we make our courses worth such concentration.

Let me conclude with two pertinent illustrations. One very warm spring evening I met one of our seniors on her way to dinner. She said, "I am dead tired. We have been in the laboratory all afternoon working on an embalmed cat." She was a most fastidious and and critical young person. I thought of how unwillingly she would have sat for fifty minutes in a class that afternoon studying the attributes of God. Suddenly, my academic world righted itself. The same student would more willingly spend three hours over an embalmed cat than fifty minutes in a study of God. Why? Because her science teacher was the best teacher on the faculty. From that moment we have been intent on making our religion teacher the best teacher on our faculty.

Some years ago one of our finest Catholic universities spent thousands of dollars to build an atom smasher for the experimental work of two students. Today the same school is investing a million and a half dollars for research in atomic energy. Has any one of our colleges a comparable investment for research in God, the source of atomic energy?

We have teachers who can make science and embalmed cats subjects for absorbing study. Will we, and when will we train teachers to make God and the science of theology the supreme subject in our curricula? We have millions of dollars for research in smashing the atom. Will we, and when will we devote our resources to the study of the power that holds our atoms together?

PREPARATION OF TEACHERS OF RELIGION

BROTHER WILLIAM MANG, C.S.C., Ph.D., BROTHERS OF HOLY CROSS
NOTRE DAME, IND.

Preparation of secondary-school teachers has long been one of the recognized functions of the college and the university. It is only natural that institutions of higher learning should be very much concerned about the education of teachers who will shortly be preparing students for entrance to college as well as for immediate assumption of their life's work in the world.

If collegiate institutions should be concerned about the preparation of teachers in general, then, it seems, our Catholic colleges should consider one of their main duties to be the education and training of teachers of religion in Catholic secondary schools.

That Catholic colleges are becoming increasingly aware of the necessity of providing undergraduate courses and programs for teachers of religion is a happy fact. In checking through ten or twelve catalogs of some of the larger colleges for men, I found that approximately two-thirds offer a sufficient number of courses in religion so that a student may, if he wishes or if his superiors so decide, secure the equivalent of a major in religion. Of six colleges for women, three had offerings extensive enough to permit students to earn twenty-four semester hours in religion. Some of these programs are described as "theology for laymen and for teachers." A few colleges both for men and women offer special methods courses in the teaching of religion (usually in the department of education), but at present, judging from catalogs, the prevailing impression seems to be that knowledge of subject matter is sufficient for teachers of religion.

Special methods courses are helpful to the prospective teacher of religion if they are what their name implies. Such outstanding men in Catholic education as Monsignor Cooper and the late Monsignor George Johnson emphasize the necessity of these courses.[1] The former even suggests that a fourth of the prospective teacher's work in religion be devoted to them.[2] A course in methods can be of great benefit to the prospective and beginning teacher if it treats of such topics as visual aids, tests and testing, supplementary materials, literature on teaching methods, grade placement of subject matter, how to translate large truths or final objectives into concrete practice, how to teach superior students, how to teach slower ones, means of arousing active interest in religion, discreet treatment of delicate moral questions, etc. Part of a special methods course might be devoted to giving the prospective teacher opportunity of conducting classes under observation, or having experienced teachers give demonstrations.

Now that many colleges are offering majors, or the equivalent of majors, in religion, will Brother and Sister Provincials assign some prospective teachers interested in teaching religion to specialize in it, or will superiors follow the policy of sending into the religion classroom instructors who have had a year of training in the novitiate plus the eight or ten semester hours of religion required for graduation from a Catholic college? (We must appreciate

[1]Rt. Rev. J. M. Cooper, "Preparation of Teachers of Religion," *Journal of Religious Instruction*, 10 (September, 1939), 54-64.
Rt. Rev. George Johnson, "Preparation of the Teachers of Religion," *National Catholic Educational Association Bulletin*, 27 (November, 1930), 422-27.
[2]Cooper, *op. cit.*, p. 68.

the fact that until recently—and, in many communities, even now—religious superiors could not direct teachers to earn majors in religion since colleges did not offer them.) Probably superiors will assign teachers with little preparation in religion to classes so long as the point of view prevails that almost all teachers are expected to teach religion.

It is important to realize or remember that teachers and prospective teachers are interested in studying and teaching different subjects. If one likes English and hopes to teach it, superiors are, as a rule, favorably disposed to his earning a major in English. In almost all cases he will later teach English and not physics, for example. Another teacher may be interested in studying and teaching religion, and religious instruction would be greatly improved in a school if he were given the opportunity to prepare for teaching religion and be given a full schedule of religion classes when he begins to teach.

On every high school faculty there are probably some members who like and some who fear to teach religion. Assigning interested teachers, who are at the same time good teachers and well prepared, will, naturally, be beneficial to the teaching of religion. First of all, the most important personal element in making a class interesting is a teacher's enthusiasm for his subject. Moreover, if he is interested in teaching religion, he will probably do considerable supplementary reading and study, both of which are necessary for avoiding routine teaching, for giving freshness to his subject matter, and for furthering his own professional improvement. Thirdly, assigning all religion classes to a few well-prepared and interested teachers will necessitate scheduling religion at various hours of the day, such as is done in English, mathematics, or any other subject. Scheduling religion at various periods will automatically insure religion a full period, five days a week. Religion must be considered a "solid" in the high-school program if students are to realize fully its primary place in the curriculum.

Although this short paper is concerned mainly with the academic preparation of teachers of religion, mention should be made of the importance of the religious formation of the teacher. Karl Adam writes: "The fundamental object of all her [the Church's] educative work, of all her instruction, preaching and discipline, is to make the Christian a second Christ, an *alter Christus*, to make him, as the Fathers express it, 'Christ-like'."[3] To aid in bringing about such a result in students, the teacher, quite evidently, must *be* Christ-like.

[3]Karl Adam, *The Spirit of Catholicism*, (rev.), p. 18. New York: Macmillan Co., 1935.

PANEL FOR REGISTRARS

THE RESPONSIBILITIES OF A REGISTRAR

REV. HUGH SMITH, S.J., REGISTRAR, UNIVERSITY OF DETROIT
DETROIT, MICH.

Three years ago our registrar died. She had been with the University for thirty-three years, most of that time as registrar. The work was then given to me temporarily—and at that time one phase of the work was highly stressed. That was the place the registrar's office was to hold in the field of public relations. It was pointed out to me that, since many of the prospective students come first to our office, the impression we make upon them will to a degree determine the evaluation they make of the school. For the first two years, from November, 1945, to at least December, 1947, there was not much time to consider ways and means of improving our public relations. Those were the days of long lines of veterans trying to get into the office and into the school. After the rush of that period, we began to become more conscious of the office as a part of the general public relations setup in the school.

From such brief experience, it would be presumptuous for me to try to tell you anything about public relations as the responsibility of a registrar. However, when I was asked to give this little talk, I was made to understand that the discussion to follow was the important part, that someone was needed to start the discussion, and that is what I hope to do. We shall consider the subject from a threefold point of view, setting the various important publics as our basis for division.

I.

Our first public: Prospective students, their parents, other schools, alumni.

These form our first public, and we are at their service by reason of our office and by reason of our interest in them. I'd like to call your attention to an article in *College and University*, our journal, of April, 1948, written by the Colgate University Director of Public Relations, W. Emerson Reck. He calls his article, "The Registrar and Public Relations." In these few pages Mr. Reck gives some very fine suggestions. I don't intend to summarize his talk, but I have included a few of his notions in the following:

Letters. The importance of answering all letters and promptly.

The *type of letters* we send. One woman phoned to say that her son's application had been turned down by another college. The impact of this rejection had quite a bad effect upon him. His mother finally persuaded him to try again. Now she wanted us to consider the application, and, if his previous record was not up to college admission standards, to tell him so, but not to tell him in a way that would discourage him for the future. She suggested that, if there were someone who could let him know what might be open to him, either at our school or elsewhere, she knew he would exert his best efforts. But right at the time he had decided he was an utter failure. At least she gave me an idea. We had better look into our own letters of rejection and see how we could temper the blow and maybe offer some constructive advice. We found the advice has to be

offered very carefully, too. Some resent it. But in trying to help the majority, we must expect to have a few bad reactions on anything we try.

Form letters do not make a good impression in general. It is so often suggested that we personalize our letters but at the same time we have to keep them business letters to a great degree. Suggestion: paragraph forms.

Phone calls.

Phone calls can bring good will or bad will. One railroad company has recently sent its Detroit officials to a school conducted by the Bell Telephone to learn how to answer the phone. These items are probably remedied by our paying a little more attention to them and to their importance.

Receiving people in the office.

Training our staff in these matters.

II.

Our second public: The personnel of the school. President, Deans, other officials, teaching staff, staff members of other offices, etc.

The office of the registrar is a *service unit* of the school.
The services we can render.
The spirit in which we render such service.

III.

Our third public: One which seems to be overlooked in talking about public relations, yet the most important of our public:

The current student body.
The service we can give to the students.
The importance of giving them service.
The manner in which we give them service.

Recommendation: That a person be trained to take over the position of registrar when the incumbent has to relinquish it.

WHAT'S WRONG WITH REGISTRARS

FRANK BOWLES, DIRECTOR, COLLEGE ENTRANCE EXAMINATION BOARD, NEW YORK, N. Y.

I accepted the invitation to talk today about registrars primarily because I am still an admissions officer at heart, and admissions officers are, as you all must know, the natural enemy of registrars. The admissions officer lives in an atmosphere of quick decision, with an aura of recklessness about him. He may round up his classes with a sweeping gesture; take chances, play hunches; or for some applicants, just shut his eyes and hope. But the registrar, he who follows after, searching with myopic eyes in dim corners for stray scraps of record, always wins. The admissions officer may squirm and protest—he must produce *The Record*. The registrar does not care whence it comes—but it must come if the admissions officer has to forge it himself. As I say, the registrar, unlike conscience which he in some sense resembles, always wins. To those of you who function as both registrar and admissions officer, I freely offer the foregoing character analysis of both forms of life as explanation of that strange schizoid feeling that afflicts you.

In this case, in addition to having the double pleasure of telling registrars about registrars, I have the further pleasure of picking my own title. I have long felt that something was wrong with registrars and sometimes wondered what it was. The necessity of making a speech on the subject gave me the final incentive to study and analysis. Here is the result.

By way of preparation, I asked several people what they thought was wrong with registrars. One man, a former naval officer now engaged in trying to wrest an advanced engineering degree out of an institution located on Morningside Heights which shall be nameless, gave the most succinct answer.

"They're nuts," he said. I did not find out whether he believed that they became "nuts," as he so quaintly expressed it, because they had become registrars or whether they became registrars because they were nuts. Perhaps he had not reached a decision on that point. Another man, more kindly disposed toward registrars, remarked: "They don't have to be crazy, but it helps."

Now, with some evidence that registrars are regarded as crazy but not necessarily harmless, it seems worthwhile to find out why they are so regarded. The easiest way is to examine what they do. At least it seemed easy until I began to draw up a list of the things that I, at first hand, have observed registrars' doing or being responsible for.

The fundamental thing that a registrar does, as I think we will all agree, is keep the records of student registration, recording courses and grades and issuing reports thereon in the form of transcripts. This record-keeping function naturally includes checking records for fulfillment of prerequisites, and for meeting of requirements for graduation. But that is child's play compared to the long list of other duties that may be handed to them—and will be if they are not agile enough to dodge in time. Here are some that I have observed.

1. Handle all inquiries about admission.
2. Mail out catalogs and other publications.
3. Recruit students.
4. Handle admissions.

5. Check records for candidates for dismissal.
6. Dismiss students for scholastic failure.
7. Collect student fees.
8. Handle all paper work on veterans.
9. Keep all faculty personal records.
10. Act as secretary of faculty and keep minutes of faculty meetings.
11. Act as student adviser.
12. Make up income estimates for budget purposes.
13. Administer testing programs.
14. Act as principal walking delegate for his institution at educational meetings.
15. Spend all his spring evenings at unlikely and remote suburban centers where "Go to college nights" are being perpetrated.
16. Handle scholarship programs.
17. Act as institutional information center for the public.
18. Conduct studies of academic operations.
19. Edit catalogs.
20. Handle faculty mimeographing.

And, if these duties were not enough, I can add that I have found registrars also doing the following jobs:

1. Vice President
2. Dean of Administration
3. Academic Dean
4. Dean of Students
5. Alumni Secretary
6. Director of Placement
7. Coach
8. Teacher
9. Director of Guidance
10. Assistant to the President

I have never found a registrar who was either President or Superintendent of Buildings and Grounds. Nevertheless I suggest that, by wedging a broom handle under the coat, lashing a monkey wrench in the right hand and a coal scoop in the left, taping a feather duster to the head, and hanging a tin cup around the neck, the registrar could easily be converted to these other duties—and probably will be.

Now, the question as to whether any or all of these thirty catastrophes can descend on any registrar any time is, in a sense, beside the point. The point, made by indirection, is that there is such a general lack of decision as to what a registrar does, that almost any other duty in the academic galaxy can be, and is, deposited in his nerveless hands.

The first thing that is wrong with registrars is that they do too many things.

If registrars do too many of some things, there is question as to whether they do enough of others. For example, registrars, by any definition, are responsible for student records. To discharge this responsibility, they must see students. Now it is entirely understandable that a registrar should regard a student, or, if you like, The Student, as a being who exists only to produce irregularities and problems for registrars. I have no doubt that the being who coined the phrase, "This would be a nice college if it weren't for the students," was a registrar. Some people have attributed it to a college president, but we all know that, if uttered by any president, it would have read, "This would be a nice college if it weren't for the faculty."

The trouble is not that registrars occasionally feel unhappy about students. They act unhappy about students. So far as students are concerned, registrars sit up nights drinking black coffee and chain smoking cigarettes to think up improbable regulations, discover hidden deficiencies, and devise new obstructions to keep a student from doing what he wants to do. We might as well face frankly the fact that the registrar is the official pettifogger of his institution—unwept perhaps, unhonored certainly, but by no means unsung.

Perhaps there is no cure for this. Perhaps each institution must have a Cerberus to guard its requirements and its degrees. But I doubt it. At least I doubt that requirements and degrees need be guarded with such ferocity as many registrars exhibit. I suggest that the trouble here is another facet of my first point—that registrars are the administrative catch-alls of their institutions. They are given so many things to do in the operation of their institutions that it is fatally easy for them to miss the connection between their operations and the actual process of instruction which is the institution's reason for existence. The fault is by no means theirs alone. Their institutions generally fail to include registrars in educational planning. They are merely handed parts of plans and told to make them work. This they do as administrators. It would be far better if they could participate in the planning as educators and, as educators, put their plans into operation.

Closely allied to this problem of the inhospitableness of registrars to students is the problem of quarters, furniture, and equipment. Here let it be said that notable advances have been made. Some registrars' offices are models of planning and equipment, with the University of Michigan, under the able direction of Ira Smith, probably the best equipped of any.

But, in too many institutions, the registrar is in cramped, ill-lighted, badly ventilated offices, with his staff surrounded, if not protected, by filing cabinets, no two of which match. The filing cabinets serve at least one function—they serve as sounding boards to echo and re-echo the typewriters which clatter endlessly. It is hard to imagine any office more forbidding than that of the registrar. Usually it is in the oldest building on the campus, is too small—never having had more space since the founding of the institution—and is furnished in golden oak which at least has the virtue of being unable to look any uglier than it did when it was new. Furthermore, the prognosis for better quarters and equipment is always poor. The registrar suffers from the same ailment as the roof in Arkansas—when it rains it can't be fixed, when it doesn't rain it doesn't need it. Actually, the percentage of them in intolerable quarters is far too high, but most of them make shift because, for eight out of nine months, their traffic is slow. The ninth month it is too heavy to handle in any ordinary quarters, so an emergency program is devised, which usually works, and decent quarters are postponed indefinitely.

The foregoing two points can be brought together in one summary—the second thing that is wrong with registrars is that they are, so far as students and public are concerned, too forbidding, both as to attitude and as to physical aspect. Obviously this is deeply unfortunate, for institutions need good public relations, and a registrar's office is certainly an important public relations office.

Now to shift from his burdens and his shortcomings to another set of difficulties. This set may be summed up in the expression that the registrar has a minor job of major importance. However, it is an important clerical one and therefore a good person must be put in it. A good person masters it quickly, takes on additional administrative portfolios, and is very likely, in time, to move on to responsibilities that are less clerical and more on administrative levels. This system has its good points. It provides a fine train-

ing ground for promising administrators. It ensures that many top administrators will have an understanding of the fundamental clerical processes by which the institution operates. It constantly introduces fresh talent into registrar's work. But it offers far too little opportunity for a career in registrar's work, and far too little opportunity for building up a body of experienced, professional registrars. It is true that one may point to many in the field with years of service. However, they are, for the most part, in institutions with well established and well defined organizations that find it to their interest to maintain a professional registrar's organization. In such institutions the registrars are the beneficiaries of the enlightened self-interest of presidents and trustees. However, in the smaller institutions, the situation is far different. The turnover in registrars is far too high and the policy on maintenance of a stable organization remains undefined. Thus the very institutions that most need in this difficult area the competence that comes from experience deprive themselves of it. The third thing, then, that is wrong with registrars, is that they lack training when they come into their work, and that too often they stay only long enough to get this training before they go off to another job.

It has been easy to discuss three things wrong with registrars. It is easy to list more, such as chronic understuffing, inadequate mechanical equipment, lack of any real source of standard operational procedures, lack of contact with faculty. However, to discuss these additional points would take more time than the program affords, so I leave them before you, identified but not dissected.

It is not as easy to say what should be done about it.

PUBLIC RELATIONS

INTRODUCTORY REMARKS

CHARLES A. BRECHT, DIRECTOR OF PUBLIC RELATIONS, ST. JOHN'S UNIVERSITY, BROOKLYN, N. Y.

Public relations is a much used term today—no doubt overused, abused and misused thousands of times each day. It is only in the last ten years that it has come to enjoy the prominence and standing that has finally established it as a function of management. But the term and its meaning existed long before then. Way back in 1807 in his seventh address to the Congress Thomas Jefferson referred to the need for "a change in our public relations."

Jefferson was not referring to any mere publicity campaign when he said that; he was really thinking in the broader terms of policy—perhaps even of diplomacy. I think that it goes without saying that when a country has good diplomats, it will have good public relations.

For a definition of public relations, I know of no better one, from the professional point of view, than the one that Denny and Glenn Griswold of that famous New York public relations firm have evolved: "Public relations is the management function which evaluates public attitudes, identifies the policies and procedures of an individual or organization with the public interest, and executes a program of action to earn public understanding and acceptance."

That's all right for a general definition, but now, how does all this apply to the public relations of a college or university? Emerson W. Reck, now vice-president of Wittenberg College in Ohio and a recognized authority in the field of college public relations by reason of his performance and writings, says that "the public relations of any institution are the sum total of all the impressions made by the institution itself and by the various persons connected with it; and therefore public relations is a way of life for an institution."

In other words, a public relations program must be concerned with the policies of the institution, their interpretation and announcement to the college's various publics, and an evaluation of their effect on the various publics.

In this panel discussion here today, in the light of our own experiences and those of the secular institutions as well, we are going to try to answer many of the questions that come to us from all over the country via the questionnaire we sent out some six weeks ago to 171 Catholic college and university presidents. 130 presidents or 76% of our mailing were kind enough to take the few moments to fill them out. We thank you graciously for your cooperation.

The one pervading thought throughout the majority of the questionnaires was: what is a good public relations program, how can we set one up, what do we need to do the job, and how are we going to pay for it?

With the aid of the four experts from De Paul, Fordham, Xavier, and Holy Cross the first three questions should get satisfactory answers—but the fourth one—of the finances—is the puzzler. Perhaps the fund-raising expert can help out on that.

A good public relations program is one that is based on the philosophy or theory of service. It must have a well-defined policy behind it. It recognizes that publicity is not the chief end; that public relations begins at home, that

it involves the ability to take criticism, admit faults and rectify shortcomings. To enjoy good public relations what an institution does must be in line with what it says. Public relations activities are most effective when they demonstrate that an institution is keenly aware of its social and moral responsibilities.

The most effective method of setting up a public relations program has been accepted as follows:

1. Employ a competent public relations director.
2. Make maximum use of the public relations director in a counseling capacity.
3. Determine the institution's publics.
4. Secure and analyze the reactions of the institution's various publics to its objectives, services, policies, and ideals.
5. Study the needs of the institution.
6. Coordinate all public relations activities.
7. Educate members of the college family to their parts in the program—and this is a tough one.
8. Weigh every proposed policy to avoid hasty or unwise action.
9. Consider every possibility for improving public relations with each of the institution's various publics.
10. Consider every possibility for improving public relations through the various publics.
11. Provide adequate funds and personnel for the job.

Setting up a public relations program like this must be on a long-range basis. The immediate investment (to be continued over several years) will harvest no reward for perhaps a half dozen years or more. Unless an institution is prepared to go along to that extent before looking for tangible, material results in a large proportion the program is doomed to failure. It is not something that can be accomplished over night. Recently I read in the writings of one of our best known public relations counsels that "There is no such thing as a short campaign of public relations. Either public relations is ceaseless or it isn't public relations."

One thing that must be avoided is the thought that the public relations program is the panacea for all an institution's ills and faults. "Mr. Fixit" seems to be an *alter nomen* for the public relations director. If it's trouble, send it over to the public relations office. That's their job—to get us out. If the telephone operator gets a call and a question to which she doesn't know the answer, you can bet the public relations extension will ring without delay. And although it may be annoying at times, better that the inquiry goes there instead of getting a curt answer from the operator.

Public relations in essence are common sense applied to the problems that arise in the administration of a college. One college president in his reply to the questionnaire hit the nail right on the head when he asked: "Aren't good public relations simply solid Christian virtues practiced with an eye on material returns, a new motive and organization for what we should do anyway?" How true! Things that we all know, but sometimes forget. Things that we expect from people, but don't get because we don't ask for them.

Oftentimes I have heard Catholic college administrators spout on the problem of alumni—"We never hear from them—they never give us a dime—they owe us a lot." All that is very true, but unless we pour information at alumni, unless we manage an interesting program for them socially and academically, and perhaps athletically, it is natural for them not to think of their alma maters as often as they might.

In setting up this panel for today we were confronted with the thought of how best to begin a discussion on public relations in Catholic colleges. I consulted with several of my colleagues in the profession and decided that most of our colleges were seriously lacking in the fundamental aspects of a college public relations program.

There are five basic areas of a college public relations program—publicity, alumni, admissions, public service, and fund-raising.

In some smaller institutions this organization can be telescoped by combining publicity and public service. In larger institutions (more than 1500 students certainly—perhaps even 1000) this fundamental organization can be expanded to seven by adding a distinct placement service and a separate organization for athletic publicity because of an expanded program of athletics. Athletics incidentally can definitely be included under public service and can easily be concerned with the other areas.

Thus it appeared that if we began our program today by brief statements from each of our participants in regard to the work of each of these areas, we would have a firm basis for answering some of the questions that may be posed in your minds as we move on through the afternoon.

In considering what our panel experts have to say, please keep in mind that each of these areas is concerned with merely a segment of public relations. It must be someone's job to coordinate the activities, programs, and plans. But public relations is by no means a one-man show. No public relations program can be successful unless it has the active support and interest of the top administrators down through the faculty members right to the students. Everyone on the campus is a public relations man. If not, we can spend fantastic sums of money and still not gain the success that we should enjoy. Admittedly this cannot be done overnight—but it is the goal to which we must strive.

Our questionnaire returns show that 92 or 70.8% of the 130 colleges reporting have a public relations office in operation at the moment. This is a good representation, but until we have 100% the thought of our cooperation for pressure on some of the larger problems confronting American Catholic higher education must be postponed. No matter how small the college, no matter how recent its origin, no matter how little its resources, it should have a public relations program. Only a short time after I read of the announcement of the establishment of a new Catholic college, I read of its appointment of a public relations director. How much rosier the path when you can begin from the beginning, instead of trying to rectify wrongs before you can begin a positive program. That was good public relations from the outset.

Only 40% (or 52) of the colleges reported a general committee on public relations. As we've said, it's not a one-man show—so this department of pro and con could stand much improvement. 37% (or 48) think they're spending enough money for public relations. 39% think not. 24% didn't answer this question—so they are either not spending enough or ignoring the problem altogether. If almost 63% then think they're not spending enough, a way must be found to provide more for public relations in the college budget. At least that sounds plausible to me. How to do it is an administration problem for which I wish you *godspeed.*

A SUMMARY AND REPORT OF THE QUESTIONNAIRE SURVEY CONDUCTED FOR THE PANEL DISCUSSION ON PUBLIC RELATIONS OF CATHOLIC HIGHER EDUCATION ON APRIL 21, 1949, IN THE LECTURE HALL OF CONVENTION HALL, PHILADELPHIA, PA.[1]

In the following pages you will find statistical tables prepared from the information listed on the returned questionnaires.

Where feasible, the statistics were broken down into three classes:

1. *Men's colleges*—really undergraduate schools in liberal arts and business administration.
2. *Women's colleges*—really undergraduate schools in liberal arts.
3. *Universities*—coeducational schools and schools with professional departments.

These three categories were chosen because they appeared to be natural divisions according to the type of students, enrollment figures, curricula, resources, physical plant, etc.

THE QUESTIONNAIRE SURVEY

GENERAL: 130 returned out of a mailing of 171—76%—for a very good return. Because of this high return, our conclusions can be considered reasonably accurate.

TABLE NO. 1

BREAKDOWN ON RETURNS:

	UNDER-GRADUATE	**UNIVERSITY*	*TOTALS*
Men's Schools	31	6	37
Women's Schools	65	3	68
Co-ed Schools	6	19	25
	102	28	130

*Note: Schools that have graduate departments and professional schools are included in this category, even though they may not be universities so-called.

RETURNS BY GEOGRAPHICAL AREAS:

TABLE NO. 2

Northeast	52	Pacific Coast ..	9	Southwest	5
Midwest	55	Southeast	7	Mountain	2

[1]The following study is offered as an extension of the remarks of Mr. Charles Brecht as chairman of the panel discussion on public relations.

THE STATUS OF THE PUBLIC RELATIONS PROGRAM IN CATHOLIC COLLEGES AND UNIVERSITIES *FROM THE 130 RETURNS:*

TABLE NO. 3

OFFICE	*NO. REPORTING*	*% OF 130*	*AS SEPARATE OFF.*	*% WITH SEP. OFF.*	*COMBINED WITH OTHER OFF.*	*% COM. OFFICE*	*NO OFFICE*
A. PUBLIC RELATIONS	92	70.8	39	42.4	53	57.6	38
B. GENERAL PUBLICITY	85	65.4	23	27.1	62	73.0	45
C. ALUMNI	97	74.0	63	65.0	34	35.5	33
D. PLACEMENT	89	68.5	33	37.1	56	63.0	41
E. ADMISSIONS STUDENT RECRUITMENT	91	70.0	30	33.0	61	67.0	39
F. DEVELOPMENT OF FUND	33	25.4	10	30.3	23	69.7	97

1. From Column 2 it appears that about 70% of the colleges have a public relations program of some kind.
2. Except for the alumni office there still appears to be too much combination of offices.
3. There seems to be a need for more development program work or a permanent fund-raising program when only 25.4% of the schools reporting show any kind of program either separately or in combination. The public relations office is the natural depository for such work in a small school, with a separate set-up in the larger school, working in close cooperation with the president's office, either through a vice-president or an assistant to the president.
4. It appears too from A and B in the above table that general publicity and public relations are still too much intertwined. Publicity is merely a part of public relations, but should be a separate endeavor coordinated through the PR office. Certainly the 27.1% of separate offices for publicity should be stepped up greatly if our PR programs are going to succeed.
5. Although 42.4% is a fair report on the separate PR office, it does, however, indicate that more schools should establish these.
6. Only 37.1% report separate placement offices. There appears to be considerable room for improvement in this department. This is very important for our schools to keep themselves before business and industry as training grounds for them.
7. The alumni office situation is very good, but can stand some improvement and increase in separate set-ups rather than leaving so many in the combined office categories.
8. By reducing the number of combined offices it allows for expanded programs in the individual items of a public relations program.

SINCE THE ATHLETIC PROGRAMS ARE MORE CONCERNED WITH MEN'S COLLEGES, INFORMATION RELATIVE TO THEM WAS OMITTED FROM TABLE NO. 3, BUT IS PRESENTED SEPARATELY HERE:

TABLE NO. 4

	NO. REPORTING	*% OF 65*	*AS SEPARATE OFF.*	*% WITH SEP. OFF.*	*COMBINED WITH OTHER OFFICE*	*% WITH COM. OFF.*
SPORTS PUBLICITY ...	55	84.6	15	27.3	40	72.7
ATHLETICS	65	100.0	56	82.3	12	17.7

We presume from these figures that if there are 65 athletic programs, there should be 65 sports publicity set-ups. If we are going to keep intercollegiate athletics as a permanent fixture of college life, we must give it the instruments to tell its story to the public. No doubt, the 40 sports publicity programs carried on in cooperation with some other office are probably combined with the general publicity office or the athletic office. The size of the athletic program may not warrant an individual office for sports publicity, but it must at least be provided through the general publicity scheme. The danger of this is an overemphasis on sports in the publicity picture, with little or none from the academic side. As can be seen from the table above, 84.6% of the men's colleges and the universities have a program for disseminating sports publicity. This is an admirable representation and should be maintained.

THE PERSONNEL SITUATION IN THE PUBLIC RELATIONS PROGRAM:

TABLE NO. 5

	(1) *REPLIES*	(2) *AVE. FULL-TIME PERSONNEL*	(3) *AVE. PART-TIME PERSONNEL*	(4) *NO. REPORTING FULL-TIME*	(5) *NO. REPORTING PART-TIME*	(6) *AVE. FULL-TIME*	(7) *AVE. PART-TIME*	(8) *% REP. FULL-TIME*
A. PUBLIC RELATIONS	92	1.0	1.1	48	52	1.9	2.0	52.2
B. GENERAL PUBLICITY	85	.44	1.0	25	42	1.5	2.0	29.4
C. ALUMNI	96	.9	.94	38	50	2.3	1.8	40.0
D. PLACEMENT	89	.45	.79	25	39	1.6	1.8	28.1
E. ADMISSIONS	91	.78	.86	34	38	2.1	2.1	37.4
F. SPORTS PUBLICITY.	55	.36	.64	14	22	1.4	1.6	25.5
G. ATHLETICS	68	2.3	1.3	40	32	3.9	2.8	58.8
H. DEVELOPMENT OR FUND	33	.36	.88	7	15	1.7	2.0	30.3

NOTE: Column 6 indicates personnel in schools reporting full-time.
Column 7 indicates personnel in schools reporting part-time.

1. Over-all, there is a need for more personnel.
2. The average alumni office has less than 1.0 full-time personnel or 1.0 part-time. Only 38 schools or 40% report full-time personnel at all. In those schools reporting the 2.3 average is a fairly good one, but more need full-time personnel in this field.

3. The personnel averages for schools reporting full-time and part-time employees in all fields are good ones, but too few have enough full-time personnel to carry on an adequate program.
4. Currently, 16.4 (Add "A" through "H" in col. 6) full-time personnel are required to carry on an eight-pronged complete PR program, along with 16.1 part-time personnel. These figures come from schools that report the assignment of employees to each of these eight functions.
5. However, in the average school carrying on a PR program there are only 6.6 full-time (Add "A" through "H" in Col. 2) for the whole program and 7.5 part-time (Add "A" through "H" in Col. 3), less than one per function of the eight.
6. When one considers that the average dean's office operates at a slightly higher ratio than that, the inadequacy is readily seen.
7. Take a university with eight separate colleges—it probably has 3.5 personnel handling 1000 students in each college and 1.0 average part-time personnel. Now that school's PR program should have 3.5 x 8 full-time personnel—30 full-time personnel to handle the eight-pronged PR program about which we are talking in this survey and 1.0 x 8 part-time —8 part-time personnel—to do the job the way it should be done.
8. There is only one Catholic college in the country who reported anything like such figures—and they were in excess of 30 and 8—to be exact, 58 and 21.
9. Others reported 12, 14, 15, 17 and 22 full-time personnel and respectively 15, 10, 6, 22 and 9 part-time.
10. 16.4 full-time personnel for an eight-pronged program is a fair enough average for a school of 1000 students in men's colleges—and because of the lack of the intercollegiate athletic picture, 10 would be a decent average for any woman's college up to 1000 students.
11. For every 2,000 additional students add 1 full-time staff member to the PR office, one to publicity, one for placement, one for admissions, one for sports publicity, one for development, and one for athletics. For the alumni office add one additional full-time worker for every 1,500 alumni over 3,000.
12. Definitely, there must be improvement in the number of full-time personnel assigned to all sections of the PR program, and especially in general publicity, placement, and development work. Each of these sections is served by full-time personnel in approximately only 30% of the schools reporting such programs. This is not enough.

FUND RAISING:

TABLE NO. 6

SCHOOLS REPORTING	*ALUMNI FUND*		*BEQUEST PROGRAM*		*CONTINUOUS PUBLIC FUND PROGRAM*		*OCCASIONAL APPEALS*	
	NO.	*%*	*NO.*	*%*	*NO.*	*%*	*NO.*	*%*
Men's (31)	13	40.6	5	16.1	8	26.0	13	40.6
Women's (65) ...	36	56.3	4	6.3	8	12.5	28	43.7
University (34)..	22	64.7	8	23.5	7	20.6	20	60.0
Totals (130)	71	54.6	17	10.3	23	17.7	61	46.9

1. Only 54.6% of the colleges reported alumni funds. This could stand improvement. No college should be without one. Certainly a higher percentage of men's colleges should have one.
2. Only 17 or 10.3% reported any organized bequest programs. This field could stand tremendous improvement and an expansion. It is really unexplored as yet. In long-range planning it must have a place. It may take from 25 to 50 years to reap its harvest, but it can't fail no matter the effort and expense put into it over a long period. It can be part of the answer of the private college to its dismissal from federal aid, if and when that should come about.
3. Again, only 17.7% have anything representing a continuous fund program. More and more schools, especially our big universities, must explore this field as an answer to the possibility of federal aid to other institutions of higher learning.
4. 46.9% report occasional appeals for funds to the public. This is a breeder of poor public relations, in my opinion, with a drive every ten to 25 years and nothing in between.
   If we are to raise $1,000,000 every 25 years through fanfare, etc., wouldn't it be better to cultivate $40,000 per year over that same period without leaving the bad taste that the driving spirit of a $1,000,000 campaign usually effects?
5. Mention should be made here too that only 29 institutions or 22.3% reported that they publish the Annual Report of the President. This is one of the greatest come-ons in the history of fund-raising, sharing the secrets of the endeavor with the people who will pay. We should use it in its entirety. Business has proven to us time and time again that people only give in substantial sums to an organization which they know is solvent and whose program assures them that they will be in business for a long, long time. Business and the secular colleges have solved this problem by giving wide circulation to the Report of the President. It has paid dividends too. All of us should adopt this medium as a painless method of fund-raising.

COMMITTEE ON PUBLIC RELATIONS:

TABLE NO. 7

	MEN'S (31)		*WOMEN'S* (65)		*UNI-VERSITY* (34)		*TOTALS* (130)	
	NO.	*%*	*NO.*	*%*	*NO.*	*%*	*NO.*	*%*
YES	13	40.6	22	34.4	17	50.0	52	40.3
NO	16	51.6	32	50.0	17	50.0	65	50.4
NO ANSWER ..	2	7.8	11	15.6	..	...	13	9.3

1. Only 52 or 40.3% of the institutions reported that they had public relations committees as standing committees of the faculty, administrators, or alumni. This is a poor showing. Since everyone is concerned with PR, every school should have this committee as an important group on its campus. PR is not a one-man job—everyone is concerned with it. The establishment of a committee will help your problems a great deal.

APPROPRIATION FOR PR SUFFICIENT?

TABLE NO. 8

	MEN'S (31)		*WOMEN'S* (65)		*UNI-VERSITY* (34)		*TOTALS* (130)	
	NO.	*%*	*NO.*	*%*	*NO.*	*%*	*NO.*	*%*
YES	15	47.1	16	25.0	17	50.0	48	36.9
NO	11	35.5	28	44.0	12	35.3	51	39.2
NO ANSWER ..	5	7.4	21	31.0	5	14.7	31	23.9

1. More people say they're not spending enough money than think they are. 39.2% feel they should spend more. The other 23.9% who didn't answer this question probably feel the same way, but wouldn't commit themselves.

PUBLICATIONS:

TABLE NO. 9

	MEN'S (31)		*WOMEN'S* (65)		*UNI-VERSITY* (34)		*TOTALS* (130)	
	NO.	*%*	*NO.*	*%*	*NO.*	*%*	*NO.*	*%*
Departmental Catalogues ...	5	16.1	8	12.3	18	52.9	31	23.9
Catalogues general	26	83.9	62	95.4	27	79.4	115	88.5
President's Report	2	7.1	16	24.6	11	32.4	29	22.3
Alumni Periodical	21	67.7	39	60.0	28	82.4	88	67.7
Research Reports	4	12.9	9	13.8	9	26.5	22	16.9
Student Promotional Lit.	22	71.0	57	80.8	30	88.2	109	83.8
Speeches-special Events	12	38.7	12	18.5	16	47.1	40	30.8
Faculty House Organ	4	12.9	4	6.2	5	14.7	13	10.0
Parents Newsletter	3	9.7	3	4.6	0	...	6	4.6
Scholarly or Scientific Publications	10	32.3	16	24.6	18	52.9	44	33.8
Student Handbook	24	77.4	50	76.9	28	82.3	102	78.5
Student Newspaper	31	100.0	59	90.8	31	91.2	121	93.1
Student Yearbook	30	96.8	42	64.6	25	73.5	97	74.6

1. The catalogue picture is fine, as we should expect it to be; almost every school publishes one.
2. More published President's Reports are necessary. The men's colleges are particularly deficient, only 2 or 7.1% publishing this important report. Over-all, only 22.3% publish this kind of report. There is much room for improvement.
3. Two-thirds of the colleges publish an alumni periodical. But the women's and men's colleges show room for some improvement in this department, with only 60% of the women's colleges and 67.7% of the men's colleges producing this important vehicle of information to alumni.
4. Only 16.9% report publication of research reports. This is an important part of the academic picture to present to any public.
5. The student promotional literature and the student publications pictures are excellent.
6. The faculty house organs and the parents' newsletter situations could be greatly improved. Only 14.7% of the universities publish this faculty paper. Here is where it is probably needed most—where instructor does not know instructor unless they be in the same department.
   The parents' newsletter should be a must for any boarding college. And yet only 6 schools or 4.6% publish any kind of a vehicle like it. This is an important contact between the administration and the parents of students (who are at a distance from the campus) that should not be neglected.
7. Only one-third of the schools report the publication of any scholarly or scientific papers or journals. The men's colleges could improve their 32.3 percentage to more than 50%. The women's colleges too should strive to boost their 24.6 percentage in this field.

CAMPUS RADIO STATION?

TABLE NO. 10

	MEN'S (31)		*WOMEN'S* (65)		*UNI-VERSITY* (34)		*TOTALS* (130)	
	NO.	%	*NO.*	%	*NO.*	%	*NO.*	%
YES	7	22.6	2	3.1	9	26.4	18	13.8
NO	22	71.6	59	92.2	24	70.6	105	80.8
NO ANSWER ..	2	5.8	3	4.7	1	3.0	7	5.4

1. Only 18 or 13.8% have radio stations operating from the campus. You will note that 16 of these institutions are men's or coeducational schools. Only 2 women's institutions or about 3% of the 64 that answered the questionnaire have stations.
2. While not absolutely essential, one's own radio station can bring the college right into the homes of people, in which case it is performing a distinct public service. It is a great aid in building wholesome community relations.
3. No doubt that the deterrent for Catholic colleges in this field of endeavor is the lack of sufficient funds to operate such a station. But investment in it may result in the accession of more funds. At any rate, more Catholic colleges should be aiming toward the establishment of radio stations on the campus.

MOTION PICTURE OF THE COLLEGE AND ITS LIFE?

TABLE NO. 11

	MEN'S (31)		*WOMEN'S* (65)		*UNI-VERSITY* (34)		*TOTALS* (130)	
	NO.	*%*	*NO.*	*%*	*NO.*	*%*	*NO.*	*%*
YES	9	29.1	30	46.9	10	29.4	49	37.7
NO	18	58.2	27	43.8	16	47.6	61	46.9
NO ANSWER ..	4	12.7	8	9.3	8	23.0	20	15.4

1. Only 49 or 37.7% of the colleges have motion pictures of their college, its campus, its academic life and extra-curricular life, its resources, that can be shown to prospective students, parents, alumni or alumnae. This is by no means a good showing. To attract the better students to our colleges we have to show ourselves off to them—not as seminaries but as colleges where the life and routine is much the same as they have come to picture on the campuses of the larger secular schools.
2. The women's colleges are doing a much better job than are the men's schools in this regard—with 46.9% stating that they have such films available. However, even they can use improvement. But when only 29% of either the men's or coeducational groups report that they have no films, the situation calls for vast improvement.
3. These films can also be used in the process of development of fund-raising campaigns to show the needs of an institution. Experience has shown that they have had nothing but beneficial effects where they have been used.
4. By means of these films you can bring your college to any community, to any group of people who you think may be interested in viewing it. A recent quotation on a 15-minute film such as projected here was $7500, not an overburdensome sum when one considers that it is useful for from five to ten years, unless radical changes have occurred on your campus.
5. Certainly this phase of putting the college before the public deserves more attention than it has been getting from our institutions.

PRESS COVERAGE?

CATHOLIC PRESS

TABLE NO. 12

COMMENT	*MEN'S* (31)		*WOMEN'S* (65)		*UNI-VERSITY* (34)		*TOTALS* (130)	
	NO.	*%*	*NO.*	*%*	*NO.*	*%*	*NO.*	*%*
BETTER THAN AVERAGE ..	12	38.7	18	27.7	14	41.2	44	33.9
AVERAGE	11	35.5	40	61.5	14	41.2	65	50.0
LESS THAN AVERAGE ..	7	22.6	6	9.2	5	14.7	18	13.8
NO ANSWER ..	1	3.2	1	1.6	1	2.9	3	2.3

1. The Catholic press coverage can be considered excellent when almost 84% state that they are getting average and better than average coverage. The 13.8% who are getting less than average coverage probably have no strongly organized publicity departments. As soon as they begin to pour information at the Catholic press in an organized fashion, they are almost certain to get better results.
2. Still only 65 schools claim they are getting no better than average coverage in the Catholic press. This can stand some improvement—and the improvement should probably come from both sides, from the college and from the Catholic press. However, most Catholic college publicity men will tell you that they get excellent cooperation on the whole from the Catholic press. Perhaps we're hoping for too much by seeking better than average coverage.
3. The women's colleges seem to suffer the most with more than 60% receiving average coverage and only 27.7% better than average. But are the women's colleges turning out newsworthy information? That may be the answer—with the burden resting on the college, not on the press.

SECULAR PRESS

TABLE NO. 13

COMMENT	*MEN'S* (31)		*WOMEN'S* (65)		*UNI-VERSITY* (34)		*TOTALS* (130)	
	NO.	*%*	*NO.*	*%*	*NO.*	*%*	*NO.*	*%*
BETTER THAN AVERAGE ..	16	51.6	16	24.6	12	35.3	44	33.8
AVERAGE	8	25.8	31	47.7	12	35.3	51	39.2
LESS THAN AVERAGE ..	6	19.4	13	20.0	10	29.4	29	22.3
NO ANSWER ..	1	3.2	5	7.7	0	...	6	4.7

1. 16 men's colleges or 51.6% say they are getting better than average coverage in the secular press. This is an excellent report to make. Over-all, slightly more than one-third of the colleges (33.8%) report they are getting better than average coverage. These are heartening signs from the daily secular press. It certainly indicates a willingness on the part of the dailies to cooperate when we are giving out newsworthy information.
2. But the women's colleges do not do so well, nor do the coeducational institutions. Less than 25% of the women's schools claim better than average coverage, and only 35.3 % of the coeds.
3. Only 22.3% of the colleges do not seem to be satisfied with their secular coverage. The success of 95 colleges with the secular press seems to indicate that these 29, perhaps, are not producing any information of enough general interest to warrant its publication. The burden here seems to lie on the colleges; certainly the fault is not with the press if 73% of the schools are satisfied.

CATHOLIC VS. SECULAR PRESS (See Tables 12 and 13):

1. Note that the men's colleges do better (51.6%) in the seculars than in the Catholic papers (38.7%). More have complaints (22.6%) with the Catholic press than they have with the seculars (19.4%).
2. Over-all, 44 schools say they get better than average coverage in both the seculars and the Catholic press, better than one-third (33.9%) of the reporting schools. Over-all, more are dissatisfied with their secular coverage (22.3%) than with Catholic coverage (13.8%).
3. The women's colleges do better in the Catholic press. 13 or 20% are dissatisfied with their secular coverage, while only 9.2% think their Catholic coverage could be improved.
4. The coed schools or universities with professional departments do slightly better in the Catholic press (41.2% against 35.3% for the seculars in the better than average class and the same figures in the average grouping).
5. To sum up, the vaster improvement can be sought in the coverage of the secular press in all types of schools. So it appears from our statistics.

SPECIAL EVENTS:

Q. Do you have at least four special events in a year at your institution of such proportions as convocations or commencements that focus considerable attention on it?
The Answers:

TABLE NO. 14

	MEN'S (31)		*WOMEN'S* (65)		*UNI-VERSITY* (34)		*TOTALS* (130)	
	NO.	%	*NO.*	%	*NO.*	%	*NO.*	%
YES	20	64.5	46	70.8	25	73.5	91	70.0
NO	8	25.8	12	16.9	5	14.7	25	19.2
NO ANSWER..	2	19.6	8	12.5	4	11.8	14	10.8

1. 91 or 70% replied in the affirmative to this question. This is a heartening report for the future of public relations for Catholic colleges, since we assume that these 91 colleges are performing a service to the laity, clergy, and community at large through these special events.
2. Much of their good publicity must come out of these events. One way to bring more attention to our schools is to intensify our program of special events. Make them more attractive—make them bring more outsiders to the campus.
3. While there is room for improvement in this feature of PR programs, we should consider that we are doing a representative job in this field right now.
4. Note that the women's colleges and universities are doing better here than the over-all average, respectively 70.8% and 73.5%. Our figures indicate that the men's colleges could stand the most improvement—and that is strange inasmuch as it appears that their curricula and general make-up are more conducive to a stronger program of special events than is a woman's college.

CONCLUSION:

This statistical report of the media that we use to bring the public relations programs of our colleges home to all our publics—be they students, parents, alumni, the general laity, the clergy, the donors, and the prospective donors—was made possible through the cooperation of 130 top Catholic college administrators throughout the country. We want to express our sincere appreciation to them for their help in passing on the information necessary for this report.

From the information culled from the questionnaires it appears that we are moving in the right direction in our Catholic colleges from the public relations point of view.

Our general organizational set-up appears to be good, except for the areas of placement and our development programs, which can stand improvement (cf. Table No. 3). Increase in personnel assigned to public relations activities appears to be an absolute necessity for the maintenance of high-standard programs (cf. Table No. 5).

The fund-raising picture can be improved a great deal (cf. Table No. 6), alumni funds, more organized bequest programs, more continuous fund-raising or development programs. Our publications picture (cf. Table No. 9) is quite good, except for a few features. Certainly more reports of the president should be published, more research reported and scholarly publications, more lectures and reports of special events published. The faculty house organ should especially be paid more attention in the larger departmentalized schools. The parents' newsletter is a worthwhile addition for the resident college.

More schools should have public relations committees (cf. Table No. 7). We must find a way to increase our budgets for public relations activities (cf. Table No. 8). The motion picture is a must, and more campus radio stations should be sought (Tables Nos. 10 and 11). Our press coverage (Tables Nos. 12 and 13) is adequate except in a few cases. But we must keep it so—and for that reason we must be ever vigilant in this matter, on our toes, so to speak.

The special events picture is fairly good (Table No. 14), but we should strive for quality in these events rather than magnitude.

It has been a pleasure to prepare this report for the panel discussion of public relations at the 1949 NCEA Convention and we trust that its results will help us to attack our problems with renewed vigor in the forthcoming years.

A PUBLIC RELATIONS PROGRAM FOR ALUMNI AND STUDENTS

EDWARD P. VONDERHAAR, DIRECTOR OF PUBLIC RELATIONS
XAVIER UNIVERSITY, CINCINNATI, OHIO

The first approach to a public relations analysis of a particular institution is to study its publics. Various experts have found that the college publics number from 17 to 23—readily recognized and of relative importance. Whether the number is 23 or 123, somewhere among the first five in importance are the students and the alumni.

Public relations consists of the sum total of all the impressions people have regarding an institution. These impressions are created by the various individuals and groups associated with that institution. Then it follows that *planned* public relations is *a way of life* for all the individuals and groups associated with the institution and is not just the job of a single individual.

This leads me to the first public we are to consider during this portion of the panel—the students. A good public relations program for the students involves not only those persons on the campus we normally associate with public relations—the president, the alumni secretary, the athletic coaches perhaps—but also and especially the bursar, the registrar, the assistant dean, the secretaries, the clerks, yes, even the custodians and the gardeners, but, most important of all, the faculty in the classroom.

Often, very often, you've heard it said—good public relations, like charity, begins at home. For us, obviously, this applies to the people on our campuses of which the largest group is the student body. And here we point up that universal experience that most successful operations are a matter of *teamwork.*

To initiate a sound public relations atmosphere on his campus, a college president might well call together the members of his team—the administrators, the faculty, the secretaries, the clerks—and point out that *they* are engaged in the highly sensitive area of public relations. He might elaborate on the importance of successful public relations to the health of the institution, explain some of the techniques that apply, and urge the acceptance of responsibility in carrying out the program. I believe it was Father Gannon of Fordham who said that he began his public relations program with the faculty. Their satisfaction with the institution and pride in their work, once established, were readily transmitted to the student body and he had gained in two areas by working in one. There must follow constant reorientation and daily testing of the program to find out whether it is succeeding or failing.

There are many devices used successfully on most of the college campuses that are definitely effective in improving student public relations. The testing and guidance service that should follow the student from the day he is admitted to his graduation can keep him an adjusted, happy, satisfied salesman for the college. The student handbook, well edited, can be a source of all the fine traditions, the opportunities, the favorable aspects of the college. A well edited student newspaper has a great potential for keeping up student morale. The student assembly, well thought out and skillfully handled, can do much to increase the esteem of the students for those who are running the college. The public relations man should recognize his prime duty to acquaint the students with, and constantly remind them of, the traditions, the illustrious alumni, the capable faculty. The student should be made to feel that it is the

"thing to do" to keep these values alive, to revere them, and to hand them on improved and embellished to the coming generations of students.

Student failures, student dissatisfaction, open criticism are definite danger signs. We all know that some boys and girls turn up on the college campus who before long must be told that we can do no more for them. Even these students are a valuable *public*, an important public, that must be studied and served. Students who are asked to leave can go away satisfied that the college did its part, that there are other fields of opportunity open to them, and with proper handling they can remain life-long friends with alumni enthusiasms and outlooks.

A notable example, in my judgment, of good student relations, is the survey now going on at the College of St. Thomas in St. Paul. There the registrar has prepared a questionnaire that he asks each student to fill out in his presence, during a personal interview. Such questions are asked as: Who influenced you to come to St. Thomas? Did you find it as good as you expected? Evaluate your professors, individually. Would you come to St. Thomas if you were once again making the decision as an entering freshman? Do you feel that your education has prepared you for life? You know, it is dangerous to have illusions about ourselves. St. Thomas has set out to find the facts. And, incidentally, from what I know of this fine progressive college, their survey is going to tell them a lot of things of which they will be proud.

Now, what about that second public, the alumni? It probably goes without saying that no school today is unaware of the great potential that exists among its alumni as ambassadors of good will and the source of positive support. But awareness is not enough. How many are taking full advantage of this potential through a systematic, long-range program that is adequately staffed and consistently carried through?

The various devices for creating and maintaining alumni interest are well known. In the last 30 years the pioneering has been done and certain procedures have been proved to be effective for almost all types of institutions. It has been said that the alumni secretary is no mere man. He is an orator, a diplomat, a money-raiser, a publicity expert, a writer, a joiner, a traveling salesman. Alumni relations begin with this alumni secretary. He has means, he has methods, and he has media for getting his job done.

What are the means? Basically, an office where he has sufficient equipment for handling of mailings—such as addressograph, mimeograph, and if you are well-to-do, folding, stuffing, sealing and stamping machines, automatic typewriters, filing cabinets. With a proper staff trained in the handling of his routines he should keep records, up-to-date addresses, biographies, photographs.

What are the methods? The promotion of reunions such as homecoming in connection with a fall football game or the June commencement; the promotion of class reunions; the organization and servicing of out-of-town clubs where there is a concentration of alumni; the promotion of general dinners and smokers to hear speakers from the campus; the promotion of visits to alumni centers by the athletic teams, the student glee club or dramatic society; the promotion of a loyalty fund which in addition to the tangible support it provides also is a fine rallying point for good will and the sense of working and belonging; the operation of a placement service for graduates.

Then we have the regular media by which alumni relations are carried on: of course, all general publicity reaches the alumni as well as the general public; the alumni magazine is prepared for the alumnus and in it the most important section is the personals grouped under classes; the president's annual report,

ostensibly prepared for the Board of Trustees, is most important reading for an interested alumnus; letters—of felicitation, condolence, recognition—are valuable builders of alumni good will.

All of the above shows that the alumni secretary is a key administrator. He should be constantly abreast of the policies as laid down by the administration; he should be consulted when those policies have clearly an alumni implication. He should be a member of the committee on public relations if such a committee exists. Statistics gathered by our chairman show that the Catholic colleges have an average of 2.3 full-time and 1.8 part-time persons engaged in alumni work. This may or may not be adequate in an office that endeavors to publish a monthly magazine, keep up-to-date records, engage in fund-raising, organize reunions, service out-of-town clubs, conduct a placement bureau, and as in some colleges, promote seminars, institutes, and special lectures for alumni.

The day of opportunity is at hand. In most colleges the alumni rolls will swell rapidly with the graduation of the present large classes. In those colleges where the alumni office is geared to the task at hand, these thousands of potential life-long friends will go out into the world properly conditioned, and they will thereafter receive regular reminders that their alma mater has a definite program in which they are invited to participate.

One last word. I know you are expecting me to say this so I won't disappoint you. There are two professional organizations that are of immense value for those college people engaged in public relations work and alumni work. These organizations are the American College Public Relations Association, and the American Alumni Council. Believe me, the publications alone of these two organizations over the past twenty years are an invaluable source of information on the organization and operation of successful programs in these fields. Both groups hold yearly meetings on a national and sectional basis and you will find their deliberations most worth while. I urge all of you who do not now belong to consider membership in these two organizations.

FUND RAISING

EDWARD B. LYMAN, ASSISTANT TO THE PRESIDENT, FORDHAM UNIVERSITY, NEW YORK, N. Y.

National analysts tell us that the most popular subjects of conversation are love, money and religion.

I am sure this audience is not interested in the first. And it would be inappropriate for a layman to discuss the last.

But we can all have fun talking about money—especially someone else's money and how to get it.

Only complication is that if Father McGinley hears this he may wonder why such words of wisdom have not produced a bigger endowment for Fordham.

First thing to recognize is that the cost of higher education in the United States has been, is, and will probably continue to be more than can be obtained from tuitions and fees—unless we are to run our colleges exclusively for the well-to-do. At Fordham a boy or girl pays only 67% of what it costs to give him an education. I believe this is not far from national average.

The balance, therefore, must, as Father McGinley has observed, come through the generosity of those who believe in true academic freedom—if universities are not to become wards of the state.

The second reality we have to face is that with few exceptions, the era of "one shot endowments" is probably at an end. There are no more Dukes and Rockefellers or Stanfords around capable or willing to underwrite an entire university in perpetuity merely by signing a check. Under our present tax laws it is almost impossible to make or keep the kind of fortune that founded many of our institutions of higher learning.

The third point we have to remember is the one which provides the springboard for most of our discussion today. It is that most fund raising experts agree that, while special gifts will continue to supply the bulk of educational support in most cases, such endowments should be founded on a much broader base of participation.

Therefore, more and more institutions have been turning to the alumni fund.

This involves a considerable revolution in thinking on the part of both the university and its alumni.

Since we have just emerged from this bruising but stimulating exercise at Fordham, you might be interested in how it works.

1. To begin with, the university assumes responsibility for the expenses of the alumni office.

2. The alumni association retains full freedom of action in the conduct of its affairs though its over-all budget is subject to the approval of the university budget committee.

3. Alumni "dues" are out. The general opinion is that alumni are fed up with "giving money to support an office to collect more money."

4. In place of dues, each alumnus is asked to make an annual contribution to the university. The inference is—and we do everything to encourage such thinking—that giving will be in much more substantial amounts than before.

5. All contributions coming in from alumni, or through their efforts, are credited to an alumni fund, the trustees of which are the president of the association and the treasurer of the university.

6. All gifts earmarked for a specific purpose are of course, withdrawable at any time at the pleasure of the university.

7. In the case of other gifts, the alumni in effect have the fun of naming the project they wish to underwrite—though in practice this is done after consultation with the president of the university.

In organizing the alumni fund, the first objectives should be to increase the interest of the alumni in the university, its plans and its problems. Dinners, a magazine, letters from the president, press releases, special reports, etc., are all useful means. I have also heard that a winning football team helps. It has been rumored that we may experiment with that idea at Fordham!

The main emphasis should be on class organization. The permanent class secretary is the key figure in the operation of the alumni fund. His tools are class reunions, class dinners, personal letters and phone calls, and small group meetings.

Another device is the silver jubilee fund. This is new at Fordham and generally begins two years before the silver anniversary of a particular class. While the objective is a rather substantial per capita gift, those unable to make it at once have the opportunity of spreading it over twenty-four months.

Similarly, five, ten and fifteen year reunions provide the occasion for class get-togethers—though these are seldom tied directly to fund raising. More important, they provide an excuse to bring alumni back to the campus, to keep the university fresh in their minds and to see physical changes that have taken place.

Symposia, one-day retreats and father and son nights accomplish the same objectives.

Most alumni funds, while coordinated by the executive secretary or other full-time officer, have a different group of volunteer alumni in charge each year.

In general, an alumni fund should at least equal the expense of maintaining the alumni office within one to two years, top it in three years and really pay off in five.

The reawakened interest of alumni comes home in other tangible ways. Some universities, for example, have established a lawyers committee for the purpose of encouraging bequests and other forms of gifts.

COLLEGE PUBLIC RELATIONS AND PUBLICITY

ARTHUR J. SCHAEFER, DIRECTOR OF PUBLIC RELATIONS
DE PAUL UNIVERSITY, CHICAGO, ILL.

A few weeks ago a University of Chicago Round Table considered the question, "What Should Society Expect from a University?" The consensus of the group—Arthur Holly Compton, chancellor of Washington University; Ralph W. Tyler, University of Chicago dean; and Laird Bell, chairman of the University of Chicago's Board of Trustees—was expressed in this conclusion by Mr. Compton:

"I think that the universities are failing in an essential part of their education. I think that they are doing a good job on the matter of professional training. I think that we are doing an outstanding job there. On the matter of understanding the world, we are doing a pretty good job. But we are not calling to the attention of the people what the goals of life are. That is a question which we have been ducking, frankly. We have been afraid to tackle it. And if the universities do not make an honest attempt to find what the purposes of life are, which is the essential task that we have, I very well do not know to whom we are going to go to find the answers."

A shocking concurrence with this conclusion of physicist Compton and his associates is the cross-section of the undergraduate mind in a recent article, "Intercollegiate Bull Session," appearing in a national magazine. The composite cross-country study revealed these apparently typical observations of the college man of today:

At Yale on universities: "All the universities are becoming high-powered trade schools."

At New York University on communism: "There will be a Soviet Socialist Union of the World within my lifetime."

At Harvard on psychiatrists: "They've got to work closer with the biochemists. They can't just keep acting as if the mind was a rarified ghost and everything was mental. I wouldn't be surprised if psychiatry eventually disappeared into biochemistry."

At Ohio State on sex: "You try to get as much as you can the best way you know how unless you have some unusual moral scruples or inhibitions. If you don't take it too seriously, everything's all right."

At Yale on religion: "I had a funny thought a couple of nights ago. . . . Religion has become something else than an approach to God. The churches have more the purpose of fraternities."

* * * *

In these testimonies to the failure of the universities lies, I believe, the key to the public relations program of the Catholic college and university. Our students know why they are here; they know where they are going. In this essential part of university education—"calling to the attention of people what the goals of life are"—the Catholic schools have not failed.

It should be the foremost function of the public relations organization to make this fact understood, appreciated in all its significance, and supported to the limits of capacity by all of the publics with which the Catholic institution is associated.

This is our special contribution to society and society must be informed about it.

It must be appreciated by each of the thirty or more publics that are said to be associated with a university. It must be emphasized, of course, among our own college family. Some of our students must feel its force more strongly in their personal lives. Some of our faculty members need to rediscover the relationship of their subject matter with this essential task of the university. Our alumni must regularly be persuaded that their alma mater is not losing sight of its goal.

With many of these publics, the public relations director and his staff serve only as catalysts. With others, however, responsibility is direct and immediate and the means used to inform and win support must be as competent and professional as possible—and nowhere more importantly than in the field of fund-raising.

"Whatever a university does costs money," wrote Northwestern University President Franklin Bliss Snyder in last year's Report to the Trustees; "without money it can do nothing." The securing of unrestricted funds he feels to be the foremost task of his department of public relations.

All private institutions today are concerned with the dangers of government subsidy and government dictation. They agree with President Snyder that "it is conceivable that education in most of its branches will before long be a pensioner at Washington" but "for many reasons we should do all we can to eliminate that possibility."

Recently M.I.T.'s President James R. Killian warned that if private educational institutions were wrecked it would be a disaster to the country. He said that federal taxation policies have dried up sources of funds of private institutions and that private schools must broaden the base for donations and philanthropies and must be more imaginative and vigorous in fund solicitations.

It is obvious that a completely organized, competent public relations department must use all accepted means for fund-raising objectives. There is not time now to go into detail, but the program should be based upon a precise analysis of needs and should use every dignified selling device to translate the blueprint into actuality. Students, their parents, the faculty, alumni, trustees, donors, prospective donors—these and many other groups as well—must be reached by a program of publicity utilizing the newspapers, trade, class, and general magazines, the radio, movies, television, house organs, exhibits, etc. In addition, all of the university's regular publications must be appraised for their usefulness in the program. Moreover, special publications—brochures, booklets, folders—presenting philanthropic opportunities and prospectuses prepared for specific givers must become a part of the fund-raising effort.

Certain distinctive characteristics of an institution prompt a person to make his substantial contribution to it in preference to others. Each of us must discover and develop our individual characteristics which are likely to appeal. But all of us, together, I believe, have a trump-card for fund-raising purposes in the pre-eminent success of the Catholic schools where others, as we noted before, have failed. Benefactors have already supported to the hilt the so-called great universities for their good work in the physical and biological sciences. It is high time that the Catholic schools were given increased financial support for their good work in what Compton referred to as the "essential task." And I believe that, with the proper program of information and with the apparent revival of religious interest in the secular world, it is possible for Catholic schools and their public relations directors

to enjoy more success in the future, relative to other private institutions, than they have in the past.

In the work of the public relations organization, publicity is of course a major tool. If we are to compete with other institutions, we must be as adept with it as they are. Our means of gathering, processing, and disseminating news, our awareness of best placement and timing, our proper regard for all departments and a balanced presentation of the university—these must be as expert and professional as are encountered in competing institutions. We must recognize every release as issuing forth from a carefully planned public relations program. To do these things effectively, we must enjoy the confidence of the administration and should have access to meetings of governing boards and other policy-making groups.

In one respect, publicity directors at Catholic schools have sometimes been constrained from making most effective and timely use of our position and point of view by the undue caution and red tape connected with getting a faculty statement or opinion approved for release. I speak less for my experience at De Paul in this connection than for the experience of public relations people at other Catholic schools. And it is with this kind of story that we at Catholic institutions can do a job of educating the public. The press is eager for reactions to events or opinions of others—and it wants them right now, not in a week or two. I realize the danger involved—that a Catholic answering an attack is assumed to speak not only for himself but for the Church as well, whereas the assailant often has nothing more than his own reputation to defend. But in this caution we miss many an opportunity to win support and by our silence even cause it to forsake us. Catholic newspapermen working for the secular press have repeatedly expressed their annoyance at inability to get timely statements which would express the Catholic point of view. One AP staff member told me of his efforts to get an opinion on the Cardinal Mindszenty trial from diocesan headquarters in his city. Not until it was old stuff and he couldn't use it was the statement forthcoming. Discussions among a Catholic press and radio group in his city have prompted the recommendation of a diocesan public relations department to provide the Catholic doctrine as requested or necessary on anything from the Tyrone Power nuptials to a proposed Congressional act involving labor. Hundreds of opportunities for explaining Catholic doctrine to the public are lost because a reporter did not have the explanation and could not take the time for a merry-go-round ride to get it. I see the Catholic publicity director as performing a valuable service by providing a qualified faculty member's explanation for many topics on which the public needs enlightenment.

He would be utilizing one more means to let society know that the Catholic college is "calling to the attention of the people what the goals of life are."

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WORKSHOP FOR DEANS

On Thursday, April 21st, at 2:30 P.M., a workshop for deans was held under the chairmanship of Rev. Cyril F. Meyer, C.M., dean of St. John's University, Brooklyn, N. Y. The workshop consisted of an informal discussion of problems connected with college administration, admissions and faculty. No formal papers were read. Approximately one hundred and thirty delegates attended the workshop, one hundred of whom were deans.

The first topics discussed dealt with the respective functions of the dean and the registrar and the objectionable practice of increasing the duties of the dean to the point where efficiency is seriously impaired. It was agreed by all that every college should adopt statutes which clearly define the respective duties of the administrative staff and that such statutes should be rigidly enforced. A sufficient number of competent assistants should be provided according to the needs of the individual college. Twenty-eight deans indicated that their colleges had adopted and were operating satisfactorily under a set of statutes.

Most of the deans indicated that they were empowered to hire and fire members of the faculty. Twenty-two deans did not have such power. One indicated that such matters were left to the discretion of a university committee on faculty appointments.

Discussing the matter of faculty appraisal, few deans thought that classroom visitations should be made by the deans personally. The following devices were deemed more effective methods of appraising classroom instruction: student interviews, comments of faculty members about students trained by other faculty members, occasional supervision of instruction by department heads or older members of the faculty, and a study of student improvement based on the results of the placement tests, the sophomore testing program and the Graduate Record Examination. Sixteen colleges use student opinionnaires on faculty members.

The high school record of an applicant and an entrance examination are both used to determine admissions by forty-eight colleges. Fifty-two colleges use only the high school record. Nearly all agreed that the high school record was a sufficient criterion for judging admissions provided the caliber of the high school was known. Otherwise, an entrance examination was necessary to furnish additional information. The entrance examinations most frequently used were the American Council General Psychological Examination (used by 33) and the College Entrance Board Examinations (used by 22). Colleges which require an entrance examination for admission indicated that they administer the examination periodically, on specified dates, on the college campus. For candidates living at a distance from the college, the examination is supervised by the high school principal. By almost unanimous opinion, it was agreed that college admission requirements should not be lowered to accommodate Catholic graduates of high schools who would otherwise be forced to enroll in non-Catholic institutions. It was felt that such leniency towards the few who might be salvaged would seriously impair the work of Catholic higher education and thus harm the many who expect better things of us.

Units in high school Latin were not required for general college admission by any of the colleges represented at the workshop. Sixty-two deans indicated that their colleges required at least two units of high school Latin for candidates for the A.B. degree.

In accepting transfer students, eight colleges indicated that it was their policy to cut the transferred credits to fit their institutional patterns. Practically all agreed that "D" grades should not be accepted for transfer credit. Fifty-nine colleges will accept "D" (e.g., in Chemistry 1), provided a "B" has been earned in the second half of the course (e.g., in Chemistry 2). Only two indicated that they would accept a "D" (e.g., in Chemistry 2) provided a "B" had been earned in the first part of the course (e.g., in Chemistry 1). Seventy-two colleges will accept transfer credit in courses which they themselves do not offer, provided it will be of some use in the curriculum.

Frequent faculty meetings with obligatory attendance were agreed upon as one of the most effective means of unifying the faculty, keeping them informed on current educational developments and making them ever conscious of the objectives of the Catholic liberal arts college. Forty-one deans thought the faculty meetings should be held at least once a month. Forty-eight indicated that they made attendance obligatory. It was generally agreed that the most successful type of faculty meeting would provide ample time for informal discussion of institutional problems.

Many different opinions were advanced in the discussion of what the normal teaching load should be. All agreed that so many factors had to be considered in determining good policy in this regard that it was practically impossible to establish a universal rule. Twenty-two deans thought that the normal load should be less than sixteen hours. Forty-eight set the limit at sixteen hours. In determining the teaching load of science professors, forty-five deans counted two clock hours of laboratory as one teaching hour. Five indicated that they used the proportion of three to two. Only eleven deans require all departments to submit syllabi of courses. All were in favor of working towards that goal.

Should the dean or the departmental head assign classes to the faculty members? Discussion of this question brought out the fact that a great variety of systems involving both deans and departmental heads were used in our colleges. In thirty-one colleges, classes are assigned by the dean; in sixteen colleges, this task is left to the discretion of the departmental heads.

The final topic of discussion dealt with the matter of establishing ample salary scales for the lay members of the faculty. No definite scale was advanced as ideal, but thirty-four deans indicated that satisfactory salary scales were in operation in their colleges.

The meeting adjourned at 5:00 P.M. with the recommendation that the Deans' Workshop become an annual feature of the convention program of the College and University Department of the N.C.E.A.

COMMITTEE ON INTER-AMERICAN AFFAIRS[1]

WHAT CAN THE U. S. CATHOLIC COLLEGES AND UNIVERSITIES DO TO PROMOTE TRUE INTER-AMERICANISM?

MISS PACHITA TENNANT, IMMACULATA COLLEGE
IMMACULATA, PA.

If anyone would have told me last summer when I was here in Convention Hall, cheering both the Republican and Democratic presidential nominees, that I would be back the following spring, not only attending the convention of the National Catholic Educational Association, but making an address at its inter-American sectional meeting, I know I would have thought a psychiatrist should be summoned. However, since the seeming impossibility has become a reality and I am here this afternoon to present a platform of my own, I wish to tell you how very happy I am for the privilege of being a speaker on this occasion, and how truly grateful I am to all those who provided the opportunity for me.

Now let us consider the question, "What can the U. S. Catholic colleges and universities do to promote true inter-Americanism?" By way of introducing the discussion, I wish to state that I have centered my remarks on the necessity of Catholic student leaders in this hemisphere for the promotion of true inter-Americanism. I have considered briefly three fundamental sources from which these students can obtain, and should obtain, inspiration for full and effective leadership.

I speak of *inter-Americanism* rather than of *pan-Americanism* because the term implies a sense of greater dignity and equality among the twenty-one American Republics. Inter-Americanism represents the more friendly relations that exist in the international family of our hemisphere. How then shall I characterize *true* inter-Americanism? It is inter-Americanism with a soul. It is spiritual inter-Americanism. It is brotherly love animated by the love of Christ Who declared Himself to be the Way, the Truth and the Life. Finally, it is God's love overflowing into the hearts of His faithful children who, in turn, send it coursing into the hearts of others whom they recognize as brothers and future citizens of heaven.

What can the U. S. Catholic colleges and universities do to promote true inter-Americanism? First, let our institutions of higher learning be the primary source of inspiration for the promotion of true inter-Americanism. How can this be done? Let our U. S. Catholic colleges and universities be *Catholic.* Let them make children of God out of children of men. Let them prepare and send forth into America—North, Middle, South—young Catholic leaders for whom Christianity is a way of life. Let them prepare young Catholic men and women whose ultimate aim in life is *Love of God* expressed by *Love of Neighbor.* Catholic educators, let us pause and reflect. Is this not the primary reason for which our Catholic colleges and universities were founded? Should not our U. S. Catholic institutions of higher learning, so richly endowed by God, prepare Catholic student leaders for the promotion of true inter-Americanism? These student leaders are needed at home. They

[1]For the first paper delivered at this sectional meeting see the Report on the Catholic Inter-American Educational Congress at La Paz, Bolivia, by Rev. William F. Cunningham, C.S.C., which appears earlier in this bulletin.

are needed in Latin America. I wonder if we realize the importance of the fact that here in the United States there are three million Spanish-speaking citizens and one-half million Portuguese-speaking citizens, plus six thousand Latin American students who are studying in U. S. institutions of higher learning. Before I proceed, I wish to remind you that, because of discrimination and segregation practices in our Southwest, for example, many Spanish-speaking children never get beyond the first grade. Why? Because their teachers either do not understand the Catholic culture of these children and their Spanish language, or they are unsympathetic to one and both. Do the Communists act thus? No! They kidnap children from every country they can in order to put their language ability to use by training them to become good citizens of the Soviet and apostles of atheistic communism. Perhaps, at this very moment, many of the forty thousand children stolen from Spain during the Civil War, 1936-1939, are now busily engaged in Latin America. The winds of communism are blowing in a southerly direction.

Furthermore, should not our U. S. Catholic colleges and universities not only have student leaders for the promotion of true inter-Americanism at home, but also have others to spare for Catholic Latin America until her resources, potentially as great as ours and which one day may exceed them, are fully developed? Our U. S. Catholic colleges and universities should have these leaders because of the primary reason for which they were founded, and because of their vast religious, moral and intellectual resources. Action is needed at once! It is later than we think.

As a first corollary to this leadership program, once it were set in motion, the allergy that I have seen manifesting itself among some—not all—of the Catholic students of this hemisphere would disappear. Communists seem to be immune to this allergy. They love us for some reason or other. As a second corollary, linguistic isolationism would also disappear. It would become outmoded and, in the process, the superior attitude of some—and, again, not all—of the Catholic students of the North would be brought down to its proper level.

There really isn't any excuse for our delay in setting this leadership program into action. While I speak, I wish to tell you that I am very conscious of the fact that a beginning has been made by individual faculty members, but I am considering in this discussion not what individual faculty members can do to promote true inter-Americanism, but what U. S. Catholic colleges and universities can and should do to promote true inter-Americanism. I have said there is no reason for our delay in setting this leadership program into action. Science and the ingenuity of man have prepared the way. Modern transportation and communication facilities have made it possible for Catholic college and university students of America—and by America, I mean *all* America—to convert this program of true inter-Americanism into action. Mingling as they do, at the present time, U. S. Catholic college and university students and Latin American students have a marvelous opportunity to spiritualize inter-American relations. With their increased knowledge of peoples in general, and their changed racial concepts, these Catholic students can and should offer a most fertile field for the cultivation of person-to-person contact, one of the chief goals of true inter-Americanism.

U. S. Catholic educators, are we prepared to accept and act on this broadened outlook of our students? Are we ready with a curriculum of Latin American studies which has become a *must* for our educational institutions, if peace is to be preserved in this hemisphere? Do we ourselves possess this broader outlook so necessary for the promotion of true inter-Americanism? Are we sympathetic to it to the point that we are willing to make the sac-

rifices necessary to achieve it? Let us not tolerate Catholic Latin America. Let us love it.

Are we abreast of the times? Are our minds and hearts unlocked to the need of the hour and to the need of our Catholic students? If so, we ourselves will assume the leadership for the training of student leaders who will prove that our sacrifices for them have not been in vain. I am convinced, from my observation of young people in action, that if you give them the spiritual and educational tools needed for the promotion of true inter-Americanism, not only will they help keep the American family of nations united and at peace, but they will help to restore unity and peace in a world community of nations.

Now for a brief consideration of a second source which I think our U. S. Catholic colleges and universities could use and should use for the promotion of true inter-Americanism. I refer to the cleavage which exists between North American Protestant culture and Latin American Catholic culture. Each day this division tends to grow wider, it seems, and it is my honest conviction that if North American Catholics do not go to work in earnest to bridge the differences that exist between the two Christian cultures of this hemisphere, true inter-Americanism not only will not have a chance to succeed, but progress toward permanent peace in this hemisphere will continue to be blocked by misunderstanding, fear, prejudice and deceit.

What can the U. S. Catholic colleges and universities do to bridge these differences in Christian culture? They can provide their students with knowledge—true knowledge—which alone can reconcile these differences. The students, in turn, will disseminate this knowledge to members of the community in which they live, and thereby promote true inter-Americanism. When the truth and only the truth is known, I am certain that North American Protestants and Latin American Catholics, yes, and North American Catholics, too, will come to a better understanding of one another and of one another's problems, and thus hasten the day of true inter-American friendship and permanent peace. This knowledge on the part of our students would become a lever for the cultivation of more friendly relations among all Americans of this hemisphere whose standard of life as well as standard of living would profit greatly as a result of it. Latin Americans would then be allowed to live their Catholic faith in peace without being molested by a deluge of North American Protestant missionaries who have been descending on them and their homelands to convert "those heathens."

At this point, I cannot refrain from including the following true anecdote. It speaks for itself or, should I say, Pedro of Guatemala speaks up for himself. It seems that Pedro was receiving money each time he attended services in a Protestant church. One Sunday morning, however, Pedro and his donkey were seen moving slowly towards the Catholic church. On arriving, Pedro dismounted from his burro and began walking toward the entrance of the church. On the way, he was stopped by one of his so-called North American friends. "Pedro," he said, "what are you doing here?" Pedro answered, with all the courtesy of a Mayan-Catholic Indian, "I go here to feed my soul." Pointing in the distance, Pedro said, "I go there to feed my burro."

Our U. S. Catholic colleges and universities have an obligation, don't you think, to help reconcile the cleavage that exists in the two Christian cultures of this hemisphere? Our Catholic educators should see that the kind of knowledge referred to above is imparted by trained teachers in the history, social studies, political science and Romance language departments. Proper textbooks and teaching aids are factors in this connection that cannot be overlooked. They are available, and should be used by every Catholic college

and university student, irrespective as to whether he expects to become a leader in the promotion of true inter-Americanism or not. He is in the ranks. He should have this knowledge, for true inter-Americanism means loving one's neighbor, and no one is excluded from the observance of the *new* Commandment of love, for did not Christ say, in that beautiful prayer after the Last Supper, a "New Commandment I give you, that you love one another: that as I have loved you, you also love one another. By this will all men know that you are My disciples, that you have love for one another."

A third source, and the last that I shall consider in this discussion, is the golden opportunity that our Catholic colleges and universities have at their disposal for the promotion of true inter-Americanism. I refer to the great Catholic Christian human resources of this hemisphere. Are there not approximately 30,000,000 Catholics in the United States? Are not Catholics the vast majority of the 140,000,000 people of Latin America?

Catholic educators, lead the way to this vast reservoir of spiritual power. Release it by giving your students a great love of God and of neighbor, and soon there will begin to flow through the heart of America and on out through the heart of the world, a torrent of love the like of which has not been seen since the dawn of history. This torrent of love will wash out forever the torrent of blood which now stains our civilization and robs it of true brotherhood and lasting peace. Mankind awaits your leadership and the leadership of your students for the promotion of true inter-Americanism. When this combined leadership becomes a reality, then, and only then, will the hope of the loving heart of our beloved Pope Pius XII be realized. With direct reference to Christ of the Andes, Our Holy Father prays:

> "May there flow from the cross which He presses against His heart, a pacific waterfall, which will first inundate your soil, then your entire continent, then all the seas, then all the lands, the whole world. And above this ocean truly 'pacific,' may His right hand trace the sign of the cross on the forehead of all men, brothers at last."

WHAT CAN THE U. S. CATHOLIC COLLEGES AND UNIVERSITIES DO TO PROMOTE TRUE INTER-AMERICANISM?

JAIME VELEZ, LA SALLE COLLEGE, PHILADELPHIA, PA.

Speaking as a former Latin American student in an American Catholic university, I would like to present a few remarks and suggestions about what, in my opinion, Catholic schools should do in order to promote a true inter-Americanism. Let us define it, first of all, by saying that it is the sympathetic understanding and appreciation of each of the two great historical and cultural halves of this hemisphere by the people of the other half, with a view to the cooperation of all in a continental task of human well-being, and for the ultimate aim of world peace and civilization.

I can think of no institutions more fit to carry out these noble purposes by developing true inter-Americanism than the American colleges and universities. Let the statesmen and diplomats work out means of continental cooperation in political and economic matters. Several governmental agencies may also foster—as they are actually doing—cultural interchange among the American nations. But the task of facing and carrying out a joint work in the vast field of cultural, moral and spiritual knowledge and appreciation of one another should obviously be a concern of American schools. They and they alone come into immediate contact with those Latin American people who travel to this country not for business reasons, nor to restore a lost health in the seclusion of a hospital, nor to enjoy as tourists the pleasures of a vacation in international resorts, but to live among American people in order to acquire an education. Since, being students, they usually remain in the United States for months and years, they have much better opportunities than most Latin Americans who visit this country, to know and understand American culture. And they do so in its institutions of learning. These students can be the best agents for a lasting and far-reaching work of inter-Americanism.

Now, there is no doubt that among the American colleges and universities, the Catholic institutions are the best suited to work for and bring about mutual understanding between the Americas. The reason is obvious: Latin American culture is predominantly Catholic; however deficient our every day Catholic life may be in many respects, and regardless of the anti-religious trends present in our societies since the last century, our culture cannot be rightly understood without an ultimate reference to Catholic standards. Therefore, from whom in this country but the American Catholics can we expect the right and exact appreciation of our history and traditions, our institutions and ways of living? As the same time, we expect them to become aware of the fact that we represent not only a vast section of the entire Catholic population of the world—as much as twenty-five percent at least—but also that we are the heirs and representatives of important traditions and aspects in the entire history of the Church. All of which must be said while recognizing both the many admirable features of American Catholicism and the fact that in general we have been negligent in cultivating our own, and have been wasting away a rich heritage, caring little to add anything to it.

I do not know whether it is generally realized that there are quite a few differences of attitudes, habits and mentality between American and Latin American Catholics. Church-state relations, the position of the laity with regard to the clergy, the attitudes of Catholics with regard to political parties.

for instance, are also and have been different here and there. Historical reasons account for all this, of course. But since those differences exist, one of the first conditions to do a valuable work of inter-Americanism in the Catholic schools is to know and appreciate very exactly the psychology and background of Latin American Catholicism.

The work of inter-Americanism in the Catholic schools is carried out along two lines: research and teaching about Latin American subjects, and personal approach to the students who come to them from south of the Rio Grande. In many colleges and universities good courses about Latin American history, social and political institutions, literature, archeology, economic problems of those countries, and so on, are currently offered. The Spanish and Portuguese departments of the American schools should prove a good agency to work toward a better knowledge of Latin America. Research work on Latin American things is being done; if possible, it should be enlarged, securing for this purpose the permanent cooperation of our universities. Nothing of this is new, you know very well; in fact, many schools have long ago started working in these fields. But I like to insist on these points because of the importance of building up a good program of Latin American studies within the curriculum, if any sensible work toward true inter-Americanism is to be done in the Catholic schools. On the other hand, many services and agencies already existing in connection with this have to be improved. For instance, an effort has to be made to supply the libraries of your colleges and universities with the most recent publications in literature, history, sociology, politics, philosophy, etc., from south of this country, so as to keep them up to date in these fields. I mention this because I have realized with regret that many of the valuable philosophical and sociological works published at present in Latin America, especially in Argentina, Brazil and Mexico, are absent from at least the few Catholic libraries which I have had the opportunity to visit in this country. It is all the more amazing when many of those works have been written by Catholic authors.

Many other ways are open for the Catholic schools to improve day by day their sources of information about Latin American things. Let me mention among them the sending of teachers to our colleges. American Catholic teachers could acquire a first rate understanding of Latin America by adding to the studies made here a trip to our countries and a long stay, if possible, among us. They would be able to add in this manner the value of personal experience to the things they have learned in books. This has been done by some colleges, but it should be done by more colleges and in a larger scale.

It could rightly be said that not too much would be accomplished by including Latin American subjects in the curriculum, since in fact only a few students concentrate in those subjects, and therefore a very large part of the student body would not be reached in the work of promoting true inter-Americanism. The best way to meet this situation is to resort to such extra-curricular activities as lectures, moving pictures, exhibits, etc., on Latin American subjects.

Let these suggestions be sufficient to present my point about how systematic studies plus up-to-date information on our countries can and must be one main approach to a lasting inter-American understanding. A second but not less important approach is the work that can be done on the Latin American students themselves. For instance: it is very important that in their first days in the school they should be helped to feel at ease in their new environment. Lectures or short courses on American customs, institutions, life, ways of doing things, must be given to them in this initial and difficult period of adjustment to a new life. Otherwise, many mistakes and misunder-

standings may arise which could impair and even ruin a student's work during his stay in this country.

An effort has to be made in order to avoid segregation of Latin American students at the college. It is not desirable that they be always together, as they have a strong tendency to be. This deprives not only them but also their American fellow students of almost every opportunity to know and appreciate one another better, as well as of forming friendships that might prove lifelong. As a result of such isolation, prejudices and misunderstandings are built up on both sides. On the other hand, it will be equally wrong to prohibit all kinds of clubs or social gatherings of those students from south of the border. But such organizations should function in such a way as to be not a minority refuge, where grudges and prejudices are cultivated against American customs and people, but, on the contrary, a constructive and co-operative agency for the general welfare of the student body. The prestige and respect that Latin American clubs and organizations may succeed in gaining among all the students by their well conducted activities will enable their members to have a richer experience of their stay in this country.

Now let me speak briefly about the religious situation faced in the American colleges and universities by the Latin American students. Last year, only seven hundred and fourteen out of more than five thousand students came to Catholic institutions. The rest have been given a good amount of religious care in the last years, by providing chaplains or spiritual advisers for them, and by having them join the Newman Clubs. As for the religious attitude of the average Latin American student, there have been some disappointing experiences and some amazement among chaplains who take care of their religious needs. A chaplain has been quoted as saying that many Latin American students must be handled as if they were non-Catholics. Since there are, as pointed out above, quite a few differences in the mentality of American and Latin American Catholics, priests in charge of the religious care of students of our countries should be well acquainted with our social, geographical and racial conditions, our language and politics, and our historical background, inasmuch as all these factors may influence or account for our religious attitudes. However expert a priest may be in Catholic action and youth movements and organizations, he may be misled in his handling of Latin American students if he has no understanding of our general outlook in these matters, and our way, as it were, of being Catholics. On the other hand, Latin American students should be invited to benefit from the many excellent examples so often set by American young people in the practice of their religion.

It must of course be a concern of the Catholic schools to interest their own American students in good inter-American relations, not only by teaching them the right things about Latin America, but also by having them use a personal approach to Latin American things. For instance, they should avoid their own isolation from all foreign students in all aspects of the campus life. Not all the blame for the tendency to form minority groups—and to feel accordingly—among students of other countries is to be put on them; some American students contribute to bringing about that isolation by their own unappreciative or unfriendly attitudes toward the foreign student. They cannot afford to miss the excellent opportunity to get acquainted with people of other lands while the latter are sharing the same campus life with them. A further opportunity should be provided for that purpose to American students, by encouraging their attendance at summer schools in our countries. We are very willing to receive not only American tourists at our hotels and vacation resorts, but also American young people at our universities. When

promoting these summer visits, the Catholic schools should bear in mind that much good could be done at the same time if select groups of students, outstanding as practicing Catholics, are sent there. They would be a very good example and a living lesson of religiosity for so many young people in our countries who, out of prejudice or a weak faith, do not dare to confess publicly their Catholicism. In order that the benefit of such trips may not be lost, the students should be given an opportunity of spending at least a few days in Latin American homes; they also should avoid the tendency to be always together with their fellow Americans while staying in those countries.

I could go on making similar suggestions for the improvement of inter-American relations through the American Catholic schools. My purpose has rather been to make a few remarks in order to illustrate the point with which I am now most concerned, namely, that it devolves upon the Catholic schools more than any other institutions in this country to work for a deep and lasting friendship of the Americas. They represent the common element between the two great historical cultures of the Western Hemisphere. If they fail to do the work which such position obviously assigns them, others will do that work, with considerable harm for our common spiritual heritage.

THE AMERICAN CITIZEN'S OBLIGATION TO SOUTH AMERICA

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The meaning of South America in our country is neither clear nor definite. To the vast majority of North Americans whose notions of the southern continent come to them via the songs ground out on Tin Pan Alley or the films produced in Hollywood, anything below the Rio Grande is *Fiesta* land where romance and exotic settings produce a story book environment. Those whose acquaintance with Ibero-America comes from more objective sources, our newspapers for instance, conceive Latin America as the world of revolutions and picturesque dictators. Finally the tourist bulletins wish to persuade their readers that South America is an unspoiled paradise of breath-taking beauty which must be visited before it disappears.

The result is that South America is considered as a winsome belle, attractive and whimsical, whose antics and graces give pleasure to the spectator. However, the State Department in Washington does not share this view; for the men who work under the direction of the office of the Secretary of State, South America is a difficult problem of international relations. These men are absolutely right and the burden of my remarks will be that South America presents a problem of relations not only for our diplomatic and consular corps, but for every American citizen, and it carries with it an obligation that demands on our part a change of conduct.

This inter-American commission is a step in the right direction. It is anxious to do something to improve our relations with South America. Sister Helen Patricia deserves much praise for her enthusiastic interest which makes this commission a vital thing. However, it is exposed to certain dangers. The first is the initial supposition that we as Catholics are united with all Southerners because of our faith. Hence we must defend whatever is Latin and assure all South Americans that we are one with them. This notion is far more false than true. The overwhelming majority of Latins is Catholic in name only; many are anti-Catholic in varying degrees; a respectable number belong to other religions. What is more to the point is that even Latin Catholics who effectively believe in Catholicism practise it in a way that repels American Catholics, and the Catholic of the Iberian world does not consider our Catholicism as quite proper. The very last thing he would desire would be a religious life along lines which are basic here. One writer in Central America said that the final hope for spiritual unity between the United States and the Latin countries, the Catholic community in North America, had failed, because the American Catholics did not share the attitudes and beliefs of Catholics to the South. For him the conclusion was that Latin America must develop its life independently of the United States. Often I have heard the witticism so beloved by South American Catholics: Poor Mexico, so far from God and so near to the United States.

The second danger is the supposition that Latin America need only be shown our interest, and solid friendship will become warm and cordial. This supposition is utterly false. I would not fear to make the general statement that South America is at heart against us. Like all general statements, it must admit numerous distinctions, but like all general statements it validly indicates a situation. *Anti-Yanquismo* is latent throughout South America and it can be brought into the open with very little effort. This does not

mean that the individual Latin is hostile to the individual American; both can and usually do become good friends, but Americanism is something no Latin loves. Circumstances may force him to collaborate with us, but in general he would much rather be on the side of the opposition, as all of us who were in South America during the war saw all too clearly. What must we do? By considering the general situation the answer will not be difficult. Latin America forms the greater geographical portion of the western continent. In numbers the Ibero-Americans are only slightly less than the dwellers of Canada and the United States. However, South American good will is essential to our well-being. We need South American oil, rubber, coffee, copper, tin, sugar and fruits. Every day our commerce with the southern parts of our West grows greater and I have heard South Americans say that our prosperity is precisely proportionate to our exports to South American markets. I do not think the proposition is exact but it does contain a truth. If South America were to seek her imports elsewhere, it would be a dire blow to us. If a fee were to control South America, the threat on us would be calamitous.

However, America is not only a geographical area where we live dependently on others in different portions of the field. It is also an idea, and it is more important ideologically than materially. Now as an idea it cannot play its true role in history unless it is incarnate in all of America. This means that North America needs Latin America to stand by her, shoulder to shoulder through thick and thin. Hence North America needs its southern neighbors, for otherwise she will be only a place and not a message. The Latin republics on frequent occasions have joined their moral force to ours. Their motives may have been mixed, but the brute fact still remains. We have been aided by them in the past and in our missiological task we need them more than ever.

This simple fact of living together on the same hemisphere makes South America most important to the United States and its citizens. We receive many benefits from the southern continent and hope to receive more. By that fact we have obligations to them. If we owe South Americans part of our well-being, then we are obliged to them. They have a right to expect a return from us. I cannot insist too much that it is a question of a right. If we do anything in favor of the southern lands, this must not be entered under the heading of noble benevolence and high-souled charity. It comes under the heading of debit.

This general position is valid for all American citizens, but Catholics in this country have a special obligation which derives from the ecumenical charity which is the dynamism of our Church. The Church in need in any part puts pressure on all the other parts according to the doctrine of St. Paul. We are near to the Catholics of South America and they are in need. We have the means to help them, at least in part. On us in first place there devolves the obligation of giving them aid.

The difficulty lies not in proving that America and American Catholics have an obligation to help South America, but rather in deciding the way in which we must help. In order to solve this problem we must take into account certain facts.

First of all, though South America is potentially rich in material resources, its inhabitants actually are poor. It would not be an exaggeration to say that at least half of the dwellers of the southern continent live on a sub-human level of existence. Anyone who has seen how the Indians live, will know that this is true for almost all of them and they are many millions.

Likewise the Creole proletariat in the city, and more especially on the land, lives in a manner that makes it more similar to the Indian way of life than ours, and the proletariat in any community is always numerically the greater part. The poverty of all these people astounds the American who sees it for the first time, though its equal can be found here, especially in the Negro tenements of our big cities or in the Negro cabins of the South. A French sociologist told me that he saw conditions in South America which were, if anything, worse than what he had seen in China. Even the wealthy people of the South are so only relatively. In Chile one can be a millionaire in pesos which would be only 15,000 dollars in our country, and there are not many thousands of such millionaires in Chile. An income of a million pesos annually would never give the millionaire a life of sybaritic luxury as we conceive that term. It certainly will not enable him to endow a million dollar college or build a hundred thousand dollar laboratory.

Secondly, South American distances are enormous and there are still vast open spaces. Isolated small communities are the order of the day and the communications with the larger centers and other communities are not very good. The aeroplane has helped to connect the different municipalities but railroads are slow and not always very efficient. This gives a primitive mode of life to smaller communities and to the country side. The accelerated rhythm so characteristic of the eastern seaboard of the United States is lacking in South America except for some metropolitan zones that can be counted on one hand. There is still a leisureliness about South American business and activity that irritates or even exasperates the American, but the Latin is quite satisfied with it, and attempts at change have met with ignominious defeat. Everywhere there is still a full break of the working day between one and three in the afternoon. During this period offices, stores, churches and even schools are not in function. It is a mistake to call this the siesta hour, because the custom of taking the siesta is fast dying out. It is a break in the day, given over to lunch, relaxation and conversation. The effect of this institution and others that rise from a slower tempo of life in general makes it impossible to get things done at once. You must wait. It is useless to be impatient.

Thirdly, government is palpable in South America to a degree unknown here. The state must be stimulus, control, watchman, organizer, mother and guardian of all of life. The reason for this is found in the extreme individualism so typical of Spanish culture and also in the poverty of the individuals of the community. The result, however, is that the national government is everywhere and in everything. Schools, colleges and universities pertain to its jurisdiction and domain; hygiene and public welfare institutions like hospitals and asylums are under its direction or supervision; the railroads are governmental institutions. In consequence there is a colossal bureaucracy which works in a wooden fashion and with no speed. This incubus broods over all South American life and its effect on initiative and expedite action is deadening. It gives rise to the temptation of cutting corners and engenders the ambition of the more audacious to control this clumsy machine by controlling the government. Everyone is politically minded because politics play such an important part in Latin America.

Fourthly, the Latin is strong on the emotional and instinctive side of life. He is a rapid thinker but he does not pursue thought for itself. He understands logic perfectly but he has no patience for metaphysics. Duty and practical organization do not appeal to him. The result is that he is capricious and inconstant. He is consequently accustomed to inefficiency and he does not mind if things do not work. A resignation that is closely akin to

apathy and fatalism colors his outlook on life. He tries to get the most pleasure out of the moment and is willing to bear the ills he has rather than fly to others he knows not of.

These basic facts must be taken into consideration when dealing with South America. If they are not borne in mind, our relations with Latin lands will be unsatisfactory to us and them. That is why I have proposed them as a background of our discussion.

What does South America need? So many things. It would like to improve its roads and communications. It wants and needs better schools, better formed teachers, more scientifically trained technicians and better equipped laboratories of all kinds. The Catholic Church needs priests and nuns. She needs funds and technical preparation for the founding and directing of educational and welfare institutions. She needs all the most modern means for effective religious propaganda on a vast scale.

Now almost all of these needs, so many and so pressing, can readily be summed up by the word "money." The Ibero-American does sum it up in this way and to a superficial student of the South American scene the same summation appears logical—but the whole point is that this simplification is fallacious. If we could, and we cannot, give to South America all the money that it needs for its various worthy projects, our problem in relations would not disappear. A mere loan or contribution would hardly solve the difficulty. There are even arguments against sending down much money. The danger is very great that much of it would be diverted to projects that are not necessary nor useful, and some of the money would be squandered or stolen outright. Shoes, tents and medical supplies that were sent on to a South American center during a national calamity never got to the stricken but were sold in the metropolis. According to rumors, military supplies given by the United States to Latin armies were sold by officers. I consider such real or supposed facts not so important, because it is human and would happen anywhere. But I would fear that money that was given here so that a new chapel be built on the Peruvian Sierra could easily be spent there in starting a stupendous structure which is not needed nor could ever be finished.

One easy solution would be for us to administer the money and supervise its spending. This is no solution because it would be an insult to people whom we are repaying for favors. They would hardly be pleased and they would not tolerate the gesture.

The only solution that is the right one is to become real friends before we give anything officially on a grand scale. Two friends know each other and trust each other. They recognize each other's virtues and their weaknesses. When one of the two friends is in need, the other one will help efficiently without wounding the dignity and inviolability of his friend's personality. Friends do not dictate nor do they humiliate each other. In the hour of need, we expect our friends to come around and roll up their sleeves and set to work, but we don't want the occasional visitor or officious rich man to take off his coat and rearrange our furniture according to his idea of fair and foul. Any help that we give at present would be like that of the casual visitor who takes it upon himself to rearrange the South American's house. The South American just like his North American neighbor will only grow angry at such high-handed tactics. Even if we were very circumspect in the manner of administering our aid, we would still be hated. We hate people who help us when the help is humiliating, and only aid from a loved friend is free of such unpleasant characteristics.

Friendship cannot be produced merely by wishing for it. Friendship is a form of love and no one loves what he does not know. At the actual moment the Latin American does not truly know us and we do not know the Latin. Books alone will not give the knowledge that is needed. Books can only give a superficial acquaintance with concrete things. The concrete must be experienced by ourselves or others who vitally communicate their experience; otherwise it is never properly known. Hence, the North American and South American must live with and experience each other.

At first sight, this seems to be a large order, but on analysis it will not be so formidable as it sounds. Obviously we are not going to send half of our people to South America nor will the half of Latin America come to us. However, some of the people of the southern hemisphere can come here to live with us. The persons most indicated are those who will have a large part in the life in their communities on their return home. I do not mean by this the politicians but rather those elements in the community who are in intimate contact with many members of larger groups. Such men and women are professional workers, especially in the fields of teaching, spiritual guidance, welfare work, doctors, labor leaders, etc. These men and women mold public opinion. These should be brought here in their years of formation or shortly after; they should be made members of our communal household and treated for what they are, relatives from far away, not as strangers who must be received with empty ceremony, or ignored and neglected. They must live with us for long periods in which they can see our hopes and fears, our aspirations and our failures, our petty virtues and our petty vices. They will see us with our hair down and we shall have spoken to them with the accents of spontaneity and naturalness. We are not ogres, and I believe that we can be loved. When our cousins have seen this, they will love us; and, when they return to their own communities, they will communicate their affection to others without plan and without compulsion; and that is the most efficient way of communicating love.

In like manner we must go down to their lands; not all, but those who can exercise their activities there with profit to themselves and to their hosts. Teachers are needed south of the Rio Grande, and they will be welcomed, but they will have to expect only a slight remuneration which is the lot of all teachers in those communities. Priests and nuns are needed in vast numbers; at least 40,000 priests and probably more sisters. These men and women would not be intruding, because they are of the same faith as those whom they would serve and they would be welcomed by most of the local religious leaders. Doctors might not be so welcome because the Latin republics have defended their own professional men by making it very difficult for outsiders to work in these fields, but nurses are in demand as well as social workers trained in their specialty. Students could go down, but they must remember that studies in Ibero-America are structured along different lines than here. It is not possible to dovetail studies made here with those taught there. Nor would it be beneficial to a North American student to make his full course of studies in South America unless he wishes to remain there for the rest of his life. The student who goes down for two or three years must be a free lance scholar, especially in the fields of Spanish and Portuguese, South American literature, South American culture and South American history. Just how much good is done to South and North America by six weeks courses in South American cities I do not know. I suppose more good is done than evil, but not much.

What about the tourist? The folders in the travel bureaus paint a lovely scene and pleasant voyages seem to be the easiest way of getting many of

our people to the southern world. Unfortunately, this is so. However, too often it is not a help to international relations. When in Rome where I saw so many American visitors, I sadly came to the conclusion that the State Department in Washington should give an examination to all future tourists with the hope of keeping home the common or garden variety of trippers. It is so humiliating to see our countrymen making such dismal impressions in foreign lands. The North American should know that there is no need to become incensed because the hot water is not hot in a community where no one cares if it is hot or cold. Nor must he raise the roof off the dining room because they have no corn-flakes for his breakfast. A man who acts so is not visiting foreign lands; he thinks he is visiting North America and he feels unjustly treated because it turns out not to be the United States. Since his interests are so North American, let him stay here. Nor does he help much by taking pictures of local customs as if they were relics of primitive barbarism which he will show to his friends back home to prove how backward non-Americans are.

What about the technically trained specialist and the investor? This is, indeed, a sore point. They should both go down because they are needed but they must go down with a certain attitude. The South American quite humanly resents the sight of his national wealth being taken off to foreign ports. He also hates to work under foreign bosses. However, he does need foreign capital and he does need foreign technicians until he has his own. If American investors realize that their task is a temporary one and that they will invest for a short time rather than have a permanent source of rich profit, and if the technicians know that they are there to teach know-how rather than to boss, then they will be welcome and they will do much good to North and South America alike. Moreover, they personally will be losing absolutely nothing.

However, the question of inter-American migration does not demand the travel of many North Americans to the South. It demands that our people help certain types of North Americans to live in South America. Teachers and social workers should be given monetary aid so that they will be able to live and work in Latin republics with a minimum of decency and comfort. The salaries that they will receive down below will not achieve that, and yet these men and women are the ones that Ibero-America needs and the ones who will help us most to produce a solid friendship between the three parts of the New World.

For the same reason our colleges and universities should give every facility whereby many thousands of students from the Latin lands can be enabled to come here. The expenses of coming north and paying board and keep are far beyond the means of the overwhelming majority of South Americans and yet so many wish to come and should. Perhaps the schools should be aided in this work by outside foundations and funds, but one way or another, this must be done. I consider it the first and most urgent obligation.

But, as I have said, travel will affect only a small part of our populations. The stay-at-homes, however, are not without obligations on that account. We must realize that South America exists and we must know how important it is to us. We should, in consequence, take a tremendous interest in it and have valid ideas concerning it. Schools on all levels must give courses on Latin American history and culture. Adult education organizations and media should make South America one of their major themes. Loose talk in magazines, films and papers about the Latin peoples must be severely censured by enlightened public opinion. The harm done to inter-American friendship by ignorant and irresponsible remarks about our southern friends is incalcul-

able. They are remembered a long time. A warm interest and a superficial knowledge of Latin American history and culture would eliminate this type of irritation.

Above all, our people so isolated from other lands, and basically so homogeneous in their way of life, must learn to appreciate and admit that there are many ways of living human life. Ways differing from our own are not silly because they are not our way. We should be curious to see the differences and find out why they exist. Such genuinely humanistic study might help us to modify and correct our own defective customs and institutions. It is high time that we get over the childish persuasion that we have the only rational way of doing things. Different historic and anthropological conditions with different geographical and climatic backgrounds obviously demand different solutions for the problem of living together. An Eskimo cloak makes perfect sense in the Arctic regions, though it makes little sense in Philadelphia and it is nonsense in Guayaquil on the Equator. Let us keep this fundamental and obvious truth in mind. Only children laugh at the novel. Grown-up men examine it. Only narrow-minded fanatics try consciously to impose their way of life on all.

Only after the realization of a program as sketched can anything like a Marshall Plan for South America be effective and it is quite possible that such a program if it had been executed long ago, would have eliminated the necessity of the discussion of a Marshall Plan for South America. How long it would take to bring about what I have foreshadowed, I could not say, but this I know, that at least a generation would have to pass before its fruits would be seen. However, it seems to me that the question of the day of the return of our affection is not a useful one. We owe South America our friendship and assistance for all that she has done for us, perhaps unwillingly. Let us pay our debt, no matter what we may gain or lose by it.[1]

[1]There is no intention here to speak in favor of or against a Marshall Plan for Latin America. My whole insistence in the present discourse is that satisfactory relations with Latin America will not be established by the loan or gift of large sums of money, no matter how necessary such a loan or gift may be for other motives.

SECTION ON TEACHER EDUCATION

MINUTES OF MEETING

The meeting of the Section on Teacher Education in the College and University Department of the National Catholic Educational Association was called to order by Sister M. Madeleva, C.S.C., at 3:00 P.M. on Thursday, April 21, in the gymnasium of West Catholic Girls High School. One half hour's time had been consumed in moving from the Home Economics room to the cafeteria and finally to the gymnasium to accommodate the unexpected number in attendance, approximately six hundred.

Minutes of the previous meeting were read and approved.

The Chairman of the Section asked Sister Helen Madeleine, S.N.D., to preside as Moderator of the Symposium on the Education of our Young Religious Teachers. The program followed the order announced in the official program of the forty-sixth annual convention.

Sister M. Louise, O.P., Chairman of the Nominating Committee, reported as follows:

Chairman—The Rev. C. E. Elwell
Vice-Chairman—Sister M. Augustine, O.S.F.
Secretary—Sister Mary Peter, O.P.

Moved by Sister Mary that the Secretary be instructed to cast one vote for the candidates submitted by the Nominating Committee. Carried.

During discussion following the symposium, the audience expressed a desire for early publication of the papers which had been read and a willingness to pay for the same. Sister Madeleva promised to undertake the publication of a brochure as early as possible.

Meeting adjourned at 4:30 P. M.

SISTER MARY PETER, O.P.,
Secretary

THE EDUCATION OF OUR YOUNG RELIGIOUS TEACHERS

SISTER M. MADELEVA, C.S.C., ST. MARY'S COLLEGE
HOLY CROSS, IND.

This is an experience that many of us sisters have had more times than once. A mildly drunken man stops us on the street or in the railroad station. Magnanimously, he offers us some small change, saying: "I always help the sisters. They made me what I am." Usually we are glad to disclaim both the reward and the responsibility. Whatever this instance may lack in academic dignity and pertinence, it is not without its point.

A world genuinely sober in mind and fearfully sad can say to its teachers, "You helped to make me what I am." Everyone of us here can look back to our generation of teachers and realize how largely we are what they made us. Inevitably our students will have the same to say of us, for better or for worse. Knowing this we have every opportunity to make the report for better. That is the business of this present moment. We want to consider the education of our future religious teachers. We are intent upon posterity.

Those of my generation will recall how, when urged to think of posterity, and to try to improve the future of the race, Mr. Dooley used to protest, "What has posterity done for us?" The status quo, the condition in which we find ourselves at this moment, is the answer. We are the posterity to which he referred. We are makers of the present conditions.

Our opportunity to improve them is a responsibility and a duty. As teachers we can fulfill both by providing for the future better teachers than we are or than we had. We shall confine ourselves to the smallest and most select body of this professional group, the religious teacher. To simplify terminology and details of religious training we shall speak specifically of the teaching sister. Practically all of our recommendations can be adapted to the teaching priest and the teaching brother.

Let us consider a hypothetical high school graduate. Let us call her Lucy Young. She wants to be a teacher. To realize her desire on any level she knows that she will have to have a bachelor's degree and a teacher's license. She plans on all of this under whatever difficulties and demands of time and money. She expects to fulfill the minimum professional requirements for teaching. Any other procedure would be a sort of treason disqualifying her for the thing she wishes to be and to do. Before she begins her preparation she finds that she would rather be a teacher for God's sake than for two hundred dollars a month. She enters the novitiate of a religious community dedicated to education. She is simultaneously on two thresholds of one life. She is to be educated to be a teacher. She is to be formed to be a religious teacher. The two trainings are completely compatible, complementary, and can be perfectly synchronized.

For six months Lucy is a postulant and has no status save that of hope and anticipation in the community to which she has come. Her superiors, with wisdom and foresight, logically let her have her first semester of college preparation for teaching. Some superiors may give her the entire freshman year. At the end of her academic period she receives the holy habit of the community and begins her canonical year of preparation to be a religious teacher. No secular studies can intrude upon this important work. However,

young Sister Lucy does study religion, Scripture, apologetics, dogma, Church history, perhaps.

At the end of her canonical year of formation she still has one year before her first vows and three additional years before her final profession. These are, I believe, the regular canonical periods and are fairly uniform in all our active orders. She still has three years and a little more of college preparation for her degree and her license. These are as important to her honest professional training as her canonical years are to her religious formation. We need not evade this by arguing the superiority of religious over secular subjects. We do need to face the fact that the religious habit does not confer infused knowledge in any field nor justify the violation of the commonest requirements for teacher preparation. So let us give Sister Lucy these least qualifications.

In the second year of her religious life proper she should be allowed to take her regular sixteen hours of college work each semester. Good planning and budgeting of time can make this possible with an enrichment of rather than an intrusion upon her religious life. During summer session she can take an additional six hours. By the time that Sister Lucy makes her first vows she will or she can be a junior in college. Both her religious and her academic preparation are synchronously more than half completed. There still remain three years before her final profession. With less than two of these plus summer schools she will have finished her work for her bachelor's degree and will have over a year to go on mission as an unprofessed sister.

On the day of her final profession her religious superiors and her community can receive her as a sister completely prepared by her religious training, her vows, her academic education, to begin at once to carry on the work to which she is dedicated.

Perhaps all of this is high-handed, impossible, reckless planning. But we have been reckless to less worthy ends. Lucy and her companions are our most priceless and irreplaceable materials in the whole world of education. Let us treat them with much more than the care and caution bestowed on centers of atomic energy. Let us keep them out of the categories of our vacuum cleaners and our Bendix washers.

I need not tell you that Sister Lucy does not exist. But I know that we all should insist that she shall exist. We are here in part to bring her into existence. Sister Lucy is our 1949 model of the religious teacher of the future, her education and her training. She is the advanced payment of our debt to posterity.

After being Utopian to this extreme of utter abandonment, let us pull ourselves back to the grim realities, things as they are. In the first place, Lucy's novitiate may not be at or near a college. This condition does not exist in many places and will have to be met by provisions too special to be detailed here. However, I know that any community operating a college will welcome Lucy and her sisters for any part of their college education that their superiors may desire.

Then there is the question of prudence. Should Lucy be educated before her community knows that she will persevere? Nothing can possibly do more to undermine her vocation than to send her out to try to teach without adequate, often without any preparation. Nothing can so disillusion her in her community as the dishonesty of assigning her to do in the name of holy obedience what professionally she is unqualified to do. Our secular accrediting agencies have been more than discreet and courteous in bearing with our practices in this matter. Our end does not justify our means.

Knowing that God is essential wisdom and infinite knowledge, that Christ is wisdom and knowledge incarnate, that Mary is the seat of wisdom, it is strange that we confide Lucy so much more confidently to premature teaching or laundry or floor waxing than to the study and the quest of wisdom for the development of her vocation. No group can deteriorate more quickly or more terribly than young girls of the type that enter our novitiates today without proper and adequate intellectual, cultural, and spiritual challenges. Nothing is more truly heavenly in human existence than the wonder of growth and expansion of these same young people under the stimulus and inspiration of great teachers and great teachings. So let us educate Lucy in the name of the Holy Spirit. Her perseverance is in safer keeping than ours.

But this education is expensive. Can we afford it and how can we afford it? If we cannot afford to prepare our young sisters for the work of our communities, we should not accept them at all. We should direct them to communities that will prepare them. When Lucy comes to us, she gives up her own capacity to educate herself. In accepting her we deprive her of this capacity and these opportunities. Tacitly, we assume the responsibility of providing both.

We need but consider for a moment that the material in our habits is some of the most expensive cloth made. We argue that it wears a long time. So does education. If we can afford to clothe Lucy's body, we can also afford to clothe her mind.

Community chapels are the object of our most generous contributions. Yet, nothing in the chapel, with the exception of the Blessed Sacrament, can so much honor God as the worship of our minds and wills. The unfolding beauty of Lucy's mind can mean much more to God than another statue or a new chapel carpet.

All of these difficulties communities will and can overcome. The chief and last, the difficulty before which they will all be helpless is that of pressure for more schools, more teachers. This pressure can come from our hierarchy, our clergy, our own ambitious selves. Never before have parishes been in a position to build schools before they could staff them. Naturally, there is a clamor for sisters to teach in them. Present schools have been enlarged with the inevitable demand for enlarged faculties. Mission fields have opened up small schools where three or four sisters can do apostolic work. Junior and senior colleges are being opened and expanded to meet the increasing educational demand. The story is too familiar to all of you to require elaboration. The point is that the need is going to continue for a long time. If all our religious communities begin this year to complete the education of our young sisters before sending them out to teach, practically all of the immediate generation will have their degrees and licenses in two or three years. After that, our teaching communities will have established this pattern of time and study training. They will have the same number of sisters to send out each year, with this incalculable difference, that they will all be adequately prepared. Summer schools thereafter can be devoted to graduate work, particularly in theology, and Sister Lucy will still be "young Sister Lucy" when her teacher training has been completed. She will have the vitality, the enthusiasm, the quick mind and generosity of youth to give to her best years of teaching. How shortsighted, how stupidly extravagant we have been in squandering these!

I ask every religious teacher present and over forty, what would you give to have had such a preparation? What will you give to procure it for our

young religious? We can make them what we know they can and should be. We owe this to posterity.

Two years, three years is only a breath in the history of education, or even in the life of a generation. We can never spare them better than now. We would not be permitted to put a sister who is half prepared or unprepared on duty as a nurse. The care of minds is of much greater importance than the care of bodies. If we can take time to complete the professional training of our sister-nurses we can take time to complete the professional training of our sister-teachers.

The education of Sister Lucy and of every young sister is our great privilege, our great responsibility. Will we the superior generals, provincials, supervisors insist upon it? Will we college administrators and faculty provide for it? Will we pastors demand it? Will we bishops and archbishops, the great leaders and protectors of Catholic education, make the fulfillment of these conditions a requirement?

Let us remember that Lucy and her generation have been fed on the Blessed Sacrament all their lives. They have grown up on the doctrine of the Mystical Body of Christ. They are militant in Catholic action. They think and move with the instancies of aviation and television. They think in terms of super-atomic power. They are in spirit and in truth children of God. We must form and educate them in terms of these potencies. We must not frustrate the magnificence of their qualities by our lower-geared Victorian traditions and training.

God knows that we need ten thousand young Lucys in our novitiates this minute. When He sees that He can trust us with their education and their training, He will send them to us. Our teachers made us, in large part, what we are. We archbishops and bishops, we pastors and superiors, we school administrators and teachers can make Lucy in large part the kind of religious teacher that she should be. Will we?

SOME QUESTIONS AND ANSWERS

MOTHER M. EUCHARISTA, C.S.J., ST. JOSEPH'S PROVINCIAL HOUSE, ST. PAUL, MINN.

I agree with Sister Madeleva that our own shortcomings may be for our schools a greater menace than outside competition or outside hostilities. We must keep continually re-evaluating and improving upon our methods and our programs. That the teacher is the main factor in education no one would challenge. Pope Pius XI, our late Holy Father, recognized it when in the *Christian Education of Youth* he wrote: "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded on the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection, and who have therefore sincerely at heart the true good of family and country."

I believe that educationally speaking, we have behind us, at least in most parts of the country, the crudest of the pioneering period. Many parishes have their church, rectory, schools and convent built and their debts paid. It is to the pastors of such schools we must turn to release sister teachers for training by employing in their stead some prepared lay teachers. By prepared lay teachers I mean prepared in the Catholic sense of the word as well as by secular standards. Not only a Catholic teacher with a Catholic education should be employed, but one who is prepared in the curriculum of the schools of the particular diocese or religious congregation outlining it.

Sister Madeleva's hypothetical postulant is, I believe, destined for upper grade or high school teaching. If so, I see no alternative but to give her the needed time to acquire a B.A. degree in the subject matter fields she is to teach together with education courses, and time to do her observation and practice teaching to qualify for certification. Most Catholic high school teachers, I believe, begin with that much preparation. The greater danger in our high schools and colleges is at the present time having to employ teachers not thoroughly steeped in Catholic theology and philosophy and Catholic ideals of education.

Sister Madeleva's program of credits in the postulate and novitiate, I believe to be sound if the subject matter is chosen to fit in with the results we expect from postulate and novitiate training. The goal of novitiate training I think is aptly stated in the following quotation from Janet Erskine Stuart: "What stands by us in life is, after all, discipline of mind, habits acquired, the power of steady application, and such knowledge of first principles as will enable new knowledge and experience of any kind to find its right place and true proportion in what has been already acquired."

Credits as such are a very minor matter to those responsible for the novitiate program. The first objective of the novitiate staff is to help the young woman to redirect and rework the fund of knowledge with which she has come, so that her whole life becomes unified and Christ-centered, and attuned to the objectives of the congregation she has entered.

We all agree that even the carefully brought-up Catholic girl of today is likely to come to the novitiate with many secular interests wholly detached

from her spiritual life and that it takes time, thought, prayer and directed activities to form a true religious who will eventually become a true religious teacher—one who will be so rooted, spiritually and professionally, as to assure steady and true growth both spiritual and professional for the years to come. Logic, ethics, philosophy, dogma, church history, Latin, community history, Old Testament, New Testament, liturgy, principles of the religious life, the Holy Rule, chant and other church music, art, principles of art, and music taught in the novitiate may all be so presented as to be worthy of college credits, and would add up to a fairly large number. But they fulfill only partly the junior college requirements and the subject matter requirement for teaching sequences. "Even with careful integration of the novitiate training with that of our Diocesan Teachers' College two year program it has not been possible to accomplish much more than two years of B.A. degree work over a period of four years from the time the postulant enters the novitiate. While such a preliminary training may seem meagre and inadequate compared to a full four year program of subject matter college work, it has in many ways, because of its careful development, more adequately fulfilled the needs of beginning religious grade school teachers than would a hurried program directed wholly toward securing a degree." Probably it is in addition to her religious training, roughly the equivalent of a Bachelor of Education degree earned at a State Teachers College.

Quoting from Father M. J. McKeough's article in *The Catholic Educational Review*, February, 1949, we establish the minimum requirements for a teacher which I think few would challenge. "It has been made clear, I think, first, that the need for general education exists on the elementary level as well as on the secondary and college levels; second, that this is true in Catholic schools as well as in any others; third, that thorough and detailed preparation is necessary to fit a teacher for the satisfaction of this need. Now, just a few words more on this preparation. It seems to me that a teacher who is to be expected to participate in a general education program must have the following qualifications:

1. A broad general education.
2. A wide mastery of the subject matter fields which she will be expected to teach.
3. A thorough grounding in the philosophy of Catholic education.
4. A thorough grounding in the philosophy of the Catholic school curriculum.
5. A thorough training in the methods of presentation, and the techniques of integration.

"Given these she will, with the grace of God, be able to prepare her children for Christian social living."

These requirements, I believe, we meet in a crude form by the end of our two year training in our Diocesan Teachers' College. (Few teachers even after completing all degree work will fail to admit they have very much still to learn in subject matter, philosophy, and techniques.)

We believe the sister may now be placed in elementary school teaching, if carefully followed up and guided during her beginning years of service, but she is still probably six or more quarters away from a B.A. degree. This has its advantages—she has a goal to work towards, which is enriching her in subject matter after she has imbibed the principles and standards by which to make critical judgments of material presented. If she is well, and conveniently located in relation to the college, she can earn her degree in from 6 to 10

years. In the meantime, the community supervisor can place her in teaching positions where her personality and abilities are best utilized.

As to housework in the novitiate, the convent is the sister's home in which she should have a family interest. There should be and is a familiness about every convent. Most communities of teaching sisters have all their lives some manual assignments within the convent. I believe the novices and postulants can do their own housework and still have time for considerable study. Humility and obedience need not be taught through the avenues of manual effort; and having novices and postulants do much more than that of their own departments could verge on exploitation. Yet I believe that manual assignments have other values. The postulate and novitiate have a twofold purpose—the candidate studies and tries to live the life of a religious; the superior studies, guides, and judges the fitness of the candidate for the life of a religious. Anything that helps either the candidate or the superior to attain those ends has a place in the routine. There is an informality about the doing of household assignments which helps the novice mistress to judge such traits as responsibility, judgment, cooperation, ingenuity, adaptability, ability to work with others and many other social virtues more surely than she can if she observes the candidate in formal situations only. The doing of daily routine tasks is relaxing and of such little mental effort that ideas learned in formal classes are often mulled over and digested while doing a household task.

Most of the young recruits are accustomed to physical exercise and need to get a change from the sedentary life of prayer and study. Besides, the doing of work with things rather than symbols has a reality about it which is a healthful experience. Daily outdoor exercise and a daily assignment of simple tasks with utility as one of a twofold goal is as good and probably better than daily exercise for exercise sake only. Furthermore, aptitudes as well as character traits can be discovered by observing the novice in household tasks—aptitude for nursing, home economics, arts and crafts, and skills needed even in the ordinary classroom are apparent as she goes about her assigned work.

Adequate preparation of teachers before they take up their professional duties is certainly necessary. What constitutes that preparation I believe is not always best stated in terms of a B.A. degree. We know that those who set up professional standards are sometimes motivated by other forces than that of honest need—very often by the law of supply and demand. Much of our educational effort everywhere is being ruined by leaving no unappropriated thinking time to the student. We believe the young sister during her postulate and novitiate should have some free time as well as time for manual tasks. What she does with free time is another avenue through which the mistress can guide activities and judge the character of the novice.

I believe that these few remarks are for the most part in agreement with Sister Madeleva's ideas, even if presented from a slightly different point of view. If one insists that honest preparation before beginning to teach means a B.A. degree, my plea is for at least three calendar years of college work for a sister beyond the date of profession, and for a degree which will give recognized sequences in elementary education which most colleges available to the young sisters do not now have.

THE PLAN FOR THE EDUCATION OF YOUNG SISTERS—DIOCESE OF CLEVELAND

REV. CLARENCE E. ELWELL, SUPERINTENDENT OF SCHOOLS
CLEVELAND, OHIO

The plan for the training of young sisters for the elementary schools of the diocese of Cleveland was devised in the early 1920's and inaugurated in 1928, when the late Bishop Hagan, then superintendent, after five years experience as head of the diocesan schools saw what every superintendent soon sees, namely, that the most important key to a good school system is good teachers, and further that the development of good elementary school teachers, especially good primary grade teachers, can be achieved only by a sound technical and professional education in primary methods and content and child psychology. Upper grade teachers might, and high school teachers can be developed by a program with a large accent on cultural and scientific subject matter and moderate or even meagre accent on pedagogical disciplines, but primary grade teachers never. Born teachers, for the lower grades, are about as common as born dentists. Such was the theoretical basis.

Accordingly, the late Archbishop Schrembs, having been convinced of the soundness of the theory, directed the university and the two colleges for women in the diocese to restrict themselves to the field of secondary-school teacher preparation, while the several existing community normal schools were ordered discontinued. All diocesan communities were to send young sisters who were to be trained for the elementary grades to a new diocesan teacher training institution, at first called Sisters College of Cleveland but recently renamed St. John College of Cleveland. In the beginning it was a two-year normal school—but very quickly it was chartered by the state as a full four-year college with authority to confer the bachelor's degree. In 1939 a Division of Nursing, and a Graduate Division in Education, conferring the master's degree, were added. In that same year it became the only Catholic teacher training institution which was an accredited member of the American Association of Teachers Colleges (now the American Association of Schools of Teacher Education). I believe only one other Catholic teachers' college has since attained that distinction.

The curriculum, as now set up, is a four year course leading to the BSE degree in elementary education.

The courses allow for specialization in three fields: kindergarten-primary, intermediate (grades 4-6), and advanced (grades 7-8).

In the lower division, that is in freshman and sophomore years, these courses must be taken in full time session—no part time Saturday or summer work is offered on that level. The upper division work may be taken part time but, as the state certificate is prerequisite for the diocesan certificate and, as the minimum state requirements for the provisional elementary certificate call for 93 specified credit hours, the recommendation and usual practice is to finish the full three years preparation preservice, and to complete the work of the senior year only, in Saturday and summer sessions. As an added incentive to this end full time students of communities teaching in the diocese pay no tuition, but Saturday and summer session students do. A diocesan subsidy permits this arrangement.

During the canonical year in the novitiate no college courses are taken. Nor are the religion courses of that year allowed toward college credits as they are, or should be, directed rather to the perfecting of the sister individually as a religious not as a teacher.

As to the content and achitecture of the entire course, the first two years contain the usual liberal exposure to English composition and literature (12 hours), social studies (12 hours), science (biology 8 hours). School hygiene, music and art are included; also a general education course, mathematics and physical education for teachers. Two hours in religion are required in each semester for four years, 16 credit hours in all, providing a planned program in content and methods in religion.

Under the pressure of a state pattern which was strongly influenced by the liberal arts point of view of small colleges, the intellectual formation and training in technical professional skills indispensable for success in elementary school teaching were minimized and postponed. This was indirectly accomplished partly by requiring a large amount of social science and other "cultural" courses—for example, over one-fourth of the 93 credit hours required for the state provisional teaching certificate were in social studies—as much as the amount required in professional education. The education people on the faculty as well as most mother superiors have regretted this. It is, however, exceedingly difficult to get persons not intimately associated with and experienced in primary and middle-grade technical problems to see the situation.

The third year is entirely devoted to education—with student teaching (5 hours) in the second semester of that year, after the methods courses have been completed. The student teaching is done in one of the six observation schools set up for that purpose and specially staffed with critic teachers who are members of the faculty of the college, and well versed in the courses of study, the methods and practices of the diocesan school system. This is one of the strongest features of the entire plan.

The fourth year allows electives over and above the requirements of the area of concentration.

The master's degree in education is now largely in general education and elementary administration, but plans are developing to include advanced general preparation of the regular classroom teacher and ultimately to provide for the subject matter specialist on the elementary level, e.g., in reading, language, arts, mathematics, social studies, etc.

The members of the corporation of the college include the Bishop as head of the institution, a diocesan priest as president, the superintendent of schools and two representatives of each religious teaching community of the diocese, usually including the mother superior. The teaching body of the education department has twenty full time members and ten part time instructors in addition to the forty-three teachers of the observation schools. Eight of the full time faculty are diocesan priests; eight diocesan communities are represented on the faculty; there are also lay members on the full time and part time staff.

CURRICULUM OF DIVISION OF EDUCATION

FRESHMAN YEAR

First Semester

	Course		Hours Credit
Rel.	101	History of Old Testament	2
Art	101	Art Structure	2
Ed.	101	Orientation	1
Eng.	101	English Composition I	3
H.P.E.	101	Personal and School Hygiene	2
Sc.	101	General Zoology I	4
S.S.	101	Modern European History	3

Second Semester

Rel.	111	God: Our Beginning and End	2
Eng.	102	English Composition II	3
H.P.E.	106	Applied School Hygiene	1
Mus.	101	Fundamentals of Music	2
Phil.	101	Introduction to Philosophy	3
Sc.	102	General Botany I	4
S.S.	102	General American History	3

SOPHOMORE YEAR

First Semester

Rel.	121	Christ Our Redeemer	2
Ed.	106	Introduction to Education	2
Ed.	121/2	Functional Mathematics	3
Eng.	111	Survey of English Literature I	3
Eng.	115	Elements of Oral Expression	1
H.P.E.	111	Teaching of Physical Education	1
Phil.	103	General Psychology	3
S.S.	112	World Geography	3

Second Semester

Rel.	131	The Sacraments	2
Art	151/2	Teaching of Art	2
Ed.	126/7	Phonics or Teaching of Social Studies	2
Ed.	131/2	Teaching of English	2
Eng.	112	Survey of English Literature II	3
H.P.E.	112	Teaching of Physical Education	1
Phil.	106	Educational Psychology	3
S.S.	131	Introduction to Sociology	3

JUNIOR YEAR

First Semester

Rel.	201/2	Teaching of Religion	2
Ed.	202	Principles of Teaching	3
Ed.	206	School Organization	2
Ed.	226/7	Primary Child Study or Teaching of Science	2
Ed.	231/2	Teaching of Reading	3
Eng.	221/2	Children's Literature	3
Mus.	201/2	Teaching of Music	2

Second Semester

Rel.	206	Catholic Moral Life	2
Art	201	Art Design and Lettering	2
Ed.	241	Student Teaching	5
H.P.E.	201	Principles of Physical Education	1
Mus.	204	Music Literature and Appreciation	2
		Elective—Philosophy or Social Science	3

SENIOR YEAR

First Semester

Art	211	School Crafts	3
Phil.	201	Principles of Philosophy	3
S.S.	270	The Church	3
		Electives—English or Social Studies	3

Second Semester

Rel.	231	The Mass	2
Mus.	231	Gregorian Chant I	2
Phil.	249	Principles of Logic	3
		Electives—English or Social Studies	6

THE URSULINE PLAN

MOTHER M. DOROTHEA, O.S.U., COLLEGE OF NEW ROCHELLE
NEW ROCHELLE, N. Y.

When St. Angela founded her order in the sixteenth century, she selected as its protector, St. Ursula. It is significant of her purpose that she placed her institution under the patronage of a saint who had long been venerated throughout Christian Europe as a champion of culture, and who was the patroness of at least one medieval university.

The institution which Angela Merici was inspired to found, with the education of girls as its special end, was unique in the annals of the Church at this time. The education of the feminine sex, of course, was not new. From the rise of monasticism girls had been taught in convents. This work, however, was incidental to convent life, rather than its primary objective. St. Angela saw clearly that in an age of heresy and Renaissance paganism such an undertaking was vitally necessary if Christian culture and family life were to be preserved.

In many respects our times resemble the sixteenth century and the need for religious educators is even greater now than it was four centuries ago. Members of a teaching order, however, cannot exercise really effective apostolic action, and correspond completely to their vocation, if they are not competent to carry on their duties and are not imbued with the Christian point of view of the problems of modern youth.

Ursulines are to be occupied alternately with singing the praises of God and laboring for the sanctification of souls, particularly the souls of the pupils of their schools. The prospect of participation in this life is put before the aspirant to the religious life when she becomes a postulant. Although formal study for a degree will not begin until the novitiate is completed, the fact that religious educators are being formed is always kept in view. An integration of the two phases of the life of an apostolic religious, the life of prayer, and the life of study is the aim of this period of formation. The study of the Scriptures, of dogma, and the history and social doctrine of the Church form the basic matter of instruction. Classes in Gregorian chant, and in speech, as well as planned discussions of important questions of the day, with which educators should be familiar, are included in the educational program. All instructions are designed to serve as model lessons for future teachers. Two and a half years of postulantship and noviceship are all too short a period in which to complete a synthesis of religious life and apostolic work without the added preoccupation of amassing credits for a degree. When the novitiate is completed, the young Ursuline will start her professional and academic training, properly speaking.

In the Testament that St. Angela left to her daughters, there is a wise provision for adaptation to the times. Modern times demand college degrees and sound pedagogical training for all educators. The greater perfection of the state to which religious are called does not exempt them from this required professional preparation.

With the firm determination not to sacrifice future development of our young teachers to the immediate needs of the moment, a House of Studies for the United States was opened at the College of New Rochelle, in New Rochelle, N. Y., in 1943. Here our young nuns gather from their respective

provincial novitiates to spend the three years of their second probation, called the juniorate.

The general aim of the juniorate is to give sound theological, philosophical and pedagogical training, continuing meanwhile the spiritual formation begun in the novitiate. The time spent in the juniorate is extremely important. The young nuns must learn to integrate their life of prayer with their intellectual life and their apostolic work. Since the beginning of their religious life, prayer has been stressed; now the emphasis is placed upon intellectual formation. To this end, a definite program of study leading to a degree is followed.

The minimum academic requirement for all applicants to the Ursuline Order is a high school diploma; consequently, upon leaving the novitiate, the nuns are ready to attend regular college classes as full time students. Their programs are carefully planned, taking into account individual aptitudes and interests as far as is compatible with a liberal cultural program. Courses in education are included, and in the last semester before graduation from college, practice teaching is done under supervision at one of our schools.

In addition to the regular college program, well planned courses in religion and Church history are carried on at the House of Studies. These are three-year sequence courses, extending over the complete period which a junior ordinarily spends at New Rochelle.

In the early part of the summer, a special course is given by a member of the regular college faculty for a session of six weeks. Academic credit is allowed for this work. Intensive study of one period in literature has proved to be the most satisfactory type of course. Sufficient time for concentration, at least four hours a day of class and reading, constitutes a valuable, as well as an enjoyable experience for the students.

During the month of August, the student nuns review their French and Latin. For the French classes in reading and conversation, the students are grouped into small units according to their proficiency, and the best qualified act as group leaders with the responsibility of planning and teaching their units. The classes in Liturgical Latin, with particular reference to the breviary and the special feasts of the Order, are carried on in a similar manner. No academic credit is given for either of these courses.

Our goal is to give all our young nuns at least a bachelor's degree before starting their classroom teaching. In addition to the formal training offered, there is a distinct cultural advantage attached to living in an atmosphere such as is provided by a house of studies.

The nuns who were college graduates when they entered the Order, also spend the three years of their juniorate in the House of Studies. Their academic work includes, besides the courses in religion and church history, a review of philosophy and other cultural courses in English and foreign literature at the College of New Rochelle, as well as graduate work leading to a master's degree. The proximity of New Rochelle to Fordham University solves the problem of advanced study for the juniors. At present there are twelve young nuns in full time attendance in various departments of the graduate school at Fordham.

This, briefly, is the present Ursuline plan for the preparation of our religious teachers. The current crisis in education and the unpredictable future make it imperative to give our young nuns as solid a foundation as possible for their future life's work. Love of God and zeal for the salvation of souls is the motivation offered to Ursulines. It is a simple yet profound formula for it imposes the duty of intellectual and professional excellence in their apostolate as teachers.

THE EDUCATIONAL PROGRAM OF THE SCHOOL SISTERS OF ST. FRANCIS

SISTER M. AUGUSTINE, O.S.F., ALVERNO COLLEGE
MILWAUKEE, WIS.

At the annual joint meeting last month in Chicago of the Midwest College and Secondary Departments of the National Catholic Educational Association Sister Madeleva in her characteristically charming and persuasive manner created and presented the 1949 model, Sister Lucy, for the pre-service teacher education of our young religious.

Sister Madeleva's Sister Lucy progressed through a program that extended uninterrupted through the postulancy, two-year novitiate, and two years after first profession. At the end of this period Sister graduated "while she was still young" with a bachelor's degree, firmly grounded in the religious life and well prepared to teach in our Catholic schools.

But unfortunately when it was time to send her on mission Sister Lucy turned out to be "a consummation devoutly to be wished," for Sister Madeleva dismissed her regretfully with "Sister Lucy does not exist" and then went on urgently to plead with bishops, pastors, general and provincial superiors, and other responsible persons to bring her into being in justice to God, to Sister Lucy herself, to our communities, to Catholic education, and to the world at large.

I am happy and proud to be able to present the program of our community through which Sister Madeleva's 1949 model for the pre-service teacher education program of our young religious becomes a reality for all of our young religious, with a few exceptions. Like Sister Lucy they graduate "while they are still young." Before they are sent out to teach, whether in the elementary or the secondary schools, they complete, or nearly complete, their work towards a bachelor's degree.

Time Required and Credits Earned

The sisters are kept at the motherhouse for a minimum of four consecutive years of pre-service education and four or five summers. For those students who enter religion with their high school completed this time extends over one year as postulant, two years as novice, and one year as professed sister and, in addition, three summers following each of these years, the canonical summer excluded. It includes also the summer following the first year of their in-service period. At the end of the summer school following their first year of teaching, the sisters graduate with a bachelor's degree. The distribution of credits earned over the period of years is as follows:

Pre-service

Postulant	30	
Canonical Novice	8	(The canonical novice earns more credits in religion, all of which are recorded, but only eight are counted towards the degree.)
First Summer	6	
Second Year Nov.	32	
Second Summer	6	
First Year Prof.	34	
Third Summer	6	

In-service

Fourth Summer	6
	128

Since a number of young women are admitted into our postulancy in their senior year in high school, they do not begin their college work until they are novices. For them the time required for the pre-service college program extends over two years novitiate, two years after first profession, and the four summers following these years. The sisters in this program receive their degrees at the end of the summer immediately preceding their first year of service.

The distribution of credits in this program follows:

Pre-service

Canonical Novitiate	8
First Summer	6
Second Year Novitiate	32
Second Summer	6
First Year Professed	32
Third Summer	6
Second Year Professed	32
Fourth Summer	6
	128

General Character of the Program

Our curriculum takes its organization from the twofold purpose of our congregation, as well as that of all other teaching communities: first, and above all, the personal sanctification of each individual member and, secondly, the education of our Catholic youth.

These aims are not disparate or conflicting. They are interrelated. Hence there must be no dichotomy in the means to achieve them. For the religious teacher the work of teaching must be the medium through which she must attain holiness. In organizing our program, therefore, we have tried so to plan it that the preparation for teaching will, not only not interfere with the preparation for sanctity, but supplement, support, and promote it, and vice versa. Hence all aspects of religious life and its direction through one year of postulancy, two years novitiate, and one or two years after first profession are synchronized with the liberal, or general, program of our four-year community college, Alverno.

Within the limits of my time I shall attempt to highlight the signficant phases of our curriculum.

Preparation for Religious Life

To help the young sister achieve the primary purpose of her consecration, namely, sanctity, we purpose to assist her (1) to become firmly established in the religious life; (2) to understand clearly, to appreciate deeply, and to practice courageously the principles basic to supernatural growth and development; (3) to grow in understanding of, to utilize fully, and to value highly the extraordinary means religious life offers for such development; and (4) to realize the opportunities in the teaching profession for advancement in perfection.

The means employed to attain these objectives fall into three main divisions: (1) Directed and progressive participation in religious and other community exercises, (2) courses in religion, and (3) provisions for the total development of the young religious.

1. *Directed Participation in Community Exercises.* The young sister is given every opportunity to participate intelligently and effectively in the liturgy through which the graces, santifying grace and actual graces, that constitute the essence of perfection are channeled to her. As postulant and as novice she is inducted gradually and progressively under guidance into participation in other aspects of community living prescribed by the Laws of the Church for Religious, by the rules of our constitution, and by the spirit of our traditions and customs. This guidance is given by the mistress of postulants and the mistress of novices through group conferences and instructions and through personal and individual direction. In the juniorate it is continued by the mistress of the junior sisters. (The term junior sister is applied to the religious during the six-year period between her first profession and her final vows.)

2. *Courses in Religion.* To help the young religious deepen her faith in and enrich her understanding of the truths underlying supernatural growth and development, courses are offered covering the major areas in religion. By the time she graduates she has earned a minimum of nineteen semester hours. Of these four are in Catholic doctrine, four in ascetical theology, two in religious life, four in apologetics, two in Sacred Scripture, one in the Liturgy, and two in the teaching of religion. The courses are taught progressively and sequentially over the entire four-year period by the spiritual director, assisted by the postulant and novice mistresses, and by another member of the faculty, all of whom have had special training in religion and the teaching of religion.

3. *Total Development:* Mindful of the truth that grace does not destroy nature but rather perfects it; that nature rightly developed is a condition for and a more fit subject of elevation to the supernatural order and a more precious dedication to God, opportunities are provided for the young sister's total development: physical, emotional, social, intellectual, as well as supernatural.

The first of these provisions is the personal guidance and direction by the religious counsellors. The length of time she is kept at the motherhouse, a minimum of four years, and the close contacts they have with her during this time, praying, working, studying, recreating and eating with her, make it possible for them to discover her strengths and weaknesses and to guide her accordingly. An organized physical education program extending over the four years is made obligatory. And last but not least, a wide scope of courses in general education that throw light on man's nature, his behavior, and the various aspects of his development, on the meaning and significance of life, and on human relations are ultilized to contribute to her understanding and appreciation of the nature and need for her own perfection as a human being and the norms that must govern her advancement toward it. And thus, it is hoped, she will come to realize that the effort to dedicate herself to God demands the effort to make herself as perfect as possible according to her own nature as a human being and her own particular goodness.

TEACHER EDUCATION—GENERAL EDUCATION PROGRAM

In our teacher education program we are trying to help the young religious recognize and appreciate in the teaching profession opportunities to realize the purpose of her consecration: advancement in perfection. The second

objective is to assist her to do as effectively as possible this work of the apostolate, educating, for the benefit of our Catholic children and through them for the welfare of Church, country, and world.

Those responsible for the organization of our program have recognized the utter impossibility of achieving these objectives through contacts with a few teaching skills, call them methods, techniques, or tricks of the trade. Methods constitute the *how* of education. But the *how* is unintelligible and incomprehensible without a clear grasp of the *why* and the *what*. To do justice to Catholic education, therefore, the young religious teacher must know and understand our Catholic philosophy of education. And to understand it she must have insight into the "whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social" which the late Pope Pius XI established in his illustrious encyclical as the scope of Christian education. She must have discerning knowledge and critical understanding of our modern world in all its aspects: political, social, industrial, economic, and scientific, for that is the dynamic setting in which education takes place today. She ought further to be aware of the vast resources, natural and supernatural, which we as Catholic educators have to know with certitude and truth as no other educators can, what man is and what God designed he should develop into supernaturally, intellectually, aesthetically, socially, emotionally, and physically. We can know the mental, cultural, and supernatural disciplines essential to form a man to be what he ought to be. We have within our reach the potentials whereby we can know, evaluate, and re-create the world and the society of our milieu.

And since this knowledge can come to us from Catholic philosophy and psychology, Scripture, the liturgy, Catholic dogma and asceticism, from the social sciences including the papal encyclicals, from the natural sciences, from the humanities and the fine arts, we offer at least basic courses in these areas throughout the four years and summer schools to enable the young religious to learn at least the basic concepts in these fields of human endeavor.

PROFESSIONAL PROGRAM

It is obvious that in our plan emphasis is placed on a liberal, or general, education program, and deliberately so for the many reasons we have advanced previously if we are to prepare our young religious to achieve the twofold purpose of our religious teaching communities. However, the professional aspect of the teacher education program is also provided for. In the junior and senior years (and not until then) courses are offered in the psychology, philosophy, principles, and history of education, in measurement and evaluation, in techniques of teaching, and in directed observation and student teaching. Through differentiated curricula the young sisters are prepared specifically to teach in the primary, the intermediate, and upper grades or in secondary schools. The music teacher is prepared through specially organized curricula offered in our College of Music. The curricula in elementary education lead to the degree, Bachelor of Science in Education; the curriculum in secondary education to the Bachelor of Arts; and the curricula in music to the Bachelor of Music and the Bachelor of Music Education.

EVALUATION

In this presentation of our program we hope we have not given the impression of presuming to turn out perfect religious and perfect teachers. Such an achievement would transcend the limited possibilities even of the most perfect four-year pre-service teacher education program. Growth in religious perfection and in teacher competence we realize is a continuing

process. Consequently all we hope to attain in our pre-service program is to set religious and educational foundations and to promote a reasonable progress towards the achieving of our objectives. Through an in-service educational program, the organization of which we have begun, we hope to provide continuous stimulation and opportunities for continued progress towards these goals.

In spite of the many weaknesses in our program of which we are conscious and others of which, I am sure, we are unaware, we have evidence of its effectiveness. That our young sisters are firmly grounded in the religious life is evinced in the fact that within the past nine years since our first graduation only three of approximately 250 graduates did not persevere. And these three were among the early graduates, products of the program in its early unformed experimental stage. Our young sisters as a whole are welcomed on the missions both by superiors and fellow religious for their deeply religious spirit, for their competence as teachers, and for their all-around helpfulness. The gradual increase in the numbers of our postulants from forty in 1942 to sixty-five in the past two years is partly attributable, we believe, to the better preparation of our young sisters as religious and as teachers, which our program provides.

There is no better investment for religious communities, we are convinced, of time, energy, personnel, and money than the investment put into an adequate pre-service program of religious and teacher education. Its benefits are illimitable: increased growth in the Christian or supernatural life and in Christian culture. And the beneficiaries are innumerable: the members of our religious communities, the children whom they teach and their posterity, the Body of Christ of whom they are members, and the world which their cultured Christian lives will inform with the Christian spirit, and, most important of all, God Himself to whose honor and glory all these benefits will redound. God grant that Sister Lucy may soon become a reality for teaching members of all religious communities.

TEACHER TRAINING IN SEMINARY AND SCHOLASTICATE

BROTHER EMILIAN, F.S.C., PROVINCIAL
CHRISTIAN BROTHERS, BALTIMORE PROVINCE
AMMENDALE, MD.

It is a matter of great encouragement to hear how much thought and planning are being given to the preparation of our young sisters. The problem assigned to me, "Teacher Training in Seminary and Scholasticate," differs a good deal from the one we have heard discussed. As a matter of fact, training in the seminary and training in the scholasticate are two different things.

From the time when Christ bade His priests: "Go, teach all nations," the clergy have been found in the classroom. Few, if any, priests engage in elementary teaching, that is, conduct a primary or intermediate class for five hours a day, five days a week. Many priests are engaged in higher education. Their training is obtained not so much in the seminary as in graduate schools after ordination. Teacher training in the seminary, therefore, centers around the secondary school level.

The trend to assign diocesan priests to teach in high schools is growing. Here in the city of Philadelphia there are six diocesan high schools for boys, three of which are staffed entirely by diocesan priests. This presents a problem to the rector of St. Charles Seminary, Overbrook. The curriculum of the seminary is determined in great detail by the Sacred Congregation of Universities and Seminaries and has for its very specific end the preparation of priests for parochial duties. The curriculum is so set up that the seminarian receives a training in the liberal arts with the possible exception of advanced science and mathematics. By careful planning and rostering, time can be found for the professional courses in education helpful to the young teacher and required by the state and the accrediting agencies. Specialization in the subject-matter which the future priest-pedagogue will impart may be difficult, if not impossible, to include. At St. Charles, all the educational courses have been worked into the curriculum with the exception of observation and practice teaching on the secondary level, but the problem of working out the major and minor fields of concentration has not yet been solved.

The seminary rectors with whom I have talked have expressed interest and concern. All have worked out a plan for presenting sufficient professional courses in methods and educational psychology; theology and the liberal arts continue to be the strength of the course; any lack of subject-matter must be made up through in-service courses after seminary days.

The preparation of the teaching brothers was a neglected area for years. As late as a quarter of a century ago I doubt if I would have had the courage to discuss the topic in an open meeting. Review the history of the brothers in the United States: They came with the late pioneers. Now pioneers are a species of gambler or they would hardly take a chance on leaving the security of an established home to brave the unknown. The pioneering priests, brothers, and sisters were zealous to do as much good as possible with very few to help. The brothers and sisters rushed candidates into the field of elementary education at a rate which would shock us today Unfortunately, the pattern of preparation remained too long a time, even after the pioneer days were over.

The picture now has changed. The brothers generally have left the elementary field and have concentrated on high school teaching. Superiors, in spite of lack of money and personnel and with knowledge aforethought of defections, have set for the goal of training the completion of the college course for every candidate. True, the goal has not been attained universally but the record grows better each year. Some congregations educate their young members in their own colleges while others use colleges and universities not under their control. The details of the plan are minor considerations; four years of post-high school, post-novitiate training is important.

The plan of study has remarkable similarity among the congregations: A major, two minors; sufficient educational credits to satisfy the various states in which the province operates; artistic and/or practical courses (typewriting, stenography, etc.) and/or participation in the work of the congregation during the summer vacations.

If I were to counsel a young Brother Provincial of a teaching congregation in which the period of preparation is officially four years but in practice fewer than four years, I would say: "When the blow of your appointment falls, go to the Chapel for an hour of quiet, undisturbed prayer—it might be the last opportunity you will have for a few years. As you leave the Chapel, let your heart turn to stone and permit your head to follow suit. Cloak yourself with the hide of an antiquated walrus. Announce boldly that you will hold every candidate in training until he has received at least the bachelor's degree. Your plan will be loudly approved until there is need for a replacement which you cannot make without robbing the scholasticate. From that time on you may expect to lose friends, sleep, and orderly digestion.

"When your first term of three years is over, if you live that long, your problem will be fairly well solved. Each June you will be able to call forth a group of young men trained both to the religious and the academic life. For a year or so you can afford to smile and act almost human. During the second term you have another duty to your congregation and to the cause of Catholic education in the United States. Announce your determination to educate all candidates up to and including the master's degree. At this point a long vacation is recommended. Criticism will be long and articulate. You can expect criticism. Hold to your plan and you will confer one of the finest favors possible upon your congregation. Your religious will gain as much spiritual profit from the added years as you hope they will advance professionally. Better far a small group of real religious with adequate professional training than a multitude of men clothed in the religious habit to whom the religious life and the science of education are mysterious tomes with uncut pages."

DISCUSSION ON LEGISLATION AFFECTING HIGHER EDUCATION

PANEL MEMBERS:
REV. WILLIAM E. McMANUS, DEPARTMENT OF EDUCATION, NCWC;
DR. FRANCIS J. BROWN, AMERICAN COUNCIL ON EDUCATION;
EUGENE BUTLER, LEGAL DEPARTMENT, NCWC;
DR. MARTIN R. P. McGUIRE, CATHOLIC UNIVERSITY OF AMERICA

OUTLINE OF DISCUSSION

A. *International*

1. Fulbright Law
2. Smith-Mundt Law
3. President's "Point IV" Program
4. Emergency Programs
   a. Transfer of ECA Funds for Chinese Students
   b. Modification of Immigration Laws
   c. Arranging for DP Professors and Students

B. *National*

1. Federal Aid—General Grants:
   a. Elementary and Secondary
      (1) Equalizing Educational Opportunities
      (2) School Health
      (3) School Construction
   b. Higher Education
      (1) Construction of Facilities
         (a) Classrooms
         (b) Housing Facilities
      (2) Scholarships
      (3) Loans
2. Federal Aid—Special Grants:
   a. National Science Foundation
   b. Medical Education
   c. Research Training in Health
   d. Labor Extension Education
3. Federal Aid—Defense Measures:
   a. Selective Service
   b. Universal Military Training
   c. Officers Training Corps
   d. Grants-in-aid for Armories
4. Legislation Pertaining to Veterans
   a. Expiration of Entitlement to Initial Training by July 25, 1951
5. Other Federal Legislation
   a. Extension of Social Security Benefits
   b. Reporting Corporate Income
6. Miscellaneous
   a. Postal Rates

DELTA EPSILON SIGMA

ADDRESS

HONORABLE JAMES P. McGRANERY, JUDGE
UNITED STATES DISTRICT COURT
EASTERN DISTRICT OF PENNSYLVANIA

It is a singular privilege to speak before this distinguished group composed as it is of the representatives of a national association whose members "Bear upon themselves in an eminent degree the impress of Catholic higher education through the liberal arts." Many here present are of great note not merely because of their "effective scholarship"—not only because they bring "the principles of Catholic philosophy to bear upon the problems of a modern free society"—but even more because they have valiantly dedicated their entire lives to the apostolic mission.

The name of your scholastic honor society, Delta Epsilon Sigma, is a constant reminder of the golden words of Saint Thomas: "It is for the wise man to set things in order."

If "peace is the tranquillity of order," as another great saint has stated, then the wisdom that is yours forms the treasure for which men of our time and men of all time are forever searching, whether consciously or unconsciously.

It is true that in each generation of mankind, the water level of progress has reached no higher than the level of its most inspired scholars.

Fortunately for America, our Declaration of Independence was written by men whose minds reached the spiritual level of eternal principles. Hence the inspired statement: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

And in each succeeding generation of our nation there have always been reared some children who learned in their first catechism days the answer to that essential question: "Why did God make you?"—the answer to which is the most simple, the most profound truth of all: "God made me to know Him, to love Him, to serve Him in this world, and to be happy with him forever in the next."

St. Gregory once said that those who are very close to Our Lord do not need much explanation, much explicit statement of the first principles. They see in them all the other truths, even as the angels see all other truths in the first principles of natural thought.

Nevertheless there have always been men who have benefited, even after acts of faith, from the clear-cut definitions uttered from time to time by Holy Mother Church. The investigations by theologians have made use of the progress of philosophical and scientific thought to illustrate and more clearly present the hidden beauties of supernatural truth.

If faith is indeed "the act of pondering with assent," then it continues to be a virtue perfecting the mind of man.

And in proportion as the minds of our Catholic youth are developed in conformity with the principles of Catholic philosophy, in the same ratio may we see the arts and sciences, whether of pedagogy or government, continue to shape a world where all men can use their freedom for the only purpose of lasting importance—for the purpose of finding their way to God.

The greatest menace of our time is not "intellectual progress" in our universities but rather moral decay among those faculty members who would destroy the patriotism, the high ideals, the religious faith of our youth.

Progress means literally "taking steps forward," and so I distinguish between true intellectual progress (which is forever one with true Christian education) and so-called progressive education which too often means letting the mind wander loosely about as does a cow munching clover in a field; for so-called progressive education completely ignores the need to train the will and to exercise the intellect according to rules of order.

The intelligentsia who infest the faculties of many colleges and universities are so lacking in mental and moral discipline that they attempt to enlist our youth in the ranks of the communists, actually in the foreign legion of Soviet Russia.

Their aim is not to educate, not to develop even the natural faculties of youth. Their aim is to discourage, to confuse, to destroy youth's capacity for right thinking and good living. These false teachers would erase youth's faith in his fellowmen, in his government, in his God.

Communism can conquer only where there is chaos. And chaos follows in the wake of confusion.

When the minds of our young citizens are confused by false charges, then only is there a wavering of loyalty to country and the final loss of respect for authority.

Authority, we know well, comes from God to the elected representatives of our people. And so our nation has been greatly blessed that the men legally entrusted with judicial, executive, legislative functions of our government have been and are preponderantly honest, able and fearless Americans with the same philosophy of life that characterized our founding fathers.

If this is to continue to be true, if our democratic form of government is to continue to be based upon the Bill of Rights safeguarding the dignity of the individual, if our republic is to survive the insidious attacks of the totalitarian state, then the price of eternal vigilance must be paid over and over by the men and women endowed with Christian scholarship and entrusted with molding the minds of the men and women of tomorrow.

The precious heritage of Christian "love of wisdom" must be shared by more and more of the boys and girls of today.

Then only can we hope for the lasting peace which is the tranquillity of order. Then can we be sure that the world in which we live be the kind of world that it was meant to be, one where every child will have the opportunity to know and to love and to serve God here and to say when approaching that world, in the hallowed phrase of St. Augustine:

"THOU HAS MADE US FOR THYSELF O LORD—AND OUR HEARTS ARE RESTLESS TILL THEY REST IN THEE."

SECONDARY SCHOOL DEPARTMENT

PROCEEDINGS

The Secondary School Department opened its meetings Wednesday morning, April 20, at 9:30. Rev. John F. Monroe, O.P., said the opening prayer.

Rev. William E. McManus gave the keynote address on "The Relationships of Government, Religion and Education." Rev. John F. Monroe, O.P., led the discussion which followed the address of Father McManus. A summary of the paper and the discussions was made by Brother Alexis Klee, S.C. The meeting closed with prayer by Rev. Joseph G. Cox, President of the Secondary School Department.

SECTIONAL MEETINGS

In the afternoon of April 20, instead of a general meeting the group broke up into sections: one on Religious Vocations; another on Relationships of the Secondary School with the Press, Radio, and Television; a third on Problems in Secondary Education; and a fourth met in joint session with the Department of Colleges and Universities.

The section on Religious Vocations had as its chairman Rev. John P. Cotter, C.M., Brooklyn, and as its summarizer Brother Gerald, S.C., Mobile, Ala. Papers were read by Rev. John H. Wilson, C.S.C., Notre Dame; Brother E. Anselm, F.S.C., Ammendale, Md.; and Sister Marian Elizabeth, S.C., New York.

The section on Relationships with the Press, Radio and Television was presided over by Mr. J. Walter Kennedy. Its summarizer was Rev. Thomas F. Reidy, O.S.F.S. Papers were real by Dr. Franklin H. Dunham, Chief of Radio, Washington, D.C.; Mrs. Ruth Weir Miller, Regional President, Association for Education by Radio, Philadelphia; Mr. Jack Steck, Station WFIL-TV, Philadelphia; Mr. Robert A. Smith, *New York Times;* and Mr Walter E. F. Smith, *Wilmington Morning News.*

The chairman of the section on Problems in Secondary Education was Rev. Joseph H. Gorham, Catholic University, and the summarizer Mother Mary Catherine, S.H.C.J., Sharon Hill, Pa. The members of the panel were Rev. Jos. G. Mulhern, S.J., Spring Hill College, Mobile, Ala.; Brother Bartholomew, C.F.X., Baltimore, Md.; Sister M. Francis Ines, S.S.J., Philadelphia; Miss Margaret Mary Kearney, Philadelphia; Brother Julius May, S.M., Philadelphia; and Sister Carmen Rosa, I.H.M., Green Tree, Pa.

On Thursday morning there again were three panels. The first panel on Religion was presided over by Rev. John P. Cotter, C.M., Brooklyn, N.Y., and its summarizer was Sister Mary Joan, S.M., Gwynedd Valley, Pa. The speakers were Rev. Anthony J. Flynn, Editor of the Sadlier Religion Series; Rev. Clarence E. Elwell, Editor of Mentzer Bush Religion Series; and Rev. Austin G. Schmidt, S.J., Editor of the Loyola Religion Series. This session was a most interesting one, treating with the various religion series that are most commonly used in our Catholic high schools.

The panel discussion on Relationships of the Secondary Schools with the Community and the Public Schools had as its chairman, Rev. Laurence M. O'Neill, S.J., New Orleans, and its summarizer, Sister M. Xavier, O.P., Chicago, Ill. The participants were Hon. Gerald F. Flood, Judge of the Common Pleas Court, Philadelphia; Dr. Frank D. Whalen, Assistant Superin-

tendent of New York Public Schols; Rev. Leo J. McCormick, Baltimore, Md.; Rev. Henry J. Huesman, Allentown, Pa.; and Rev. Jos. L. McCoy, O.S.F.S., Niagara University.

The third panel on Problems of Secondary Education was presided over by Rev. Lorenzo K. Reed, S.J., New York; and its summarizer was Rev. Thomas F. Lawless, O.S.F.S., Wilmington, Del. The members of the panel were Rev. Michael J. McKeough, O.Praem, of Catholic University; Brother Henry Ringkamp, S.M., St. Louis, Mo.; Sister M. Electa, O.S.F., Philadelphia; and Sister M. Teresa Clare, S.C., Pittsburgh, Pa.

A fourth meeting was a joint assembly embracing the Elementary and the Secondary School Departments. Thursday afternoon was free for visiting the exhibits and excursions through Philadelphia.

The final meeting of the Department was at 9:00 A. M. April 22. Brother Alexis Klee, S.C., summarized the discussions of the entire convention. This was followed by a general discussion. The principal points during the discussion bore on general education and its meaning, and upon articulation with elementary and college departments. Sister M. Janet suggested the appointment of a committee of secondary school members to promote such meetings between the departments in the regional universities and in the states. Following the discussion the group proceeded to a business meeting. Brother Julius Kreshel, S.M., read reports on regional units and on the quarterly bulletin. These reports were adopted unanimously. Then followed the report of the Committee on Resolutions.

RESOLUTIONS

I

Whereas, in the inscrutable ways of Divine Providence God has been pleased during the past year to call to Himself the President of this Department, the Rev. Bernardine B. Myers, O.P., Director of Studies at Fenwick High School, Oak Park, Ill.;

And whereas, for many years Father Myers was a most competent, tireless, and devoted member and officer of this Department, to which he gave himself with unstinted energy and Christian unselfishness,

Be it resolved, that we, the members of the Secondary School Department of the National Catholic Educational Association (1) do voice our heartfelt appreciation of Father Myers' contribution to the work and development of the Department, (2) do express our sympathy to the Order of Preachers and to the Fenwick High School, which he so ably represented, (3) and do commend his noble soul to the tender mercy and care of Our Lord and Our Lady, whom he preached and served so zealously.

II

Whereas, Brother Benjamin of the Congregation of the Xaverian Brothers has made through the years a valuable contribution to the National Catholic Educational Association and especially to this Secondary School Department and, moreover, has done great things for the cause of Catholic education in America through long years of sacrifice and devotion,

Be it resolved, that we, the Secondary School Department of the N.C.E.A., put on record our great appreciation of his devoted and generous service in the Department and Association from the very birth of the Association. We wish to express our deep regret that age and illness have forced him to retire from active participation in the work of the Department. His genial personality, his fervent and fiery advocacy of fundamentals in Catholic educa-

tion and his devoted and zealous labor for this Secondary School Department are deeply appreciated by all its members.

III

Whereas, there is at present an acute shortage of religious teachers in the Catholic secondary school system and whereas in the years immediately ahead the need for such teachers will be still more pressing,

Be it resolved, (1) that teachers, school administrators, parents, and pastors be urged to assume a personal responsibility for meeting this critical need and for thus maintaining and extending the very lifeline of our Catholic secondary schools, (2) that to achieve these purposes organized campaigns be set afoot and strenuously maintained—campaigns of prayer and action—to increase the numbers of our religious teachers: Sisters, Brothers, and Priests.

Whereas, we recognize, further, the need for thousands upon thousands of excellent lay teachers, both in the Catholic secondary schools and in the schools of the nation at large,

Be it resolved, that Catholic educators make every effort to inform, inspire, and guide able students into the opportunities for service, Christian influence, and personal fulfillment which a teaching career in the secondary schools of the nation affords.

IV

Whereas, Catholic education in the United States has always stressed the teaching of the duties and responsibilities of good citizenship, as evidenced in community, national, and international relationships,

Be it resolved, that we, as Catholic educators, deepen and strengthen our teaching of Christian obligations of citizenship in the secondary schools in order to provide firm foundations for democratic action in our American society.

Be it further resolved, that we foster better understanding of world relationships by utilization of the resources of the United Nations Educational, Scientific, and Cultural Organization, as interpreted by standards of Christian philosophy, in order to establish and maintain world peace.

REV. JULIAN L. MALINE, S. J., *Chairman*
BROTHER GERALD, S. C.
BROTHER HERMAN BASIL, F.S.C.
SISTER M. JOAN, O. P.

The report of the Committee on Nominations was then read by Brother Eugene A. Paulin, S.M.

OFFICERS OF THE SECONDARY SCHOOL DEPARTMENT N.C.E.A. 1949-1950

President: Rev. Joseph G. Cox, J.C.D., LL.D., Philadelphia, Pa.

Vice President: Brother Alexis Klee, S.C., Bay Saint Louis, Miss.

Secretary: Rev. Thomas A. Lawless, O.S.F.S., Wilmington, Del.

Members of the General Executive Board: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Rev. John F. Monroe, O.P., Columbus, Ohio.

DEPARTMENT EXECUTIVE COMMITTEE

Ex-Officio Members: The President of the Department, the Vice President, the Secretary, and the members of the General Executive Board.

Brother William Mang, C.S.C., Notre Dame University, Notre Dame, Ind., Vice President General representing the Secondary School Department.

General Members: Rev. John P. Cotter, C.M., Brooklyn, N. Y.; Rev. M. J. McKeough, O. Praem, Ph.D., Washington, D. C.; Rev. Laurence M. O'Neill, S. J., New Orleans, La.; Brother Herman Basil, F.S.C., Chicago, Ill.; Brother Bartholomew, C.F.X., Baltimore, Md.; Brother Joseph Abel, F.M.S., Poughkeepsie, N. Y.; Brother Ignatius Francis, F.S.C., Vincennes, Ind.; Brother Mark, C.F.X., Baltimore, Md.; Brother Julius Kreshel, S.M., Kirkwood, Missouri; Brother Paul Sibbing, S.M., Dayton, Ohio; Brother Gerald, S.C., Mobile, Ala.; Brother Henry Ringkamp, S.M., St. Louis, Mo.; Sister M. Angelica, S.C., Ph.D., Tuxedo Park, N. Y.; Sister Benedict, C.S.J., Brighton, Mass.; Sister M. Coralita, O.P., Ph.D., Columbus, Ohio; Sister M. Elaine, S.S.N.D., New Orleans, La.; Sister M. Hyacinth, O.S.F., Aurora, Ill.; Sister M. Joan, O.P., Madison, Wis.; Sister Francis Joseph, S.P., St. Mary of the Woods, Ind.

Regional Members:

Middle Atlantic: Very Rev. J. J. Voight, Ed.D., New York, N. Y.; Rev. Adolph Baum, Chester, Pa.

Midwest: Rev. T. Leo Keaveny, Ph.D., Little Falls, Minn.; Rev. William Plunkett, Elmhurst, Ill.

Southern: Rev. Claude Stallworth, S.J., New Orleans, La.; Rev. Laurence M. O'Neill, S.J., New Orleans, La.

California: Rev. Patrick J. Roche, Los Angeles, Calif.; Rev. John T. Foudy, Ph.D., San Francisco, Calif.

Hawaii: Rev. Charles S. Gienger, Honolulu, Hawaii; Brother James Wipfield, S.M., Honolulu, Hawaii.

BROTHER EUGENE A. PAULIN, S.M., *Chairman*
REV. JOHN P. COTTER, C.M.
BROTHER MARK, C.F.X.
SISTER M. ANGELICA, S.C.

The last two reports were approved without objection.

Rev. Joseph G. Cox, President of the Department, then spoke extemporaneously on the program and its value. Following his remarks a vote of appreciation and regret was given to Brother Eugene A. Paulin, S.M., upon his resignation from the Department, as well as from the General Executive Board. Brother Eugene has been identified with the work of the Association for many years, and his contributions have been of an outstanding nature; the Department regretted his loss.

The meeting closed with prayer by Rev. Joseph G. Cox.

Respectfully submitted,
BROTHER ALEXIS KLEE, S.C.,
Secretary

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

Fenwick High School, Oak Park, Ill.

October 12, 1948

In the absence of the President, Rev. Bernardine B. Myers, O.P., due to serious illness, the meeting was opened with prayer at 10:05 A.M. by Rev. Joseph G. Cox, the Vice President.

The Secretary called the roll and the following failed to answer to their names: *General Members*: Rev. Bernardine B. Myers, O.P.; Rev. John T. Foudy, Ph.D.; Brother Benjamin, C.F.X.; Brother Joseph Abel, F.M.S.; Brother Ignatius Francis, F.S.C.; Sister M. Angelica, S.C.; Sister Benedict, C.S.J.; Sister M. Elaine, S.S.N.D.; Sister Francis Joseph, S.P. Sister M. Elaine was represented by Sister Theodosia, S.S.N.D., and Sister Francis Joseph by Sister Rose Angela, S.P. *Regional Members*—Middle Atlantic: Rev. Leo. J. McCormick, Ph.D.; Midwest: Rev. William Plunkett; Southern: Rev. William E. Barclay; California: Sister Joan Marie, S.H.N., and Rev. Hugh M. Duce, S.J.

The following Committee reports were read: 1. Regional Units: Brother Julius Kreshel, S.M., 2. The Quarterly Bulletin: Brother Julius Kreshel, S.M., 3. Committee on Improved Form of Program for the General Convention: Rev. Julian L. Maline, S.J. All reports were approved as read.

NEW BUSINESS

1. The Chairman read a letter from Msgr. Hochwalt which outlined a plan to improve the meetings of the general convention.

The theme of the general convention in 1949 at Philadelphia will be:

"THE RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION"

The convention will be extended one day, making four days instead of three. The program for the general meeting will be:

TUESDAY: Holy Mass, followed by the formal opening of the convention and of the exhibits. The afternoon will have a Civic Reception and the Committee meetings.

WEDNESDAY, THURSDAY, AND FRIDAY: regular meetings, with one afternoon off for sightseeing or other activities.

2. FREE SESSION. The group discussed which session should be free. Father Maline suggested two choices: first and second. Brother Eugene A. Paulin moved that Thursday afternoon be first choice and Wednesday afternoon be second choice. Brother Eugene's motion was approved.

3. JOINT SESSION. The joint meeting between the College and the Secondary School Departments was discussed. Brother Henry Ringkamp suggested a joint meeting also between the Secondary School Department and the Elementary School Department. The sentiment of the group was for joint meetings with both departments.

Brother Herman Basil moved that there be joint sessions: first with the College Department and second with the Elementary School Department. His motion was approved.

4. ORDER OF THE CONVENTION. The order of the convention was approved as follows:

TUESDAY

10:00 AM. Holy Mass—Opening Meeting and Registration
Formal opening of the exhibits
2:00 P.M. Civic Reception
4:30 P.M. Meeting of the Executive Committee

WEDNESDAY

9:30 A.M. Opening meeting of the Secondary School Department
10:20 A.M. Keynote Address
11:20 A.M. Discussion.

It was decided that a break be made after the keynote address in order to allow the gathering of thoughts and ideas for the discussion. It was also approved that a discussion leader be appointed who would promote participation of the group. Rev. John F. Monroe, O.P., was asked to be the discussion leader.

2:00 P.M. Division of the Department into four groups or panels. Each group should have a chairman, one or more speakers, and a secretary.

One or more problems would be chosen by each group. The afternoon session would be devoted to developing the approach to the problems and beginning the attack upon them. The Thursday morning session would continue the development of the problems, and practical conclusions should be formulated. These conclusions would be presented to the entire Department Friday morning.

One group would meet with the College and University Department on Wednesday afternoon and with the Elementary School Department on Thursday morning.

The general topics of the four groups are as follows:

GROUP ONE: Vitalizing the Religion Course.

Suggested Topics

1. Vocations
2. Church History
3. Equal emphasis on religion as on other high school subjects as to time devoted, value, content, etc.
4. How religion teaching can be made more positive
5. Teaching the Life of Christ
6. How to make the content of the religion course subscribe to the foregoing

GROUP TWO: Public Relations.

Suggested Topics

1. Participation of students in radio groups
2. Relations with public schools, both teachers and pupils
3. Better utilization of community facilities
4. Participation in public money-raising drives, etc.
5. Relations of school and community in civic affairs
6. Relations of faculty with state school administration, accrediting agencies, and public educational agencies
7. Publicity in local press and radio announcements

GROUP THREE: Pressing Problems in Catholic Secondary Education

Suggested Topics

1. Construction costs
2. Coeducation
3. General education and college preparation
4. College revision of standards of admission
5. Extra-curricular activities and their financing
6. Teachers' salaries
7. Survey of salaries and tenure in Catholic schools
8. Making the best use of the facilities through cooperation, assignment, addition, etc., in a school system
9. Introduction of the manual arts—use of public school facilities
10. Attention to graduates and alumni—influence of school extended to them

GROUP FOUR: Joint Meeting of Secondary School Department with the College and Elementary School Departments.

Suggested Topics

1. General education vs. college preparation
2. G. E. D. Tests
3. College revision of standards of admission
4. Preparation of religion teachers

It was suggested that each chairman meet with his panel and organize before the regular session. The determination of matters of procedure, and the leaders of the group discussions would be left to the chairman. Each member of the panels should be limited definitely as to time.

THURSDAY

9:30 A.M. Continuation of the discussions by the four groups. Group Four to have joint meeting with the Elementary School Department.
P.M. Free for trips, sightseeing, exhibits, or other activities.

FRIDAY

9:30 A.M. Summarizing reports by the chairmen of the four groups, followed by discussion
11:00 A.M. Business meeting
11:30 A.M. Address by the President of the Department
12:00 Noon Closing General Meeting of the Association

5. A letter from the Chairman of the Atomic Energy Commission asking the cooperation of Catholic educators in atomic education was read.

Brother Eugene A. Paulin moved that this topic be included in the program. Father Lawless seconded the motion and it was carried unanimously.

6. A letter asking greater cooperation of Catholic schools with social service agencies was read. It was referred to the group which will discuss Public Relations.

7. A letter asking the inclusion of *Camping* in the discussions of the annual convention was read. It was referred to the group discussing Pressing Problems in Secondary Education.

8. Brother William Mang, C.S.C., suggested that the programs of the Regional Units should revolve around the program of the national convention. This suggestion was approved.

9. The group also approved the suggestion of Brother Eugene A. Paulin that provision be made for supplying literature and exhibitions on vocations.

10. It was ordered that the Secretary write letters of sympathy and good wishes to Father Myers and Brother Benjamin in their illness, and one of congratulation and felicitation to Most Rev. James T. O'Dowd upon his elevation to the ranks of the episcopacy.

11. The group offered its sincere thanks and appreciation to Father Townsend, the Faculty, and the Mothers' Club of Fenwick High School for their kindness and hospitality.

Appreciation and thanks were also offered Father Cox for stepping into the breach caused by the illness of Father Myers, and conducting so efficiently the meeting and its deliberations.

12. The meeting adjourned with prayer at 3:50 P.M.

In the meeting with representatives of the three departments of the Association under the chairmanship of Brother Emilian James, F.S.C., Coordinator of the Program, at the Congress Hotel, Wednesday morning, October 13, the program of the Department was approved without change.

Respectfully submitted,
BROTHER ALEXIS KLEE, S.C.,
Secretary

SECOND MEETING

Room 305, Convention Hall, Philadelphia, Pa., April 19, 1949

1. The meeting was opened by Rev. Joseph G. Cox, President, at 4:30 P.M. Father Michael McKeough said the opening prayer.

2. The minutes of the October meeting were approved as read.

3. Father Cox read a letter from the Commission on Life Adjustment commending the work of Father Myers, former President of the Department, and regretting his death.

4. A letter from Brother Benjamin, C.F.X., was read in which he stated that ill health would no longer permit him to attend the meetings of the Association and he wished to resign from the Executive Committee. It was moved by Brother Herman Basil that the secretary should write to Brother Benjamin expressing the regret of the group for his illness and commending him for the tireless energy and great work which he had displayed as a member of the Executive Committee.

5. Brother Julius Kreshel read the report of the Committee on Regional Units which was unanimously approved. Brother Julius also presented the report of the Committee on the Quarterly Bulletin which was also unanimously approved.

6. Father Goebel recommended that an expression of appreciation to Brother Julius Kreshel and his committee should be made for the splendid work of the Committee on the Quarterly Bulletin and the secretary was instructed to write a letter to that effect.

7. The question of where the next meeting of the Executive Committee should be held was taken up. Brother Herman Basil offered the hospitality of St. Mels High School in Chicago for the meeting which was unanimously accepted.

8. Father O'Neill suggested that papers from the Regional Meeting not directly pertaining to the Secondary School Department but of general interest to it should be published in the quarterly bulletin. It was ruled that such papers should be forwarded to the editor to whose judgment it should be left as to whether they should be published or not. There being no further business, the meeting adjourned at 5:30 P.M. Father Goebel recited the closing prayer.

BROTHER ALEXIS KLEE, S.C.,
Secretary

REPORTS

REPORT OF THE COMMITTEE ON REGIONAL UNITS

The Committee on Regional Units reports that to the four regional units heretofore functioning a fifth one, the Hawaiian Unit, has been added during the past year. We have, then, the following units: the California, the Hawaiian, the Middle Atlantic States, the Midwest, and the Southern Units which held meetings this past year. A prospective unit in the New England area did not materialize.

SOUTHERN UNIT

Of these regional units the Southern Unit was the first to hold its annual meeting at the Peabody Hotel, Memphis, Tenn., December 2 and 3, 1948, under the chairmanship of Rev. William E. Barclay, Pastor, Clarksville, Tenn. There was a solemn high Mass at St. Patrick's Church.

Papers read at the opening session were as follows: "The Social Challenge to Catholic Education," by Rev. Louis J. Twomey, S.J., Director of the Institute of Industrial Relations, Regent of the School of Law, Loyola University, New Orleans, La.; "Combating False Attitudes in Catholic Youth," Brother Richard, F.S.C., Christian Brothers College, Memphis, Tenn. Then there followed a panel discussion on "The Adaptation of the Curriculum to the Moral Needs of Today's Youth," Sister M. Elaine, S.S.N.D., Principal, Sacred Heart High School, New Orleans, La., acting as chairman. Panel discussion leaders were Brother Carol, S.C., Catholic High School, Donaldsonville, La., who treated "Self-Discipline Through Religious Motivation," and Sister Marie Barat, S.B.S., Xavier University Preparatory High School, New Orleans, La., whose theme was "Developing a Catholic Social Conscience Through the Social Studies Program."

At a joint luncheon of the college, secondary and elementary departments, Rev. Henry C. Bezou, Archdiocesan Superintendent of Schools, New Orleans, addressed the group on "European Impressions," in which he told of a recent trip gathering information on the status of education in western Europe.

In a second session the following papers were presented: "Training Catholic Youth for a Changing World," Rev. Frank Shea, Principal, Father Ryan High School, Nashville, Tenn., and "Education for Home and Family Living," Sister M. Janet, S.C., Secondary School Expert, Commission on American Citizenship, The Catholic University, Washington, D. C.

The officers of the Southern Unit are:

Chairman: Rev. Claude Stallworth, S.J., Principal, Jesuit High School, New Orleans, La.
Vice-Chairman: Brother Theodore Hoeffken, S.M., Principal, Central Catholic High School, San Antonio, Tex.
Secretary: Sister Mary Stephen, Sisters of Mercy, Principal, O'Donaghue High School, Charlotte, N. C.
Delegate: Rev. Laurence M. O'Neill, S.J., President, Jesuit High School, New Orleans, La.

CALIFORNIA UNIT

The California Unit met at the Immaculate Heart College and High School, Los Angeles, Calif., on December 21 and 22, 1948, under the auspices of His Excellency, Most Rev. J. Francis A. McIntyre, D.D., Archbishop of Los

Angeles, and under the chairmanship of Rev. Patrick J. Roche, Superintendent of Schools, Los Angeles.

Delegates assisted at holy Mass celebrated by the Most Rev. Archbishop and listened to a sermon by the Most Rev. James T. O'Dowd, D.D., Auxiliary Bishop of San Francisco.

In the forenoon of the first day there were panel discussions on "The Guidance and Orientation of High School Students," Rev. Francis J. Harrington, S.J., Santa Clara University, chairman; "The Challenge to Teachers of Today," Very Rev. Msgr. Patrick J. Dignan, Ph.D., Superintendent of Schools, Los Angeles, chairman; and "Fostering Reading Tastes in the High School," Rev. John T. Foudy, Ph.D., Assistant Superintendent of Schools, San Francisco, chairman.

The afternoon session of the first day was given over to more panels: one on "The Role of the High School in Preparing for Family Living," Rev. John T. Foudy, chairman; another on "Guiding to Careers of Catholic Womanhood," Rev. Raymond Renwald, Sacramento, chairman; and a third on "The Non-Academic Curriculum in Boys' High Schools," Rev. Joseph E. Weyer, Los Angeles, chairman.

On the second day there was discussion of "The Place of Visual Aids in the Teaching Process," Rev. Patrick J. Roche, Los Angeles, presiding. Brother Bertram, F.S.C., Principal, Christian Brothers High School, Sacramento, was chairman of a panel considering "The Religion Course and Worthy Social Living."

On the afternoon of the second day delegates resolved themselves into sectional meetings on "Trends in Mathematics," "The Role of Latin," "High School Dramatics," "High School Administration," "The Teaching of Modern Language," "The Life Sciences," "Social Studies and Christian Civilization," "Remedial Reading and the Library," and "The Physical Sciences."

The two day convention of the California Unit concluded with Benediction of the Blessed Sacrament in the college auditorium by Most Rev. Timothy Manning, D.D.

The officers of the California Unit are:

Chairman: Rev. Patrick J. Roche, Ph.D., Superintendent of Schools, Los Angeles.

Vice-Chairman: Brother Bertram, F.S.C., Christian Brothers High School, Sacramento, Calif.

Secretary: Sister George Francis, B.V.M., Holy Family Girls' High School, Glendale, Calif.

Delegate: Rev. John T. Foudy, Ph.D., Assistant Superintendent of Catholic Schools, San Francisco.

MIDDLE ATLANTIC STATES UNIT

The Middle Atlantic States Unit met at Seton High School, Baltimore, Md., February 17, 1949, under the chairmanship of Rev. Leo J. McCormick, Ph.D., Superintendent of the Archdiocesan Schools of Baltimore.

After a concert by the Archdiocesan High Schools' Orchestra, Most Rev. Francis P. Keough, D.D., Archbishop of Baltimore, Chairman of the Department of Education, N.C.W.C., greeted the delegates. Rt. Rev. Frederick G. Hochwalt, Secretary General, National Catholic Educational Association, then addressed the gathering on "Implications of the Life Adjustment Program in High School."

Two panel discussions followed: one on "Integrating High School Religion with Life," Rev. W. H. Russell, Ph.D., Department of Religious Education, The Catholic University, Washington, D.C., presenting the topic; another on "What the Social Studies Teachers Can Do to Develop Better Citizens," Sister M. Christopher, R.S.M., Mt. St. Agnes High School, Mt. Washington, Md., and Brother Jogues, C.F.X.. St. Michael's High School, Brooklyn, N. Y., leading the discussion.

The afternoon program called for a number of sectional meetings. "The Problems of Guidance in the Catholic High School" were treated by Rev. William Burke, Cardinal Hayes High School, New York, and Sister M. Isabelle, Seton High School, Baltimore. Sister M. Virginia, Notre Dame Preparatory School, Baltimore, Rev. Joseph Erhart, S.J., Gonzaga High School, Washington, D.C., and Sister Maria Concepta, St. Paul's Academy, Washington, D. C., discussed "Methods of Teaching Modern Languages." "The Need of Social Mathematics" was the topic developed by Sister M. Stephanie, Cathedral High School, Trenton, N. J., and Sister Alma Joseph, St. Rose's High School, Belmar, N. J.

More panels followed: "Disciplining Reason Through the Teaching of English Composition," Sister Anne Gertrude, Academy of St. Elizabeth, Convent Station, N. J., leader; "The Methods of Teaching Science," Brother D. Alphonsus, F.S.C., West Philadelphia Catholic Boys' High School, and Brother Godfrey John, F.S.C., La Salle High School, Cumberland, Md., presenting the topic; "How to Use Visual Aids in High School," Brother Damian Luke, F.S.C., West Philadelphia Catholic Boys' High School, discussion leader.

All sectional groups repaired to the auditorium at the end of the day to hear a summary of departmental discussions. There were exhibits by firms dealing in educational supplies.

Officers of the Middle Atlantic States Unit are:

Chairman: Very Rev. John J. Voight, Ed.D., Superintendent of Schools, New York.
Vice Chairman: Brother Vincent, F.M.S., Director, Marist Brothers, Cardinal Hayes High School, New York.
Secretary: Sister M. Alexandra, S.C., Community Supervisor, Sister of Charity, Convent Station, N. J.
Delegate: Rev. Adolph Baum, Rector, St. James Catholic High School, Chester, Pa.

HAWAIIAN UNIT

During the past school year the Hawaiian Unit was organized by Rev. Charles S. Gienger, M.A., Superintendent of Catholic Schools, Honolulu, T. H., under the auspices of the Most Rev. James J. Sweeney, D.D., Bishop of Honolulu.

The first meeting of this new unit was held at St. Louis College and Sacred Hearts Academy, Honolulu, February 25, 1949, under the general chairmanship of Father Gienger. The morning session was presided over by Sister M. Rose, SS.CC. The theme of the day, "The Challenge to Education in the Light of Pius XI's Encyclical on Christian Education," was introduced by Brother James Wipfield, S.M., Inspector-Treasurer of the Marianist Province of the Pacific.

He asked the assembly to resolve itself into divisional meetings according to the four years of high school and to discuss the teacher's part in preparing the student to meet the local challenge of communism in schools, labor unions, government and public opinion. Chairmen of these divisional

meetings were Sister Gerard, O.S.F., Brother Harold Hammond, S.M., Sister Jeanne Louise, SS.CC., and Sister Grace Marian, O.P.

The afternoon session opened with a brief report by the Rev. Charles S. Gienger, M.A., Superintendent of Catholic Schools, Honolulu, telling of meetings held on the islands of Hawaii, Maui and Kauai. This was followed by four addresses: "The Challenge to Education in the Light of Pius XI's Encyclical on Christian Education," Rev. Edward Donze, S.M., Pastor of Star of the Sea; "Marriage," Very Rev. Edwin J. Kennedy, Chancellor of the Diocese; "The Catholic Schools and Catholic Social Service," Sister M. Victoria Francis, O.P., Executive Secretary, Catholic Social Service; "Education, the Teacher and Social Living," Most Rev. James J. Sweeney, D.D., Bishop of Honolulu. Benediction of the Most Blessed Sacrament ended the day's meetings.

Officers of the Hawaiian Unit are:

Chairman: Rev. Charles S. Gienger, M.A., Superintendent of Catholic Schools, Honolulu, T. H.

Vice-Chairman: Sister Mary de Paul, O.P., Regional Supervisor, Maryknoll Schools, Honolulu, T. H.

Secretary: Sister M. Gonzaga, O.S.F., Principal, St. Francis Convent, Honolulu, T. H.

Delegate: Brother James Wipfield, S.M., Inspector-Treasurer of the Marianist Pacific Province, St. Louis College, Honolulu, T. H.

MIDWEST SECONDARY SCHOOL DEPARTMENT

The Midwest Secondary School Department held its annual meeting in the Grand Ball Room of the Palmer House, Chicago, Tuesday, March 29, 1949, under the chairmanship of Brother William Mang, C.S.C., Notre Dame, Ind.

The morning session was given to the reading and discussion of three addresses: "The Christopher Approach to Life and Education," Rev. James G. Keller, M.M., Director of "The Christophers," New York City; "A Political Scientist Looks at the Relationship of Government and Religious Education," Mr. Jerome G. Kerwin, Ph.D., LL.D., Professor of Political Science, University of Chicago; "The Responsibility of the Catholic Educator to the United Nations," Mr. James A. Eldridge, Midwest Director of the American Association of the United Nations.

At noon there was a joint luncheon of the Midwest Secondary and of the Midwest College and University Departments, the guest speaker being Sister M. Madeleva, C.S.C., President, St. Mary's College, Holy Cross, Ind., who chose for her topic "Teacher Training for Our Young Religious."

The afternoon session presented a panel, "Stepping up the High School Curriculum Toward the Building of a Christian World," with Rev. John M. Voelker, Ph.D., Principal of Messmer High School, Milwaukee, chairman. Sister M. Rosenda, O.S.F., Director of Curriculum Revision in English, School Sister of St. Francis, Milwaukee, treated the aspect, "The Christian Impact in English." Brother Gerald J. Schnepp, S.M., Ph.D., Associate Professor of Sociology, St. Louis University, spoke on "Alerting Students to Present Social Problems." "Integrating Science and Religion" was developed by Brother H. Charles, F.S.C., Ph.D., Head of the Department of Biology, St. Mary's College, Winona, Minn. Sister Bertrande Meyers, D.C., Ph.D., Director of Marillac Social Center, Chicago, presented a paper on "Developing Catholic Ideals and Attitudes of Family Life."

Officers of the Midwest Secondary School Department are:

Chairman: Rev. T. Leo Keaveny, Superintendent of Schools, St. Cloud, Minn.
Vice-Chairman: Sister Marita, S.C.C., The Mallinckrodt, Wilmette, Ill.
Secretary: Brother Edwin Goerdt, S.M., Principal, Coyle High School, Kirkwood, Mo.
Delegate: Rev. William J. Plunkett, Superintendent, Immaculate Conception High School, Elmhurst, Ill.

To resume, there are five regional units of the Secondary School Department, N.C.E.A. California, Hawaiian, Middle Atlantic States, Midwest, Southern Units. All five units held annual meetings this past year.

Respectfully submitted,

THE COMMITTEE ON REGIONAL UNITS

BROTHER JULIUS J. KRESHEL, S.M., *Chairman*
JOHN T. FOUDY, *California Unit*
BROTHER JAMES WIPFIELD, S.M., *Hawaiian Unit*
ADOLPH BAUM, *Middle Atlantic States Unit*
WILLIAM J. PLUNKETT, *Midwest Unit*
LAURENCE M. O'NEILL, S.J., *Southern Unit*

REPORT ON THE CATHOLIC HIGH SCHOOL QUARTERLY BULLETIN

The *Catholic High School Quarterly Bulletin* is published in October, January, April and July by the National Catholic Educational Association in the interest of the Secondary School Regional Units of this Association. It is issued free of charge to all institutional members of the Secondary School Department, N.C.E.A. Copies are also sent to members of the General Executive Board, to members of the Executive Committee of the College and University Department, to the members of the Executive Committee of the Secondary School Department, and all superintendents of diocesan school systems.

Since the last national convention of the N.C.E.A. regular issues have appeared in April, July, October and January. The April issue for 1949 is now on the press.

The cost for printing and mailing 1,000 copies of the last four issues totaled $1,178.62 or about an average of $294.65 an issue.

Respectfully submitted,

THE EDITORIAL BOARD

Catholic High School Quarterly Bulletin

T. LEO KEAVENY, *Chairman*
BROTHER JULIUS J. KRESHEL, S.M., *Editor*
BROTHER WILLIAM MANG, C.S.C.
SISTER M. JOAN, O.P.

ADDRESS

RELATIONS OF GOVERNMENT, RELIGION AND EDUCATION

REV. WILLIAM E. McMANUS, ASSISTANT DIRECTOR
DEPARTMENT OF EDUCATION
NATIONAL CATHOLIC WELFARE CONFERENCE
WASHINGTON, D. C.

In a few, well chosen words our President General, Archbishop McNicholas, once stated a political axiom which for centuries has controlled the relations of government, religion and education. He said, "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends upon the education of youth." It is true. From Plato to Marx, political scientists of every age have recommended control of education as the most effective means to increase the power of a particular form of government. They also have recognized that the manner of dividing educational functions and responsibilities among church, state and family in large measure will determine the degree of educational freedom which will prevail in any nation. Indeed, in every period of history it has been the task of statesmanship to make possible a harmonious and fruitful partnership between all the agencies rightfully concerned with the education of youth. Our day is no exception.

History has recorded the persistent application of this political theory to practical problems of school administration. To be sure, the history of church-state relations in education is a chronicle of repeated attempts by "empire builders" to seize all control of education from the church and family in an effort to make of the nation's schools so many shrines to immortalize their achievements and to perpetuate their absolute control over the people. Time and time again these attempts have failed, and each time the church and family, recovered from these attacks on their inherent educational prerogatives, have begun anew their task of preparing children for their responsibilities to God and neighbor and thus for their duties as citizens under a lawful government. In every struggle for domination of the minds of men, government, generally possessing unlimited coercive and punitive powers, has won the first battle for control of the schools, but, in the end, it has lost control as freedom reasserted itself, and as men renewed their dedication to the rights of the church and family. Governments have passed away, remembered only for their tragic mistakes, but the church and family have remained, as always, the enduring custodians of the cultural heritage of the human race.

Modern history relates the sad fact of the dictators' depravation of education in Italy, Germany, Japan and Russia. But the last page of this episode has not been written. The "empire builders" of the Kremlin have their designs on every school behind the Iron Curtain, and for that matter, on every school in the world. Their shock troops have won the first skirmish. In Latvia, Estonia, and Lithuania, church and family no longer have any substantial control over the education of children. In the satellite countries, Roumania, Bulgaria, Yugoslavia, Poland, Czechoslovakia and Hungary, the rights of church and family are granted but token recognition, and, before long, they will be suppressed completely if the communist domination of these nations advances according to schedule.

Perhaps, however, Russia may soon discover that her invasion of the schools in the Iron Curtain nations has been a strategic blunder, the very same mistake which has been fatal to other nations attempting domination of the world. Consider, for example, the case of Cardinal Mindszenty. If the Cardinal had been merely a troublesome cleric uttering pious protests against the new communist order, the Soviets would not have bothered with him. In the early stages of an occupation the Soviets like to keep up an appearance of a friendly disposition towards the religious sentiments of the people. Suppression of religion doesn't take place until the occupation is well-established, mainly through control of all means of information, including the schools. But the Cardinal, as the Communists soon found out, had no intention of allowing the Hungarian government to gain a monopoly of the schools. Vigorously, he protested every move towards the nationalization of education. The more he objected, the more incensed was the government which had its orders from Moscow. Finally, in September of 1948, Cardinal Mindszenty issued his famous pastoral letter calling upon the people to resist the nationalization of the schools. Not long after this event, the Cardinal was arrested, tried and sentenced, not for the alleged black-marketeering or conspiracy, but for his defiance of the communist plan to steal away from church and family the little children in the schools, and to implant in their innocent minds the seeds of rebellion against God and family and to demand of them loyalty to the Communist State alone. Perhaps the Hungarian people may forget to pray for their Cardinal; perhaps many of them may forget even his name, but they will always remember his eloquent and convincing instructions about the educational rights of church and family. The memory of this pastoral letter and the determination of the people to regain control of education for church and family may be the stumbling block over which the communist leaders of Hungary will fall in failure. Their attack upon the schools may land them in the very same jail from which Cardinal Mindszenty ultimately, we pray, will be released.

As Europeans know, the "battle for the schools" is not confined behind the Iron Curtain. In most nations of Europe control of education is one of the major ideological issues dividing people to the right and left. In France, Belgium, Holland and Germany, doctrinaire socialists on the left, true to their anti-clerical traditions, favor a monolithic school system with full control vested in the government. On the right, Christian Social Democrats, at times in strange company with neo-Fascists and a few Monarchists, are defending the educational rights of the church and family against the collectivist state which the Socialists would like to establish. Clearly, these political parties associate their quest for power with control of education. If doctrinaire socialism were to become the dominant political theory of contemporary Europe, the educational rights of church and family would be in greater jeopardy than most people suspect.

To come closer to home, we may take a look at England where a laudable reorganization of schools is—perhaps fortuitously—reinforcing the political policies of the labor government. In this reorganization a premium has been put on equality of opportunity and efficiency of administration with the result that church and family not infrequently have been forced, regardless of hardships, to accommodate themselves to the government's plans. In some cases, the authorities of denominational schools other than Catholic have capitulated to the government's enticing offer of full tax support on condition that denominational control be abandoned. In other cases, parents, including a few Catholics, have questioned the advisability of raising huge sums of private money for the erection of separate denominational schools merely to provide a setting for sectarian religious instruction. They feel

that the non-denominational religion instruction which is a part of every public school's regular program might be as effective as sectarian instruction, and in any event, it certainly is less expensive. Unquestionably, therefore, the government's policy of granting full support to non-sectarian public schools exclusively is strengthening the hand of the labor government within the English school system. By the same score, the influence of the church and family has been lessened.

If you would have a preview of the relations of state, church and school under a mildly socialist government in the United States, look to England. An astute observer of political developments under the English reorganization law has this to say: (I quote an Englishman, H. O. Evennett)

> "The modern passion for administrative uniformity and for an often shallow conception of equality may not inconceivably in the highly-regimented post-war State lead to a deliberate utilization of the State schools and the State-aided schools for the conscious formation of a new national soul to animate the new body politic. In fighting for equality of treatment, the denominational schools are fighting the battle of freedom in general. . . . The most powerful safeguard against the totalitarian state," he said, "is the maintenance of variety, diversity and independence of schooling."

That is advice which any American educator may well take to heart.

In our country, the genuinely cooperative relationship of all agencies concerned with the education of future citizens, as envisioned and planned by our founding fathers, has been deteriorating steadily. In their plan, neither state nor church was to have a monopoly of education, but both were to function together in cooperation with the family. Accordingly, our Federal Government at that time refrained from any direct regulation of education; it wanted the people in the individual states to work out practical plans of cooperation; it imposed no strictures on the states which saw fit to use tax funds for the support of both denominational and common schools. No policy ever was better designed to promote harmony between church, state and school.

The early history of our nation has many bright chapters about the development of the cooperative relationship which had been the hope of our founding fathers. Church and state combined their resources and efforts to build and to staff schools which based their training for good citizenship on the solid foundation of religion. Then came the Civil War and in its wake a wave of religious prejudice and bitterness engendered in large part by a nativist antipathy towards immigrants, most of whom were militant Protestants. These persons successfully sponsored state constitutional amendments to prohibit all tax support of denominational schools, most of which were Catholic. At the same time they managed to retain in the public schools those elements of Protestantism, such as Bible reading, which were regarded as essentials of the Protestant creed. In the end, they effectively secularized all tax-supported schools. Worst of all, by placing the tremendous financial power of government solidly behind the public school system exclusively, they established a precedent of school administration which is a constant threat to the educational rights of church and family. If, under our constitutional form of government, the State may arbitrarily restrict its financial assistance to public schools alone, what guarantee have the church and parents that the state may not take other arbitrary steps to circumscribe their freedom? Would it be legitimate for our government to decide arbitrarily that denominational schools should be banished from the American scene on the score that they are a divisive menace to the unity of our democratic society?

These questions bring to mind the famous Oregon school case. You probably recall that after the people of Oregon in a referendum voted in favor of a proposal to compel all children to attend public schools, the constitutionality of the measure was brought for a test to the Supreme Court of the United States. One might assume that the court with little difficulty would have decided that the Oregon proposal was an obvious violation of our constitutionally guaranteed freedoms. Actually, the Supreme Court was hard pressed to find substantial constitutional grounds on which to reverse the wishes of the people of Oregon. The word "parent" does not appear in the constitution or any basic law of the United States. Freedom of education was not included in the Bill of Rights. As the Federal Government is one of delegated powers, the states were left free to do as they pleased with their school systems. Finding nothing definite in the constitution about parental rights, the court based its opinion largely on the fact that the Oregon law equivalently confiscated parochial school property without due process of law. For good measure, the court, turning to the natural law, declared its policy on parental rights by saying,

> The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public school teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional duties.

That was in 1925.

Twenty-three years later Mrs. Vashti McCollum brought her case before the supreme tribunal. She appeared, not as a parent claiming justice or protection for her child, but as a citizen, asking the court to vindicate her personal belief that the released time religious instruction program of Champaign, Illinois, was a violation of the principle of separation of church and state. There were, however, parents involved in the case, notably, Mr. and Mrs. Elmer Bash, who, as intervenors, formally petitioned the court to respect their fundamental right to have their child receive an hour of religious instruction once a week on a wholly voluntary basis and with no infringement of the rights of conscience of any other person. The attorneys for the Bash family included in their brief the whole story of the Oregon case and of the reasoning that had led the court in 1925 to uphold the rights of parents and church against the action of a state.

What was the court's decision? Mrs. McCollum won an 8 to 1 verdict; not so much as a single word was said in defense of the rights of Mr. and Mrs. Bash. The majority opinion did not even allude to the Oregon decision. Justice Jackson admitted quite frankly that the court was guided mainly by its own prepossessions about the nature, purpose and traditions of the American public school system. In the manner of an arm-chair philosopher, the court favored the legal profession with a pedestrian description of the unique characteristics of American education, and with little or no attention to constitutional or natural law, dismissed all questions of fundamental parental rights as irrelevant in a case involving the use of public school buildings more or less to aid religion. Mr. Justice Frankfurter's reasoning is the best example of what I have in mind. He said,

> The public school is at once the symbol of our democracy and the most pervasive means for promoting our common destiny. In no activity of the state is it more vital to keep out divisive forces than in its schools. . . .

On this premise he based his conclusion that a group of parents in cooperation with their churches do not have the right to withdraw their children from

the public school for one hour of religious instruction. This conclusion leads us to ask a question that is not a little disturbing.

How secure is a parent's right to withdraw his children from the public school system for full-time attendance at a parochial school? Is there a danger that the Supreme Court might one day decide that compulsory attendance at a common school presumably in the interest of national unity is more essential to the general welfare than the protection of the special interests of religious-minded parents and their churches. Nobody can predict for certain just how the present Supreme Court would answer these questions. This uncertainty in itself is a serious, if not imminent, threat to the future welfare of Catholic education.

I personally believe, however, that a test case such as I described, would prove to be a victory, though perhaps a tenuous one, for parochial schools. It might, moreover, reveal to the court some of the fallacies in the McCollum decision and thus open the possibility of a reversal or at least of a substantial modification of the court's interpretation of the First Amendment. It seems to me, therefore, that for the time being the existence of parochial schools is reasonably immune from judicial attack. Even those persons who would like to suppress our schools are reluctant to use the means necessary to that end.

On the other hand we dare not disregard the world-wide trend towards governmental domination of education, nor may we entertain any rash assumptions on the security of the rights of church and family in our country. We must face the disheartening reality that, in some nations where the Catholic Church has flourished for centuries, today no Catholic schools are allowed. May, then, we Catholic educators in the United States presume that the rapid development of our school system, our ever-increasing enrollments, our ability to raise two hundred million dollars a year in voluntary contributions—that these of themselves constitute an impenetrable bulwark against governmental intrusion. I doubt it. Actually, every new school, every new pupil and every new dollar stir up new antagonism toward our schools on the part of a surprisingly large number of Americans who believe that Catholic education is a growing threat to the unity of our democratic society. In my mind there is no doubt that in a contest of sheer power to control American education the devotees of the "little red school house" would win handily.

Our strength in the United States, I think, lies not in our numbers, nor in our material resources, nor in our prosperity, nor in our consecrated teachers, nor in our professional competency. Our strength rests in our freedom to control the curricula of our schools, to develop and to use thoroughly Catholic courses of study and textbooks, to supervise our classes in terms of the special objectives of Catholic education and to administer our schools with a minimum of regulation by government. I believe that the intelligent, courageous and full use of this freedom will give our schools a status before God, church and country that will render them immune from unwarranted governmental interference. Schools which are uncompromisingly Catholic are like the Church—indestructible.

In this respect we Catholic educators in the United States may draw a significant lesson from the failures of Catholic education in Europe. Take, for example, the Catholic confessional schools of Germany and you will understand the futility of identifying the true values of Catholic education with mere externals of church control. In the German plan, Catholic confessional schools are simply public schools with an exclusively Catholic teaching staff and student body. Their courses of study, textbooks, and examinations differ

not at all from those used in Protestant confessional schools and neutral schools. Religious instruction is the church's exclusive responsibility and as such has little relation to the school program as a whole. In each little German community where the people are exclusively or predominantly Catholic, or, as the case may be, exclusively or predominantly Evangelical, the confessional school is a symbol not of the ideals of religious education, not of religious influence in the socio-economic order, not of a Catholic or Evangelical philosophy of life, but only of partisan political power in the name of religion, of a narrow and often bitter sectarianism, and of a group's determination to perpetuate its domination of a community. Now that the postwar adjustment in Germany has created a widespread dislocation of people, few entirely Catholic or Evangelical communities remain. As a result, confessional schools are being replaced by neutral schools. Already the people in two Laender of the American Zone have adopted constitutions virtually outlawing confessional schools. Catholic confessional schools in Germany are disappearing simply because German Catholic educators and clergy and laity do not really understand nor appreciate the essential purpose of Catholic education. The same calamity may befall confessional schools in Belgium, Holland, and possibly in Canada, unless clergy and laity buttress the structure of Catholic education with a distinctively Catholic program of studies.

It seems to me, therefore, that the past and current difficulties of Catholic education abroad cannot be attributed entirely to the machinations of power-mad governments. Better it is for us to assess our own shortcomings and downright mistakes before we excuse our failures by blaming the government. The truth is that because Catholic education abroad had but little solid substance of eternal Catholic truths and principles, Catholic schools lacked secure status before God Who could hardly be expected to abandon His graces to unworthy and unreceptive institutions; before the clergy, who failed to regard Catholic education as a part of their apostolate; before educators, who saw only a superficial difference between the content of Catholic and secular education; before the laity, who were not disposed to make sacrifices for something of meager intrinsic value; and before government which apprized them as so many needless duplications of public schools.

The lesson is clear. Our strength is vested in those elements of Catholic education in which European Catholic schools were weak. Humbly, may we thank God for His extraordinary graces bestowed upon the teachers and pupils in our secondary school system. Faith and hope and love akin to that of St. Paul, who said, "I can do all things in Him Who strengthens me," have moved the mountain of difficulties which barred the way to the needed rapid development of our secondary schools. As any European will tell you, our schools must be the product of God's grace, for how else could one explain their existence and their achievements? The Church in the United States is too young to have a tradition; there is no cultural pattern, no Catholic political party, no Catholic "pressure group" to promote the development of separate Catholic schools; there is not even public money to support them. May you and I, now so abundantly blessed in our work, never neglect to give thanks to the source of our strength.

Our American clergy have a devotion to the cause of Catholic education which is without parallel in any other nation. Their enthusiasm is shared by our Catholic laity whose personal sacrifice and magnificent generosity on behalf of Catholic schools are unequalled in any other place in the world. The loyalty of priests and people to Catholic schools is their best safeguard against any form of governmental interference.

In an American system religious and lay teachers really believe in the ideals of Catholic education, and for those ideals, they have made and are making sacrifices of every kind in a degree unknown in other countries. Their only reward is their success in improving the schools in which they labor. Our teachers' constant and enthusiastic zeal to enrich the Catholic content of our school program is answer enough to those persons looking to the day when the Church will abandon her independent school system. Our community relations are improving. In an ever-increasing number of communities, Catholic and public schools have become steady partners in the common tasks of American education. In the higher echelons of the public school command, particularly in the professional organizations, one occasionally hears grumpy remarks about the "divisiveness of sectarianism" and "undemocratic groupings resulting from denominational education," but in the field where teachers are busy with the pressing problems of training children for wholesome, friendly community living, there's a pleasant and cordial relationship between public and Catholic schools.

Of course, we want to maintain these friendly relations with our fellow teachers in the public schools. We must regret, therefore, that prominent educators like Bishop Oxnam, or Dr. Willard Givens and Dr. Charyl Williams of the N.E.A., have associated themselves with Protestants and Other Americans United, an organization which is exploiting religious differences to raise a million dollar war chest. On the other hand, we need not be too disturbed. Exploding firecrackers may make as much noise and smoke as the firing of heavy artillery. When the smoke of the current battle against Catholic schools clears away, we will see just some little people who made a lot of noise. We may fervently wish, however, that the funds in the P.O.A.U. war chest might be transferred to the National Conference of Christians and Jews or the Committee on Religion and Public Education of the American Council on Education that they might carry on more effectively their programs to promote understanding and good will among all groups in the United States.

Though we are reasonably strong in the areas I have just mentioned, we should not rest on our laurels. All that we have considered thus far suggests that the motto for Catholic secondary education in the United States should be, "*Age quod agis. Finem respice!*"—which very freely translated means, "Continue the good work, but watch where you are going!"

First and foremost, our attention, prone to be distracted by countless new demands upon the secondary school, must be redirected to our essential purpose: namely, as Pope Pius XI stated it,

> "to cooperate with divine grace in forming the true and perfect Christian," one who "thinks, judges, and acts constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ." For this reason, "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

Ponder these words and you will conclude with me that our number one imperative is the immediate development of a thoroughly Catholic secondary school curriculum. It will be no easy task. The spade work has been done by Sister Mary Janet in her excellent resource volume, *Catholic Secondary Education, A National Survey,* which for the first time gives us a clear comprehensive picture of the organization, administration and program of Catholic secondary education in the United States. The next step, in my opinion, is the construction of a curriculum, with a core of religion and social studies, for experi-

mental use in terminal high schools whose pupils follow a course of general education. In basic design the curriculum may resemble the elementary school plan, *Guiding Growth in Christian Social Living*. High among its objectives should be the preparation of young people for their social responsibilities among the "working class," a segment of society rapidly taking shape, and gradually slipping away from the Church.

In my opinion the most difficult and the most important task in this work will be the selection of subjects and experiences which are *best* suited to our purpose. The key word is *best*. The high school program is overcrowded; some subjects and some activities must go if we are to use only the *best*. New subjects and experiences which make a direct and substantial contribution to our basic purpose must replace others of less significance.

In the process, the feelings of some teachers will be offended; college administrators may threaten reprisals; parents will complain and students will threaten to quit. These considerations must not distract a curriculum builder from his single purpose: to develop *the* plan which most efficaciously will produce integrated Christian characters.

Providentially, what is most imperative is also opportune. Our imperative is a curriculum for Christian social living. The trend of the moment is towards life adjustment education. Hence, our task is the development of a plan which will adjust our pupils to the demands of this life and of the next.

A plan mainly for general education is imperative, because we must prepare our terminal students for their duties in the social apostolate; the same plan is opportune, for the day is not far off when most Catholic high schools will have to admit students of varying degrees of intelligence and not only those of the intellectual elite. It is imperative that the art of Christian social living be taught to an ever-increasing number of young people. To quote Jacques Maritain:

> Thus took place what Pius XI described as the greatest scandal of the nineteenth century: the fact that the working classes had been separated from Christianity and the Church, and believed that in order to hope for a better life on earth, they must necessarily turn away from Christ. The immense task which in our time is imposed upon Christian thought and upon Christian activity is to save the efforts of the last century toward social progress—while purifying them of the errors which are now causing their collapse.

This imperative is also timely. Our schools are facing a twenty per cent increase in the high school population within the next ten years. Unquestionably, the most economical type of secondary school program is general education; ordinary classrooms are adequate; no expensive equipment is needed; the size of classes can be increased by the use of visual aids. In short, we may be able to raise the money for a twenty per cent expansion of our general education courses, but we hardly can do the same for expensive college preparatory courses which meet present day standards of accrediting associations.

As further details of this problem will be discussed in your panel on general education, I leave it to you for additional consideration.

Our second imperative is a need for sound community relations. As the Holy Father said: "Let it be loudly proclaimed and well understood and recognized by all—that Catholic educators do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner most conducive to the prosperity of the nation." A program of community relations is a form of the apostolate whereby we let

our light shine before men that they may see the work accomplished in us through the grace of God. Such activity is most opportune now that our critics are complaining about our divisive tendencies. I commend you for having the topic of community relations scheduled for one of the most interesting panels at this convention.

The third imperative is the recruitment of teachers. I need not tell you that the shortage of priests, brothers, and nuns to staff our schools soon will reach alarming proportions. An intensified program for religious vocations is needed immediately. At this convention a special N.C.E.A. committee will launch this project. But no longer may we expect religious to carry the full teaching load. The day of the lay teacher—to be sure, a belated event—is at hand. Some will be full-time employees, paid, I trust, the prevailing wage rate in the community. Others will have to be volunteers: some, young persons interested in the teaching apostolate; others, former public school teachers willing to teach a few hours a day. The manner in which these lay teachers are assimilated into our system will be a crucial test of our readiness to see the advantages of the lay apostolate in Catholic education.

Lay teachers will join our ranks at an opportune moment. Let us associate things that go together:

1. We will need a curriculum heavily weighted with social studies. Lay teachers generally are well qualified in this field; moreover, it is *the* field in which they should become expert in the interest of the apostolate.
2. We need good public relations. Lay teachers may be our most effective emissaries of good will. At the same time their employment will help dispel the notion that our schools are merely catechetical institutes for the indoctrination of children by priests and nuns.
3. We need teachers. Lay people can teach, sometimes more efficiently than ourselves and not infrequently with greater lasting influence upon the students.

All things considered, one gets the impression that Catholic secondary education in the United States is in its springtime. Gone are the dismal cold days when our schools competed with public schools to hold our pupils. Behind us are the hard struggles to secure accreditation and to get our teachers properly prepared. Today Catholics have supreme confidence in their high schools. Our teachers can see their way clear to improve and to enrich the content of their courses. Our pupils are eager to be challenged by the demands of personal sanctification; they are zealous, ready to serve the Church at a moment's notice; actually their zeal is forcing some faculties to get down to work on an integrated program of studies. The financial condition of our schools is precarious, but no worse than at any other time. Our difficulties are numerous, but not so trying; our problems are difficult, but we have some clue to the answers. Catholic education is in its springtime; may the summer sun shine forth in its full glory. May God continue to bless our efforts.

In a few words may I summarize this address. We can thank God for the freedom of education which is ours in the United States. God expects us to use this freedom wisely. To the extent that we may see the designs of Providence in the signs of our time, we may be sure that a renewed, zealous emphasis on the distinctively Catholic phases of our school program is at once God's holy will for our schools and the best method of maintaining a favorable relationship between government, religion and education in the United States.

SECTIONAL MEETINGS AND PANEL DISCUSSIONS[1]

THE PROBLEM OF RELIGIOUS VOCATIONS

FOSTERING PRIESTLY VOCATIONS IN HIGH SCHOOLS

REV. JOHN H. WILSON, C.S.C.
DIRECTOR OF VOCATIONS, HOLY CROSS SEMINARY
NOTRE DAME, IND.

In view of all the work that has been done on vocations in recent years, many points may be taken for granted in a short paper like this: the nature, need, and requirements of a vocation; the necessity for starting vocation work long before the high school years; the importance of family background; the need for prayer and sacrifice as fundamental in our vocation crusade; the positive obligation to seek and foster priestly vocations.

Our subject, therefore, is "What practically can be done in high schools to preserve and foster priestly vocations."

There are "normal" (or ordinary) and "artificial" (or extraordinary) means of fostering vocations. The normal are by far the more important but the artificial are, especially these days, essential. In calling them "artificial," I do not mean to belittle them.

I.

THE "NORMAL" MEANS OF FOSTERING VOCATIONS

Those who deal directly with boys in high school—the administrators, teachers, confessors, spiritual directors—are of course the key people, and their role may be summed up as personal contact, personal influence. This is more important than all the vocational talks, movies, literature combined.

1. In the first place, youth is generous *and very observant.* Young men—many of them, thank God—are seeking to love God and others for His sake, to have the opportunity for prayer, for service, for sacrifice, for the realization of their spiritual aspirations and high ideals. They must be able to see—and their parents must be able to see—that we have found these things, and the happiness that goes with them, in our own priestly vocation.

2. Secondly, we must be perseveringly *available* to boys. I have noticed this point coming up over and over again in vocation conferences: constant readiness to be interested in the students will pay off in vocations. Boys want us to be interested in their classes, families, ambitions, problems, hobbies, games, their trivia. The human, sympathetic, friendly, approachable, understanding person will inspire vocations and will attract likely boys to come to him for guidance.

This interest, as well as our justice and charity and patience, must be for *all,* not merely the "personality boys," the athletes. To play favorites is to ruin our chances of having the vocation-minded student come to us for help.

[1]The papers delivered at the joint meeting of administrators of colleges and universities and secondary schools appear in the College and University Department division of this bulletin.

The interested, available *spiritual director,* who, if possible, should be unconnected with the external discipline of the school, will take time to interview *all* regarding their future state-of-life. After discovering a possible religious vocation by prudent questioning and observation, he will guide and counsel the young man over a long period of time to test and challenge him with new practices of prayer, sacrifice, charity and service. This period of guidance will help the student overcome inevitable temptations, and will prepare him for entry into the seminary and for the temptations and doubts that will arise after entry. The spiritual director will warn the candidate to resolve not to leave the seminary until someone in authority—rector, confessor, spiritual director—tells him he has no vocation.

The high school *confessor* likewise will take time and will be patient with his penitents so that they will come to know that they can get help from him on their vocational problems. Upon observing a likely candidate, he will prudently broach the matter of vocation; and, if the boy is really interested, the confessor will advise him to speak to a priest outside the confessional.

3. Thirdly, all those working in the high school—teacher, confessor and spiritual director—will cooperate in developing and deepening the spiritual life of the students. In religion class, in other classes and out of class, they will present the positive ideal of sanctity, not merely the avoidance of sin; a personal devotion to Christ, the Trinity, Mary, the Mass, Sacraments, state of grace, etc.; a real challenge to lives of unselfishness and generosity as proof of love. There must be emphasis on will-training in order to inculcate the spirit of sacrifice required to accept and persevere in vocation.

4. In presenting the theology of vocation (need, signs, requirements, etc.) in class or in personal conferences we must be fair, objective, disinterested, seeking to discover the will of God in reference to each soul, guiding each one for the glory of God, the best interests of the one involved, the good of souls, and not selfishly in accord with our own desires. Thus, *all* walks of life must be explained; and, in the case of a priestly or religious vocation, the decision between the diocesan and religious priesthood and between the various communities must be left up to the individual under the inspiration of grace.

The advisor of youth will be able to outline the types of vocations and to detect God's grace attracting souls to various forms of life, contemplative and active; and to various types of activity, preaching, teaching, parish work, home and foreign missions, writing, etc.

Even when the subject of religious vocation is not being treated directly, the vocation-minded teacher may devise ways indirectly and prudently to inject suitable reference into other classes—e.g., remarks about the power and responsibilities of the priesthood and the happiness possible therein; the value of having priests as leaders in various fields, history, sociology, sciences, etc.

5. Finally, as a long range project, it must be remembered that in our high schools today we are educating the parents of the priests of tomorrow. If we can give these future parents a real knowledge and appreciation of the priestly vocation, we are laying the all-important foundation for more priests in the next generation.

Moreover, we know that, if vocations are declining, it is because integral Catholic living is declining (as evidenced by divorce, birth control, lax moral standards in homes, between the sexes, in economics and politics). Therefore, anything we can do among our high school students, our future Catholic leaders, to promote the ideal of the Catholic family and family prayer (The

Family Rosary, The Enthronement of the Sacred Heart in Homes); and to foster Catholic principles of morality in the social, economic, and political institutions of our country (as, e.g., the Christophers are doing) will have a direct bearing on vocations in the future.

II

THE "ARTIFICIAL" MEANS

The "artificial" or "extraordinary" means of fostering vocations are listed briefly—they are important in a well integrated program and they have proved their worth in many, many high schools:

1. Vocational talks illustrated by slides and movies.
2. Literature—biographies, history, fiction, factual and inspirational pamphlets.
3. Vocation Holy Hours, retreats, "rallies," exhibits, "Question Box," visits to seminaries and novitiates, projects, e.g., essay and speech contests.
4. Vocation Clubs—they must be adapted to local circumstances, i.e., whether they should be formal or informal, restricted or for all, on school time or after school time, with the moderator appointed or elected.
5. Publicity and public relations—use of secular and religious press, radio, television, to advance the cause of religion and the Church in general (building good will in the mind of the public) and vocations to the priesthood in particular: newsworthy stories and pictures of priests in action, their accomplishments, charities, activities in seminaries, ordinations, etc.

III

CONCLUSION

In all our vocational work with youth—personal contact, talks, literature, etc.—it is important to maintain proper balance in our presentation of the *activities* of the priesthood and the *spiritual life* that must be the basis of those activities. While we give proper emphasis to the world's need for priests and the various apostolates for the good of needy bodies and souls, we must strive to make clear to youth that, without an interior life of prayer and sacrifice, external actions are fruitless.

A wrong view of vocations is at least partially the cause of certain "softies" applying for admission to seminaries. Truly sincere and morally good boys, yet they subconsciously think of the priesthood as a refuge, an escape, where they won't be faced with the world's struggle, where they can live an easy life, doing good of course, but not at too great a cost to themselves. They do not envision the priesthood as a way of Christ-like living, calling insistently for the fiercest struggle of all, that against self. Such aspirants, if perchance they are admitted by mistake, will soon fall by the wayside. Proper instruction as to the true nature of the priesthood will dissuade many of them or perhaps salvage some of them by inspiring a real manliness.

This instruction and guidance as to the need for the interior life in the priesthood will also help to eliminate the impractical, dreamer type who is attracted by action, glamour, adventure, prestige, mystery, an urge to heroism and sacrifice, mighty when everything is going well but fading rapidly in the face of a real challenge, exterior or interior.

On the other hand, the proper presentation of the ideal of the interior life of sanctity, while eliminating the unfit, will *positively attract* the type

boy we want—the modern, generous youth who can take this "hard saying" from Christ, this invitation to leave all and follow Him. The challenge to sanctity that the active communities and the diocesan priesthood can throw to young men today is in a very real sense a challenge equal to that offered even by Trappist life; we must dare our aspirants to a life of the most intense external activity, the corporal and spiritual works of mercy as a proof of the love of God, based on a very high degree of interior holiness.

Whether as religious or diocesan priests we know that we shall attain happiness, holiness, security, salvation, only by prayer and sacrifice. We know that we must practice the virtues of poverty, chastity, obedience—whether we have the vows or not—arming us against self's threefold attack, avarice, lust and pride. The beauty, strength, interior peace of this life of grace, this holy warfare, are what we must get across to our youngsters in order to attract the best among them.

In season and out of season, in talks, books, classes, sermons—and most of all by forcible demonstration in our own lives—we must preach the supernatural ideal of the priesthood, the ideal based on faith. We must frankly admit to young men that of course man cannot naturally love the death to self that the priesthood demands—but, we must add, he can love the Divine Model of that death, the poor, chaste, obedient Christ.

The impact of such a doctrine and such a life of priestly sanctity, for the love of God and of souls, will convince thoughtful, generous boys that nothing the world has to offer is enough to satisfy their craving for God. We shall have helped to plant in unselfish hearts the unshakable conviction that the priesthood offers a vision, an *obtainable* vision, of something more. Many such boys, please God, will make the venture to gain it.

THE BROTHER'S VOCATION

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When I was asked over the telephone by a distinguished priest to prepare a paper for this convention on the subject of the brother's vocation, I inquired of the Reverend Father just what phase of the brother's vocation he desired me to develop. There was a momentary pause and then he said, "The peculiar vocation of a brother."

Now, I wonder just how "peculiar" is the vocation of a brother? Or is a man who enters a religious congregation and doesn't become a priest, when he knows that he has the ability to qualify for the priesthood, supposed to be a little "peculiar"?

I would not raise this question at all did I not fear that if a mistaken notion about the brother's vocation were to develop, especially in the minds of sisters and possibly among some priests, much harm could result not alone to the brothers but to the cause for which so many priests, brothers and sisters dedicate their lives—the cause of Catholic education.

The Rev. Edward F. Garesché, S.J., has written many articles and booklets on the brother's vocation. In one booklet entitled, "What Should We Think of the Brother's Vocation?" (Vista Maria Press, New York City) he emphasizes the fact that in the religious life of the Church from the beginning down throughout the Ages of Faith, when monasticism flourished, the religious communities of men were dominated by "monks" or brothers and not by priests. Saint Anthony, founder of the monastic life in the desert of Thebes, was a brother and never aspired to the priesthood. The great Saint Benedict, patriarch of the monks of the West, and founder of the Benedictines, was not a priest. Saint Francis of Assisi, founder of the Franciscans, was never a priest. Many of the noble figures of monasticism, the great abbots and teachers of the monks, were brothers.

Coming down to a more recent period in the history of the Church, we find distinguished and saintly men urged to heroic charity by the spiritual and corporal needs of the poor, the sick, and the ignorant. Some of these men devoted their lives to the relief of those in need of help. Several of them became instruments in God's plans to found congregations of brothers who would continue and expand the work which the founders began. In nearly every instance the founder was a holy priest who is either already canonized or whose cause for beatification and canonization is now in progress. I might illustrate the point I want to make by citing the history of nearly any of these founders and the religious brotherhood they brought into the Church, but I shall limit myself chiefly to the congregation of brothers with whom I am most familiar—the Brothers of the Christian Schools.

John Baptist de La Salle, founder of the Brothers of the Christian Schools, was a learned priest, a Doctor of Divinity, and a Master of Arts from the University of Rheims. He was a distinguished educator recognized today as being one hundred years ahead of his time in the educational reforms which he inaugurated. He is a canonized saint and the author of many books on pedagogy and on the spiritual life.

In founding the society of the Brothers of the Christian Schools, Saint La Salle ruled that there should be no priests in the society. It was not for lack of esteem for the priesthood that this canonized priest made such a prohibition in the world-wide congregation which he founded. The brother's is a vocation to the religious life, a distinct vocation from that of the priesthood. To Saint La Salle, the possibilities for good in every boy seemed well-nigh infinite. He would have nothing, not even the functions of the priesthood, divide the time, the interest, or the labor which the brother should give to the boys of his class.

Evidently, teaching the young to know, love and serve God is a vocation very pleasing to the Sacred Heart and very fruitful in personal sanctification. In my relatively short experience I have witnessed two members of our congregation raised to the honors of the altar: Blessed Brother Solomon in 1926, and Blessed Brother Benilde, in 1948. The process of three more Christian Brothers for beatification and canonization has already passed the preliminary stage, and their cause is now in progress in the courts of Rome.

The mind of the Church toward the brother's vocation might correctly be interpreted from the statements of recent Popes concerning the brother's work:

Pius X———

> You know with what anxious care we surround the young, and how we appreciate the religious who devote themselves to the instruction of youth in letters and in the precepts of Christian wisdom, especially men like the Brothers of the Christian Schools, the "Apostles of the Catechism." You can easily understand, therefore, with what pleasure we bless your Junior Novitiates, which we wish to see multiplied, in view of furnishing a constant supply of zealous laborers for God's harvest, which from day to day becomes more abundant.

Pius XI———

> The Foreign Missions are excellent, and they are necessary for the propagation of the faith; but, today, the Christian school is the most important thing in the world for the Church and for society. The Christian Brothers must not forget that every one of their schools is a real mission, and that every Brother, each in his own classroom, is truly a missionary.
>
> I bless you again, Brothers of the Christian Schools, noble sons of Saint John Baptist de La Salle, for your work in the Church is second to none.

Pius XII———

> The splendid work which the Christian Brothers are doing in the field of Christian education is among the most consoling of the memories which I carried away from the United States.

In the light of these official statements of Popes about the brother's vocation it is difficult to understand why an intelligent boy or young man is sometimes subjected to a rather embarrassing experience when he tells his plans of becoming a teaching brother to his pastor, or to an assistant priest, or to the mother superior or to the eighth grade sister of his parochial school days.

> Why, John, I always had you in mind to study for the priesthood. The brothers are all right, they do a good work; but why stop half way? Why not go the full distance and become a priest? The Lord gave you good brains; your studies show that you have the ability to be a good priest.

The quotation found in the previous paragraph is not mere fancy. It is a disturbing fact. The inference of course is that brothers can't make the grade to be priests and that they do the next best thing and become brothers. Those responsible for putting such ideas in the heads of boys are doing a serious disservice not alone to the teaching brother's vocation, but to the cause of Catholic education generally.

Much good might have been accomplished had the priest or the sister said a word of encouragement to the inquiring boy and given a correct distinction between a vocation to the priesthood and to that of the religious life in the brotherhood. So much good can be said, and generally is said, about the dignity, the grandeur, the power, and the importance of the priesthood. How commendable it would be when occasion calls for it to direct attention to some of the good things about the brother's vocation!

One good sister who was conscious of the importance of fostering all the higher vocations that God might have given to the boys of her class, asked the Brother Director of the local Catholic high school to summarize for her the educational opportunities of the brothers of his province. When the day came for her to talk about the teaching brother's vocation, she had an outline on the blackboard not alone of the spiritual advantages of the vows and the religious life of the brothers but a correct statement that brothers of that province receive a B.A. or a B.S. degree from the Catholic University before they leave the scholasticate, and that more than half of the brothers have an M.A. or an M.S. degree, and that a goodly number hold Ph.D. degrees. This sister's instruction while detracting in no way from the sublime vocation of the priesthood gave wholesome matter for reflection to boys who had no thought of entering a preparatory seminary, but who might like to become religious teachers. Were this kind of cooperation more general, how many precious vocations would be saved from oblivion and the cause of Catholic education promoted!

I hope that the general discussion from the floor will reveal some practical ways not only of preventing harmful inferences about any vocation, but of promoting more widespread and correct instruction on the brother's vocation, especially in localities where there are no schools conducted by brothers.

Father Garesché, S.J., in the booklet already referred to, maintains that the Church in the United States needs 100,000 brothers for the special services which brothers are best qualified to render. In marked contrast to this number there are less than 8,000 brothers now in the United States.

Today, sisters conduct nearly all the Catholic grade and high schools in the United States. They hold key positions to foster countless good vocations of boys who have no desire for the priesthood but who would make excellent candidates for the various brotherhoods had these boys correct and encouraging information about the brother's vocation.

The Very Rev. Sylvester J. Juergens, S.M., Superior General of the Brothers of Mary, in an open letter appearing in the March, 1948, edition of *The Marianist*, makes this statement:

> Catholic theology teaches that vocation to the priesthood is distinct from vocation to the religious life. Some men are called to be priests but not religious. Just as some women are called to the religious life and not to the priesthood, so some men are called by God to the religious life and not to the priesthood. If this be the will of God for certain men, who are we to oppose the Divine will by obstinately urging the priesthood or by ignoring the vocation to the brotherhood, or by discouraging the religious vocation with the question, "Why not go the whole way?" The Church in her Canon Law not only tolerates religious

> brotherhoods, she recognizes them canonically and fosters their development. . . . If our Catholic sisters cooperate in the campaign for vocations to the teaching brotherhoods, most of the problem is solved.

When the need for more vocations is so pressing for the good of souls and of the Church, how important it is for all who deal with the young to give correct and encouraging instruction on vocations to the priesthood, to the brotherhood and to the sisterhood!

METHODS OF RECRUITING VOCATIONS AMONG HIGH SCHOOL STUDENTS

SISTER MARIAN ELIZABETH, S.C.
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> I thank God that He made me live in the present day, in the midst of a crisis so universal, so profound and unique in the history of the Church. A man may justly be proud to be a witness and, up to a certain point, an active witness of this sublime drama in which the forces of good and evil are joined together in one gigantic struggle. No one at this present hour has the right to take refuge in mediocrity, and I am certain that from this formidable upheaval the Catholic Church will arise more resplendent and better adapted to the necessities of the actual hour.

These stirring words of Pope Pius XI have found an echo in the painful but daring lives, the heroic deaths of thousands of priests and religious enslaved and tortured by communistic governments in foreign countries today. And it is certain that from the soil so richly watered with their blood will come forth an abundant harvest of vocations. In the meantime, however, our Holy Father looks to America to replace those martyred, killed in battle or suffering in concentration camps.

Yet at a time when no one has a right to take refuge in mediocrity, Christ's invitation, "Come follow Me," is being turned down. Our youth, in many cases, have not caught the import of the spirit of this sublime drama. The need for vocations to the religious life was never so great, yet there has never been such a dearth of them in the history of the Church. Reasons given for this scarcity are many.

An informal poll taken in one of our high schools recently proved that the majority of the students blamed the weakness of youth in falling easy victim to the attractions of the present day world, making life appear most glamorous, against which the sacrifices demanded by the religious life seem appalling. A few weeks later, however, a zealous retreat master, in giving a conference on vocations before this same group, pointed out the married state as the more difficult calling.

"It is easier," he said, "to be a good priest, or a good nun, than to be a good husband, or a good wife. That state is so difficult," he continued, "that the Church has raised marriage to the dignity of a Sacrament."

Perhaps if we laid more stress on this along with the serious obligation of husband and wife to live up to the marriage contract, we would have fewer broken homes. Only last summer a crushed and frantic husband brought his seven beautiful children to place them in one of our orphan homes because his wife, a graduate of a well known Catholic college, failed to live up to her part of the contract.

Has not the present lack of real Catholic home life much to do with the scarcity of religious vocations? Do not the majority of sisters in every community come from homes that are strong in the faith? From pious, prayerful, self-sacrificing families? Modern trends in many of our present Catholic homes relegate prayer to a brief Sunday Mass, and substitute ease and luxury for discipline and self-denial. Are we religious to blame for this? For the most part I do not think so; yet we cannot be too zealous in this regard. Archbishop Cushing at the Boston convention in April, 1947, stated that we must restore the home to its proper place. We must educate our boys and girls

to be themselves educators when finally they are parents, and have homes of their own. In other words, vocations to the religious life will increase when we have succeeded, through our pupils, in restoring the home to its proper place.

People often charge the Catholic school with: You do not train your students to think for themselves; you make them too dependent. This may be true. We know we have our faults, but we are trying to do our best to send them forth prepared to take their places in this troubled world of ours—a world that Our Lady of Fatima characterized as in need of prayer and penance. Has not the one with a rejected, definite call from God, done some thinking? Has she not meditated imperfectly on the obligations of the religious life, of rising early and working hard, unseen by others mostly, all the day long, and that, day after day, week after week, year after year, till the very end? Perhaps she knows that the nun has only a small room, if she has one, that her time is not her own. She may have dwelt on the loss of her own individuality, for to borrow words from Father Scott's *Convent Life*, do not all nuns of the same community dress alike, eat alike and recreate alike? In the main, the loss of these pet likes and dislikes has assumed grave proportions in her mind.

We who know this life can sympathize and murmur: "Yes, it is all impossible, most impossible, without a strong, personal love of Christ." Without this love, our life would be unbearable, but with Christ as our running mate, we do not find it irksome.

According to Father Lord in his helpful book, *The Guidance of Youth*, to inculcate this strong personal love of Christ we should endeavor to make our students familiar with the Gospel stories which bring out His character as Man, pointing out the qualities in Him that made Him the leader that He was. We should discuss the historical background in which He lived, bringing out the true Christ who dealt with a cynical, skeptical and highly civilized people, a people not too unlike those found in this troubled, modern world of ours. Let us supplement these talks with mental prayer and spiritual reading, going back again and again to the Gospels and to the Epistles of St. Paul, for to know Christ is to love Him, to love Him is to give all.

Let us tactfully stress vocations in our freshman and sophomore classes. By "vocation" I mean not only religious but also those of the married and single states. Impress deeply on their plastic minds the fact that God has singled out each and every one for some definite path in life, and that she will serve God best and with greater facility and happiness if she finds that calling of hers. Show clearly that while the religious life requires spiritual, mental and physical ability, there is one peculiar mark by which she may recognize her religious call. If she can be just as happy recreating with a group of girls, without the company of boys, she evidently has this call from God, but if on the contrary, she is unhappy without this frequent companionship, the married state is evidently her goal.

If we are living at a time when vocations are inadequate, we are also living at a time when Holy Mother the Church is alive to this need. Has any age in history yet witnessed such manifold endeavors to make our laity vocation-minded? What of motion pictures depicting the work done by religious at home and abroad? Of radio broadcasts? Of magazine and newspaper articles? And so we could go on and on. Could we do more? Evidently something must be wanting.

Those communities are wise that place their spiritually attractive young sisters in the freshman classes. By "spiritually attractive young sisters" I

mean those who understand youth in such a way as to win their confidence without sacrificing religious ideals. It is in our freshman classes that the seeds of vocations are best sown. Here the soil of pliable minds is most fertile, the climate of a zealous young religious teacher most invigorating, for youth calls to youth. Under her direction the fogs of doubt and indecision are lifted. Loyal, self-effacing upper class teachers will but confirm and fix the decision already made in the freshman year. Vocations will always arise in the school where there is a group of happy, zealous, approachable, but religious young sisters. We who are older may feel that our long years of self-denial, prayer and penance make us more worthy tools for leading souls to God, and I am sure those very characteristics do. But I believe that God employs us now in a more hidden way, using our younger members for the outward sign. In us God may find an outward manisfestation of the only means He pointed out for securing vocations:

> Pray ye therefore the Lord of the harvest, that He send laborers into His harvest. (Luke 10:2)

RELATIONSHIPS OF THE SECONDARY SCHOOL WITH THE PRESS, RADIO AND TELEVISION

SUMMARY

REV. THOMAS F. REIDY, O.S.F.S., NORTHEAST CATHOLIC HIGH SCHOOL FOR BOYS, PHILADELPHIA, PA.

Mr. J. Walter Kennedy, Director of Public Relations, N.C.E.A., New York, introduced the speakers.

Franklin J. Dunham, Chief of Radio in the U. S. Office of Education, was the first speaker on the panel and gave some suggestions how all of us may connect up public relations and what the secondary schools have to offer to press, radio and television. Dr. Dunham distinguished between the terms public relations and publicity. Public relations, he said, is nothing more than telling the truth, and acquainting the public with the work we do. He said that the most potent means we have as regards public relations is the radio. Publicity is dressing up, that is, presenting the news of our work in an appealing manner for the press. Some of the suggestions he offered were: (1) developing paragraphs from a word; (2) a formation of dramatic workshop to present music over the air waves, especially choral music (3) the offering of programs concerning athletics. These suggestions should be carried out mainly for the interest of the parents, to carry programs on the air so that our schools receive full support of the parents.

Mr. Robert A. Smith of the *New York Times* presented to us the "give and take" side on the part of the schools as well as on the part of the press. He said that the newspapers want news from the schools, but this news must be important for the use of the general public. This can be exemplified as regards sports. Educational news, however, which pertains to the schools is acceptable providing it holds an interest again to the general public. Newspaper men are available, he said, to aid the schools from the point of teaching those subjects which pertain to everyday life in the field of economics and merchandising. The editorials written in our newspapers can be of great benefit to the individual schools, especially those editorials written on educational matters.

Mrs. Ruth Weir Miller, Regional President, Association for Education by Radio, Philadelphia, emphasized two important points: (1) educators have an obligation to acquaint our young people with the various programs of educational value which are presented outside of school time; (2) to utilize educational programs presented by radio during school time. She said that we should use every available means to promote public relations, and the main source is radio.

Mr. Walter E. Smith of the *Wilmington Morning News*, Wilmington, gave us the aims of public relations of the Catholic secondary school: (1) to make the school better understood, appreciated and supported by our own people; (2) to make the school better understood, appreciated and liked by the non-Catholic community; (3) to make the school better understood, and appreciated by the local, county, state and national governments; and (4) to make the school better understood and appreciated and liked by the public school administrators, teachers and boards of public education on the municipal, county, state, and national levels. Mr. Smith gave us the ways and means in general

for achieving these aims, some of which were: (1) appointing wherever possible a single individual as the channel for disseminating news of Catholic secondary school or schools in each city or town of the diocese, or for the diocese as a whole when it is a small one, or for secondary schools in a small area; (2) holding of vocational consultations with management of media of public information including newspapers, radio, television, to make clear to our supervisors what constitutes news of various types; proper preparation of it, proper release of the same, and any other details which would work to mutual advantage.

Mr. Jack Steck, Program Director, Station WFIL-TV, Philadelphia, emphasized the use of television for the betterment of education. A practical job, he said, can be accomplished by means of television which otherwise could not be accomplished through the radio. Through television, which is another means of visual education, the student can see how certain things can be accomplished, thus bringing into play all the senses necessary for learning. Mr. Steck emphasized this point: "Educational systems should have qualified people representing their interest in television."

RADIO AS AN AID IN TEACHING HIGH SCHOOL SUBJECTS[1]

REV. CHARLES G. McALEER, ST. THOMAS MORE
CATHOLIC HIGH SCHOOL FOR BOYS, PHILADELPHIA, PA.

Radio is gradually becoming a most important phase of education. It has been called the "Fourth R" of learning. The major networks are expanding educational programs. FM provides tremendous educational opportunities. Colleges are emphasizing courses in radio techniques. Every educational gathering gives educational radio serious consideration. Radio in education is definitely here to stay. The question is what are we as educators going to do about it. We who use radio in education have a great responsibility to use it wisely. We hear much talk of the atomic bomb and its devastating physical effects. Yet if radio is not used wisely, it can be just as destructive in its effects on the minds of our youth. If used properly, it can be a powerful instrument in promoting progress and fostering fine ideals.

You might say to yourselves, "This is all very true, but I still can't see any advantages of using radio in my classroom." For the answer to that objection let us go to a book called *Radio and the School* written by Norman Woelfel and I. Keith Tyler. The authors tell us of the following educational values that seem to be unique in the medium of radio.

> "Radio can bring into the classroom the voices, the sentiments, the experiences and the wisdom of important personalities of the day."
> "Radio by its authentic news reports, frequently direct from the capitals of the world, can bring into the classroom a sense of immediacy of events."
> "Radio by direct pick-up or on the spot broadcasts can annihilate space and create in the minds of the boys and girls a sense that they are spectators of the events that are actually happening.
> "Radio can annihilate time and unroll the panorama of the great events of history before the imagination of classroom listeners.
> "Finally, the almost universal availability of good educational radio programs today, and the increasing use which teachers are making of them has one other important significance. The average school has become overburdened with formalism, with too much uniformity of instructional programs, with teachers always occupying the spotlight in classroom activities. Bringing a good radio program into the classroom has a tendency to break this academic lockstep, to extend relation between the classroom and life outside the school and to enable the teacher to assume the role of learner among the students."

This afternoon you will witness the use of radio in a religion classroom. The program that will be "broadcast" is entitled "The Upper Room," a story of the Passion of Christ, and is one of a series of programs of the "Catholic High School Hour" broadcast each Tuesday morning over station KYW at 9:30, by the students of the Catholic secondary schools of Philadelphia. The Catholic High School Hour came into existence six years ago, under the sponsorship of Monsignor John J. Bonner, late Sunperintendent of the Diocesan Schools. The first broadcast was made by the Radio Broadcasting Club of St. Thomas More Catholic High School for Boys, on October 26, 1943. Each Catholic secondary school of the Philadelphia area participates in three broadcasts each year. At Christmas and Easter there are special broadcasts commemorating the season. This year the programs were divided into religious,

[1] Introduction to radio broadcast over Station KYW by students of the diocsean Catholic high schools in conjunction with the Public Relations meeting of the Secondary School Department.

literary and historical topics. One unique feature of the series is that all the programs are introduced by an original musical theme played by the combined orchestras of the Catholic girls high schools. The programs strive for originality and pupil participation. The scripts are usually written by the individual radio moderators of the various Catholic secondary schools and are approved by the script committee. Recordings are made of each broadcast and are invaluable records of the radio work of each school. Both the scripts and recordings are indexed at the central office of the Radio Council.

We believe that our participation in radio has produced many fine things. First there has been evident a splendid spirit of cooperation amongst our moderators, the participating students and the schools involved. This fine spirit has been carried over to the relationships between the public, private and parochial schools in the field of radio. The students have derived great benefits from their training in diction, in their acquisition of poise and microphone presence, and in their increased knowledge of radio technique. Our radio programs are also a great stimulus to the morale of the schools since they generate a real feeling of pride in the student body generally. Education through radio has much to contribute to our community. Philadelphia's parochial schools have developed a program that marks them as leaders in this field. I hope that it will expand and develop so that Philadelphia may become the future radio education capital of the nation.

PROBLEMS IN SECONDARY EDUCATION

EXTRA-CURRICULAR ACTIVITIES AND FINANCING THEM

REV. JOSEPH C. MULHERN, S.J.
SPRING HILL COLLEGE, SPRING HILL, ALA.

Although it is generally looked upon as a marginal area in the field of education, the section given over to extra-curricular activities has produced a voluminous literature. Most of the research, however, consists of a description of prevailing practices. *The Encyclopedia of Educational Research* has this to say: Very few things are settled.

About these activities, however, that go so far back in educational history that, although we cannot say: Adam had 'em, like the poor they are always with us, the Catholic secondary school should have some fundamental guiding principles. That is the reason, I suppose, why this subject has been placed on the program for consideration and discussion this afternoon.

Subject Matter

Regardless of the label we use, extra-curricular, co-curricular or pupil activities, let us understand the subject matter under discussion to be all of those activities:

engaged in outside of the classroom
but still under the direction of the school
differing from usual classroom activities by reason of the fact that they permit more freedom, are more largely initiated and directed by pupils themselves, and have a whole-school scope, rather than classroom limitations
e.g., voluntary physical activities such as intra-mural and interscholastic athletics, musical organization, literary organizations like debating, dramatics and publications, religious and social activities.
I exclude home room organization and student government activity.

Philosophy of ECA

Why do we promote or why should we promote any or all of these activities? The answer to this question is our philosophy of extra-curricular activities. Some of the common reasons given are:

To develop leaders
To direct pupil behavior in the right direction
To satisfy the irrepressible adolescent urge for self-expression
For the sake of health, citizenship, worthy use of leisure and ethical character
As public relations medium

I do not think that any or even all of these reasons are adequate justification for sponsorship of an extra-curricular activity program. They may be indirectly or secondarily connected with a more valid primary and fundamental purpose, which in my opinion is this: That the program of extra-curricular activities is a workshop or laboratory with a direct relationship to either our total-school objective or to some of the particular and specific educational objectives that we are trying to attain. It is an outside-the-classroom appurtenance that contributes to the pupil's experiential and cultural foundation. It should be, then, in its relation to the curriculum, the

same as the laboratory work in science is to the science classroom lecture or demonstration. On this principle our sponsorship and supervision of extra-curricular activities should be based. Our attitude should be that they are a necessary and integral part of a good school.

SCHOOL AND PUPIL JUDGMENT

Studies have been made of the extent to which schools provide extra-curricular activities as well as the extent of pupil participation. From some of these we can draw the conclusion that this philosophy does not prevail. One survey, for instance, of three junior high schools with a pupil population of approximately 700, shows the existence of 6, 18 and 34 activities. Another study of ten high schools shows that the percentage of pupils participating in extra-curricular activities ranged from 5% to 95%. Most certainly the school with the small number of activities and the small percentage of participation does not consider extra-curricular activities an integral part of its program, even though there may be other factors which could account for the situation, such as the interest and ability of principals and teachers, inconvenient meeting hours, inadequate home and school guidance and the inability to finance an adequate extra-curricular program. At any rate, the number of existing activities and the extent of pupil participation is an index of any school's philosophy of extra-curricular activities.

What the pupils themselves think of extra-curricular activities was published about ten years ago by the Cooperative Study of Secondary School Standards. This survey of more than 17,000 students in 198 schools produced many interesting facts and figures, only a few of which can be mentioned here. Of the group as a whole 66% felt that the existing number of activities in their schools was "just about right"; 30% thought that there were not enough activities; and 3% felt that there were too many. A further breakdown of replies showed that in private schools 75% of the pupils were satisfied with the existing number; and that in all schools, the brighter pupils always were more satisfied than those lower in the scale of mental ability.

Expressing their judgment on the extent of their participation, 46% of the same pupils felt that they had "about the right amount"; 41% "not enough"; 3½% "too much"; and nearly 9% "none at all."

Judging the value of their participation, 31% said "very valuable"; 41% "some value"; 15% "very little value"; and 10% "no value at all."

SOME DANGERS TO BE AVOIDED

Someone might want to discuss the dangers to be avoided in the administration of an extra-curricular program. Here are a few that I have come across.

Working according to the fallacy that the pupil exists for the activity and not the activity for the pupil.
Arbitrarily permitting or not permitting the activity to encroach on time assigned to regular classroom work. Assuredly we are working on the principle that extra-curricular activities have some educational value; but they should encroach only when they have sufficient value.
Becoming a "Faculty Sponsor Activity" rather than a pupil activity. This happens when there is little or no pupil initiative, pupil management and pupil evaluation of progress and outcomes. How many awards to high school papers should have been personal awards to the teachers running the papers!
Over-participation by some pupils.

Under-participation. Both of these can be controlled by proper home and school guidance.
Over-selectivity of membership and over-emphasis on big events.

FINANCING THEM

I would be much happier if this phase of the subject had been eliminated as impossible to solve. Some schools, particularly large ones with perennial success in traditional activities whether they be athletic, dramatic or musical, find no difficulty here at all. But 75% or 80% of our schools are small. Many of them have to compete against the larger, fully-facilitied, well-heeled public school across the street. Some are fortunate in getting along by means of soliciting advertisements, ticket sales and other money-making devices; some rely on the treasury of the Parents' Club or the pocketbook of an "angel"; some collect an activity fee from the students; others get an allotment, more or less adequate, from the school itself.

Unaccustomed as I am to keeping extra-curricular activities out of the red, I hesitate to do more than enunciate a few theories about financing them and to hope that discussion will lead to a solution. Here is the way that I look at it. The administration of the school should assume the responsibility of financing approved activities and not place that burden on the teacher placed in charge of the activity.

CONCLUSION

Extra-curricular activities, then, do have a real and lofty goal to aim at in our Catholic schools. Up to now, I believe, the schools have aimed more at the end product—the play, the paper, the debate; it is high time that our schools realize that our extra-curricular activities serve even a higher goal than this. They should serve as a means of striking the well-springs, of training responsibility-tested graduates, of producing an articulate alumni of wide-awake, squarely-planted Catholics, who, if they will not set the world on fire, will, at least, scratch a few well-placed sparks in the environment in which they live.

EXTRA-CURRICULAR ACTIVITIES AND THEIR FINANCING

BROTHER BARTHOLOMEW, C.F.X.
MT. ST. JOSEPH'S HIGH SCHOOL, BALTIMORE, MD.

Educationally, it is difficult to apply the term "extra-curricular" to those out-of-class activities which usually supplement every classroom program. Ideally we should consider all of the experiences which a school provides for its students as belonging to the curriculum. They should be treated as such—carefully planned and skillfully guided so that the students may derive a maximum of educational benefits from them.

Currently all of the secondary schools which are members of the Middle States Association are particularly conscious of the Evaluative Criteria[1] which furnish a basis for judging the effectiveness of member schools. Each accredited school goes through the process of self-evaluation and a visitation by a group of educators at least once each ten years. The school determines its philosophy and objectives and is evaluated in terms of this philosophy and its stated objectives.

Definite criteria are set up for sound activity programs and it is the purpose of these brief remarks to recall some of the outstanding features of these criteria and their application to Catholic secondary schools.

The heart of the subject is stated in the following "Guiding Principles."[2] "There is need for pupil participation and expression in experiences which are more nearly like out-of-school and daily life experiences than are the usual classroom procedures. The pupil activity program should aim to develop desirable social traits and behavior patterns in an environment favorable to their growth and, in general character, so similar to life outside the classroom that a maximum carry-over may be expected. Under competent guidance pupils should share responsibility for the selection, organization and evaluation of such activities and of their probable outcomes."

To translate this rather pedagogic language into Catholic thought allow me to get close to home and state some of the philosophy and objectives set up by Mount St. Joseph High School.[3]

We hold that it is necessary . . .

To impress upon our students the dignity of the human soul created in the image of God and the consequent obligation of living in conformity to His Will.

To lead students to appreciate the blessings of a free country by respecting its laws and to prepare them to participate intelligently in its government.

To provide religious and intellectual environment that will stimulate a desire for virtue and scholarship.

To prepare students for college, for life work, and above all for life itself. . . .

Putting the two together we conclude that the activity program should develop better Catholic students who are conscious of obligations to God,

[1]Cooperative Study of Secondary School Standards, *Evaluative Criteria*, Washington, D. C., 1940.
[2]*Ibid.*, page 89.
[3]Mt. St. Joseph High School Catalog, Mt. St. Joseph College High School, page 1.

to country and to self, and who are given through the activity program a chance to express themselves as Catholic students and Catholic citizens.

All of the activities sponsored by the school should be set up in this light and financed by means which enhance rather than hinder these objectives.

We may classify the activities as religious, civic, social, educational, cultural and physical.

Under the heading of religious activities we have such organizations as the Catholic Students' Mission Crusade, the Legion of Decency and the various sodality units. The first two are stressed at Mt. St. Joseph. The C.S.M.C. is our outstanding religious organization with an active dues-paying membership of over 500 students. Through the medium of this organization students are enabled actively to help certain mission activities by financial aid to home and foreign missions, donations of clothing, food, medicine, toys, etc., to mission churches, convents, orphanages. The student officers conduct the meetings and thereby gain valuable experience in Catholic leadership.

Finances are aided by dances arranged and promoted by the students which, incidentally, help develop the social graces; and by voluntary Lenten contributions.

The students are trained in good citizenship through the medium of the student council whose members are elected by the various homerooms. Our Council is divided into Executive, Legislative and Judicial groups. The real democratic processes are evident in the functioning of the Student Court which tries offenders against Council regulations who are brought before the court through summons issued by student councillors.

The larger social functions are handled by a Senior Executive Committee acting in conjunction with the Student Council but under a separate moderator. The boys plan details of four large dances each year, arrange for the hiring of ballrooms, printing and sale of tickets, programs, favors, etc. These activities are self-supporting through the ticket sales.

Educational activities cover such groups as the Camera Club, Radio Club, Science Club, Stamp Club, school newspaper, literary magazine and yearbook. The smaller clubs get a budgeted amount from general activity fees each year and supplement this on occasion by voluntary contributions of the members. The school newspaper which has won many awards is supported by a general fee plus the production and sale of programs for our football games. This latter has been a profitable enterprise of the newspaper staff for several years.

The yearbook staff finances its product through subscription sales of the book, through the sale of advertising space, and the sale of photographs of class groups, team groups, clubs, etc.

One enterprise sponsored jointly by the yearbook and the Camera Club has proved profitable and educational. A complete lighting and camera set-up is provided at the senior prom and graduation dance. Couples pay in advance to have their pictures taken. It is a popular feature and produces revenue for both groups. Usually about 125-150 couples pay $1.00 for the photo.

Such organizations as the school band, orchestra and glee club are supported through the activity fee and by our Fathers' Club which raises money through various affairs. The orchestra plays for many of the smaller dances and purchases its music and other small necessities by this means.

Our athletic program comprises teams of all sizes in some fifteen different sports. Over one-half of the students win athletic awards of some sort in the course of their four years in high school. The program is largely sup-

ported by the general fee plus gate receipts from a few football games. Expenses for our school of over 1,000 boys run about $12,000 to $14,000 annually, exclusive of coaches' salaries and major improvements of playing fields. The major portion of the general school fee of $18.00 per year goes to support this program. The students are not involved in the financing of this costly program, but we do try to give every boy a chance to participate in some sport for the physical benefits involved, and to develop school spirit, cooperativeness and leadership.

A complete activity program is a major undertaking for any secondary school. Its success depends upon faculty cooperation and enthusiasm and generous pupil participation in organization and direction of the program.

The results of a well-rounded program are such that they merit financial support, and schools should encourage the students to find worthwhile means of raising funds when they are not available from obvious sources.

Careful planning is necessary so that the financial plan may be in harmony with the school's philosophy and may produce educational benefits for the students through practice in a cooperative enterprise, good business techniques, salesmanship, and budgeting.

The activity program must be planned, conducted, supervised, financed and evaluated with the same thought and attention that are given to the more formal phases of the educational program.

EXTRA-CURRICULAR ACTIVITIES AND THEIR FINANCING

SISTER M. FRANCIS INES, S.S.J.
HALLAHAN HIGH SCHOOL, PHILADELPHIA, PA.

Our most important extra-curricular activities include: the Athletic Association, to which every student in the school belongs; the publications, a literary magazine and a record book, as well as a newspaper, all of which each student supports and reads; dramatics, involving a senior play and two variety shows, as well as participation in radio and television; the senior trip; the senior prom; the sophomore and junior dances; extra-curricular clubs; extra-curricular musical activities including participation in orchestra, band, glee club, and verse choir.

With the exception of the clubs, every other item listed involves expense which our diocesan girls' high schools meet largely through a system of activity fees. These are different for each year. In all years, especially the fourth, many of our students, having worked through the summer, discharge the entire debt early in the fall. Where this is impossible, students are encouraged to make regular part payments on these, their just debts. In any case, the homeroom teachers keep accurate account of all payments.

Athletic Association

We encourage the students to pay the A. A. dues first. Homerooms having 100% payment of this fee receive an A. A. banner in late September. Eventually, since A. A. dues are part of class fees, every student becomes a member with an A. A. card which permits her to enjoy the privileges of the association.

Basketball is by far the most popular sport in all the diocesan girls' high schools. The A. A. card is not a must for attendance at girls' games, since it is understood that all our students belong to the Athletic Association of their respective schools. However, the card does have other values. The various boys' diocesan high schools honor it for their games. If the admission fee is $1.10 for attendance at one of their games, the girls are admitted with their A. A. card plus $.35. This, I understand, is a privilege not always conceded in co-educational schools. The A. A. card is further used to augment the athletic program. Since none of the girls' schools has its own swimming pool, special arrangements have been made for them to use an outside pool. The A. A. card procures them student rates. Some of our girls' schools have arranged for bowling and horseback riding through a similar scheme.

Publications

The school publications are also included in the list of fees. The literary magazine costs $1.00. The record book for seniors is $4.00, as noted in the list of graduation expenses. The undergraduates' record book costs only $2.50. It includes the same material with a less expensive cover. The book is in no way dependent upon advertising or other extra-curricular activities for its financing. Hallahan has had a book since 1917, and in the beginning we did depend largely upon advertisements for survival. This first book was a combination of literary magazine and record book. In 1931 we adopted the bi-annual plan. Writing for the literary magazine is open to students of all classes; the record book, to the seniors only. For these publications, it might interest you to know, we have no creative writing period. Actually much of the work is the outcome of the regular English classes. The book

thus comes to represent a crosssection of the school. In the thirties and down into 1940 and 1941, we belonged to state and national press organizations. We had been invited to join such groups and at first found their suggestions stimulating. Eventually we felt that they only cramped our style. Take the matter of *interview*, for instance, which we had, plus book reviews, radio reviews, et cetera. The critics first decreed we write the interview in the third person. We did this. Then they asked why we hadn't written in the first person. Eventually we decided to write to please ourselves and our students. This we now do. We have more freedom and more money. We put the money we spent in attending national publications conferences into a book directed not merely to the upper quintile of our school, but to our student body as a whole. If the proof of the pudding is in the eating, we can only say that all of our students support our book, in so far as they accept it as a must on their list of required fees. Of greater encouragement, all our students *read* it!

In 1933, Hallahan and West Catholic, the only two girls' diocesan high schools then in existence, introduced newspapers. As the other schools were established, they did likewise. Again this is provided for on the approved list of activities fees assigned each school year. We do use advertisements in our school paper. This is to accommodate the special requests of certain firms that do business with the school. We are not dependent upon these ads to float the paper. We feel, nevertheless, that they make the paper more realistic. For this publication, unlike the book, we do have two newswriting classes a week. Most of the work for the paper is done at these periods.

DRAMATICS

There is provision for attendance at two variety shows known in our school as Hallahan Day and Junior Day. The first is a replacement of a program, peculiar to many schools, which we used to call Freshman Day. We have changed the name to give it a broader connotation. We use the Hallahan Day Program now to orientate new students. This variety show we open to all students—skaters, singers, dancers, acrobats, or just live girls who can march or sing with the group. We introduce school tradition, curricula, and activities. This program is newly devised each year. In general, it is an early-in-the-term opportunity to invite the rank and file to come forward. Above all, it peps up morale and gets everyone off to a good start. The seniors feel they get their 25 cents' worth, as in addition to the entertainment they get a favor and a special tag to wear and to write on.

The Junior Day is also open to all students, though given in honor of the juniors in the spring of the year. It is put on *just for fun*. Again the juniors get their quarter's worth.

SENIOR PLAY

Now we come to the senior play, a form of dramatics not accounted for on the official list of fees, yet of major importance to those who must balance the budget. Unlike the variety shows, the senior play is open to fourth year students only. In all the girls' diocesan schools of late years we have used a cooperative scheme which our girls highly approve. We invite the boys from their diocesan high schools to play the male roles.

While the play is open to all seniors for application, they must submit to a screening process. The list of try-outs must be approved by both the prefect of studies and the prefect of discipline. We feel that this is necessary to protect the student herself. If she is a truant, a late-comer, a habitual absentee, or violator of school regulations, why place her in a position of prestige? Why put her in a situation which will take her out of school for

matinees and encourage her in departure from the normal schedule? If she is in the lower brackets scholastically, she is not eligible. Obviously she needs all her time and energy to concentrate on the one thing necessary. We want students who can do the job without imposing an undue strain on themselves or others. We must give the senior play the best we have since so much depends on it. The money for the play becomes activity money and saves any other activity from the red.

All of the girls' diocesan high schools have recourse to a patron list for which the entire student body, including annexes, goes on drive. Each student is urged to get at least one patron. (Only a small percentage of our students stop at one.) The fee is $1.00 for a general patron; $2.00 for a business patron. (If a special benefactor gives more, we have never been known to refuse.) A homeroom is credited with its goal—100%—only when *each* girl has done her part. Since patron money is tax free, we can afford to stimulate interest further through prizes.

We also have a quota for tickets. The sophomores are expected to buy two tickets; the juniors, three; and the seniors, four. We maintain that since it is a senior play, the seniors should shoulder most of the responsibility. Again, since the proceeds of this activity form a general fund, all students should be concerned about its success. To insure our reaching our goal, we keep complete records of each girl's support of this project. Her cooperation for the senior play, which we regard as a measure of her sense of responsibility for her school, conditions her participation in other school activities.

Let me try to explain what we mean by this. Above all we are concerned with giving these students a sense of Christian values. They must learn to put first things first. There are certain fundamental debts or obligations to the school which we regard as essentials. Only the office can dispense a student from these just debts, such as book rental fees and class dues. Where it is necessary, that is done. Where possible, however, we prefer to help the child obtain work whereby she can discharge these obligations independently. We do not permit children to indulge in superfluities or non-essentials until essentials are met. For instance, no junior may order a ring unless she has discharged her just debts to the school and has supported the senior play according to her assigned quota. No senior is eligible for her prom unless she has paid whatever proportion of her graduation fees the school determines should be paid at that time. Nor is a senior allowed to invest $7.50 in the class trip to New York City unless her necessary debts are paid at the time the trip is scheduled.

In the case of the ring and again the prom, parents often present more of a problem than students. We are able to convince the latter—against their will, no doubt—that we are right. Mothers are more difficult. How dare we refuse their daughters a ring when a rich uncle has just come from Australia for the purpose of getting his niece that ring! Another has just left part of her fortune to her niece that she may go to the prom. What right have we . . . . We begin all over again. The student has only one right—the right to an education, we repeat. All other opportunities she may or may not be able to afford. She must learn to pay her *just debts* before she indulges in unnecessary luxuries . . . . Eventually light dawns and appreciation, too.

This refusal to admit certain students to certain activities may sound high-handed. Actually, in the case of the prom and trip, many of our students who could afford these experiences do not participate anyhow. In this way. the students who forego them for financial reasons are in no way conspicuou· or embarrassed.

In the case of our junior and sophomore informal annual hops held in our own gymnasium, we are glad that only students who have discharged all just debts are eligible. Our gymnasium is too small to accommodate more than 300, and this eligibility rule helps keep class numbers down. Again there is that sizable percentage who are not interested anyhow.

MUSIC

There is one other type of activity to be accounted for and that is music. In our larger diocesan girls' high schools we have an orchestra, band, and glee club. Each school gives its own annual concert and the five diocesan girls' schools combine for a spring festival. You will find the matinee fees for each of these performances among the dues listed for each year. In the case of the school concert, each student participating is assigned a quota. At Hallahan we have 202 musicians and 125 glee club members taking part in our separate school musicale. In the case of the combined festival, the affair is sufficiently established and publicized for tickets to be in demand. We are sold out weeks ahead. With such an organization as our music department, the initial cost is the greatest. Once such a department pulls out of the red, it can float itself without too much difficulty. Musicians are urged but not compelled to pay $.25 dues. This fund helps keep instruments in repair.

CONCLUSION

If extra-curricular activities are designed to develop desirable character traits, we hope we have not failed. A sense of integrity is certainly an important quality. A sense of values is also a must. A popular song declares "the best things in life are free." With due respect for this statement, I think that an activity program should prove that many best things are *not* free. Life demands that we earn and that we deserve many of its fine things. It requires that we pay—in time, in loyalty, or in personal sacrifice of effort or interest—for much that we get. Every opportunity has its special price tag. Often it cannot be bought with money at all. The honest person examines the price tag and decides whether or not he is prepared to *buy*. We believe that our students should learn to face this fact with courage and complete integrity. We shall then be doing more than financing our activity program successfully. We shall be doing more than keeping out of the red. We shall be turning out Catholics who realize that our schools and our churches are dependent upon them for loyalty and financial support. Someone has said that "Giving is the price we pay for being Catholics." An important obligation of the school is to make the student parish-minded. Since one of the commandments of the Church is to contribute to the support of the pastor, the school that teaches its students to recognize this obligation is preparing a parish-minded individual. If through our high school activity program we can achieve this goal, we shall have taught our students to put first things first. Such training we hope will carry over into their out-of-school lives and form high-principled citizens of Church and country who will always remember the now familiar injunction—PAY WHAT YOU OWE and PAY AS YOU GO!

THE GRADUATE LOOKS AT THE SCHOOL

MISS MARGARET MARY KEARNEY, DIOCESAN CATHOLIC GIRLS' HIGH SCHOOLS, PHILADELPHIA, PA.

About a week ago, I suddenly realized that this would be a moment of truly great *and* grave importance . . . to me at least. For today, before you, I would put into words what *my* school has meant to me through the years. Something like an October mist gathered before my eyes. . . . I felt very humble . . . and a bit afraid as I realized, more and more fully, the great honor that has been done me, in being selected as the graduate, from this area to—I won't say evaluate—but rather "to look" at her school. Then, as if by magic, my apprehension vanished, and believe me, I have known moments of real joy, real happiness, that have been most thrilling and most challenging. Thrilling, because, I have said to myself, here is, at last, an opportunity to pay tribute to all those great religious, whose teaching opened so many vistas of loveliness and truth for me and whose lives have never ceased to be a source of true inspiration to me. Challenging, because I wondered whether I could really put into words what my school—the John W. Hallahan Catholic Girls' High—has really meant. What could I say of Hallahan—Hallahan, that I love so much. Then suddenly I thought of a little lullaby that my Celtic grandmother used to sing to me,

"Castles are sacked in war,
Chieftains are scattered far,
Truth is a fixéd star
Eileen aroon!"

Yes, Hallahan, and all that it stands for is, to me, a fixéd star!

Those of you who are here, from far away places, for this 46th annual convention of national Catholic educators, must know of this great school of mine. As a matter of fact, I have imagined your thinking and speaking, too, of Philadelphia, as the city of many historical shrines . . . *and* . . . the John W. Hallahan Catholic Girls' High School.

You know, of course, that we are unique in many ways, and indeed that we have been used as a model in the planning of *many* Catholic high schools throughout these United States. We are staffed by five religious orders—the first school in the country to prove that this glorious plan was practical *and* workable.

We are unique, too, in that we did not begin as a big school with a student body of 2334 as we number today. No, we began as a very small school; Hallahan really grew from parochial centers that were begun in 1901. So you see, the Alumnae Association of this great school is planning now for its Golden Jubilee.

Perhaps I should pause here to explain that, while I suppose it's evident that I did not finish in 1948, I also wish to make it clear that I am not a charter member of this noble band of alumnae. It's along about the middle of the road I'd be, shall we say.

Now, I don't want to bore you with statistics, but if you are to understand why Hallahan is like a fixéd star you must know how it has grown, and you must know something of its tradition and its spirit—tradition and spirit, so strong and so powerful, that it is they, and they alone, that make demands

upon the loyalty of the graduates of the early, the middle and of these later classes.

The early administration of this school and the power of those first teachers were so great, that, believe me, even today, there is an awareness, in the very school itself, of their spirits. Their memories are actually living. And oh, *how* real they are today to those early graduates, who felt so grateful for all that they had received that they, thank God, began an Alumnae Association, whose one objective has always been to make its members constantly aware of their obligations to their Alma Mater.

But it was not just those early teachers that have made our school a fixéd star. No! We have been blessed, all through the years of growing, with great priests and teachers who have measured up to and beyond the name of greatness. And upon this point I could become eloquent. For it is of this middle cycle and today's faculty that I can speak from personal experience. To the former, who taught me, who gave so unstintingly of their knowledge and *their* spirit, I say, would that I could tell you, individually, how priceless your lessons of wisdom have become and how dearly I cherish your names. To Hallahan's faculty of today—those great teachers with whom I have the honor to be associated—I would say, no one knows as well as I, that *your* teachings and your lives are to our girls and to me as a lantern, shining in a darkened world. I am proud that *you* are *my sisters.*

You know, my dear friends, at this point I find myself thinking, where but in America, today, could thousands of religious teachers gather to consider the aims and ideals of Catholic education. Where, but in America, could a humble graduate of a great school be permitted to voice her gratitude to religious teachers and praise the value of a religious education.

This thought to me is most challenging! For, where but in America, could the graduates of my school have the freedom to pursue the Catholic way of life, which is, after all, the fixéd star of life. And you are probably wondering . . . but *do* they? Are the alumnae of this great school of hers all that they should be? Are they a power in the community; do they help their school financially; what is their Catholic Action program—and many other questions of equal importance. To which I would answer, yes, through the years the alumnae have grown in numbers and achievements. They are certainly, a power for good, in this great city . . . since there are many of our graduates, in addition to those who have entered so many religious orders, and those wonderful wives and mothers, holding key positions in business, professional, and cultural circles,who are active members of their Alumnae Association. There is evidence, all through the school, of their generosity and continued interest as a result of their financial aid. And their Catholic Action program is well planned and very extensive. Do not misunderstand me when I point out these achievements. I do not mean that every graduate is an active, paid member. But each year, at the annual Communion Breakfast, there are at least seventeen to eighteen hundred present, and the active membership lists about 2700 paid members. Their most recent achievement is proof, I think you will agree, of the extraordinary spirit that binds this group together, when, I tell you that, in a year and a half, they were able to complete a $20,000.00 memorial to their late and beloved spiritual director, the Rt. Rev. Msgr. John J. Bonner, whom you all knew so well.

I mention this endowment in particular, because I feel that it will serve to illustrate a most important point in the development of the discussion of the subject "the graduate and the school"—or the obligation of the graduate to the school. This endowment was one of the biggest undertakings of the Hallahan alumnae, and it was a glorious success because the tremendous,

combined effort of nuns and alumnae was felt in every cycle of graduates. The result was gratifying in so many, many ways. Not just the completion of the endowment in 1½ years, but the renewed interest in alumnae activities on the part of so many proved that graduates must have a constant objective to work for, in connection with the school.

Now I don't propose to establish, here and now, a Dr. Anthony Clinic for alumnae or alumni problems, but I do think that there are many general suggestions that might be timely for healthier and happier alumnae and alumni associations.

1. First of all, make your school so important a part of your students' lives that they will never want to forget their obligation of loyalty.

2. Make your graduates feel that they are an important part of the school, always.

3. Keep the graduate organization in the school, as far as possible. Don't let them grow away. Offer the school facilities for the convenience of the group.

4. Give unstintingly of faculty interest and enthusiastic support to all undertakings.

5. Solicit their interest and financial aid for various school undertakings (equipment, scholarships, etc.).

6. Be truly interested in their personal problems, make "school" the place to come back to with personal joys as well as for that bit of general information.

7. Encourage the development of articulate leaders and of broad programs of activity.

I would very much like to say something here which I hope will not be misunderstood—and it is this: You know, you religious teachers would tremble if you ever fully realized your power. And I don't just mean with your students! Your graduates need you every bit as much as your students do. You can have sensational graduate associations, if you really want to. You can develop magnificent young Catholic leaders; you can inspire and encourage and help and believe in your graduates' power to reflect great credit upon your school, as no one else ever could, if you really want to, because today, so many students and so many of the younger graduates, especially, are perplexed and baffled and unhappy. Things are confused for many of them, but you, you and your lives of sacrifice and prayer, are their fixéd star! So don't, in a way, feel that you have to make great changes in this or that, to hold them. Hold them by bringing them up to your high standard. Believe me, they don't want so many things streamlined. They want their sisters more nun-like, their brothers more brotherly, and their priests more priestly! Because, you are their fixéd stars! And your school will be so, too! Believe me it is very worth the effort.

The other day, I literally stood apart across the street, and looked at my school. To the average passerby it might seem unimpressive, hemmed in as it is today by stately municipal buildings, but the passerby doesn't realize the power and the spirit lodged within those walls. My eyes began to travel upward, till I caught a glimpse of that school's seal, in marble topped with a plain white marble cross, a thing of power and beauty and above all, of hope, and I said—

That spirit, within your walls, is still a source of light whose glowing gleam may destroy the brewing dark! Your training is a heritage of worth that

lifts its banner to a saddened world. The banner's surface, purely white, is woven of faith in God and faith in men and more of faith in youth, that builds our nation strong by power of soul as well as mind lifting the student from the natural to the supernatural plane. May your graduates show that standard to the earth and sky, a challenge to the sordid and the base, a victory for education's aim, withstanding elements of time and tide, withstanding the rending wind of fear, the beating rain of avarice and hate, the common clay of cheapness and mean hurt, till at long last, when time with man, shall, dying, cease to be, and only God remains to look upon its gleam, perhaps He, then, shall take that banner up and use it as the emblem of His Court, a fixéd star for all eternity.

OUR SCHOOLS AND ALUMNI ASSOCIATIONS

BROTHER JULIUS MAY, S.M., ST. JOHN'S HIGH SCHOOL
PHILADELPHIA, PA.

An alumni association can be one of the best auxiliaries a school can have, assuming, of course, that the management of the association lies in the right hands and that there is a spirit of genuine mutual cooperation between the association and the school.

The chief problems in this study are three: 1) to discover what activities alumni associations can engage in; 2) to consider what place such an organization should have in our educational program; 3) to determine the criteria by which to measure the effectiveness of a local organization.

Activities of an Alumni Association

a) Let us put first under this division activities which provide money for specific needs within and without the school. There is little relating to the school for which money cannot be provided, from the wise use of leisure to the promotion of health, vocational training, citizenship and character development of our high school pupils.

b) Sponsoring of social affairs, recognition dinners for athletic, musical and other groups within the school offer added opportunities for alumni activity.

c) Encouraging the promotion of educational contests—essays, debates, public speaking, etc.—are noteworthy opportunities to promote alumni interests.

d) Establishment of job placement bureaus to assist graduates after leaving school is a commendable alumni project.

Association Programs and Their Place in Our Educational System

An analysis of the programs presented in connection with the regular meetings of the association are of significance in showing what the members are hearing and saying and presumably what they are discussing and thinking. Indirectly at least, programs reveal the extent to which the philosophy acquired in school is carrying over into adult life. Programs, such as talks, lectures, and discussions, reflect the attitude of alumni members.

Determining the Effectiveness of the Work of an Association

There are no standards to enable us to determine how much our associations are contributing to the general development of our schools. We set up objectives or goals in education toward which we believe we should work and use the methods and materials that we think will aid us best in reaching our objectives. The success or failure of our school policy can best be judged by the lives of our students after they leave our influence, by their power to influence the moral and religious standards of the nation, and by their holiness as mirrored in their everyday life. We need the assistance of the laity, parents and alumni, men and women of high ideals and purpose, deeply Catholic and well trained for the sacred task of moulding the characters and training the minds of our youth.

PROBLEMS OF AN ALUMNI ASSOCIATION

While the association can and should do all it can to offer aid to the school and its problems, its unique opportunity arises from those problems of an educational nature growing out of home and community life or out of the relationship between these environments on the one hand and that of the school on the other. What a tremendous influence well trained, well educated laymen circulating in our cities and rural areas would exert in combating prejudice and scattering the clouds of ignorance, the basis of so much misunderstanding and bigotry. Today the need for Catholic Action is as imperative as in the days of early Christianity. To make that contribution we need able Catholic leaders and scholars in our alumni associations.

Since the main purpose of an alumni association is to aid in the attainment of educational objectives it is therefore obvious that the members must be given an understanding of the objectives and methods of the school. Under certain conditions the alumni can be very helpful to school officials in proposing suggestions to better the education offered by the school. There are always some in the group who have a better appreciation of Catholic education and are in a favorable position to interpret that position to the community. Persons long established in a community often fail to realize what it means to a teacher to be given the opportunity to know the adults, alumni and parents, among whom he is working and to share their sentiments and views on school problems.

Reflecting on the present position of society and the part that America is going to play in the future, one may well ask the question, "What part are the graduates of our Catholic schools prepared to play on the stage of the world?" A tremendous responsibility falls to the lot of Catholic education if the social institutions of the United States are to be preserved.

Our mission and responsibility as directors of youth is to influence society through the preparation of leaders with a thorough understanding of the basic principles of Christian philosophy. This training, begun in the elementary grades, continued through high school and college and extended into the circles of our alumni associations, will be productive of some results.

Are we meeting the challenge? By certain standards our graduates fail to measure up to the ideals of their apostolate. Each of our former students will think, judge, and act in the midst of a turbulent society. In the issues they face they must be able to think, judge, and act as Catholics if they are to survive in the midst of a pagan mass. The background of their thought is knowledge gained in the classroom and graduate meetings. The real test of our efforts is how effectively our graduates are living their lives.

RELATION OF THE HIGH SCHOOL TO ITS GRADUATES

SISTER CARMEN ROSA, I.H.M., VILLA MARIA ACADEMY
GREEN TREE, PA.

Every girl who graduates from a secondary school is officially recognized as an "alumna"—a Latin word which means foster or adopted daughter. The school which affixes her seal and signature to a graduate's diploma adopts the graduate and becomes the Alma Mater or foster mother. The natural relationship which exists between mother and child is steadfast and durable. The relationship between Alma Mater and graduate will approach that goal only when each recognizes and fulfills her respective obligations.

A school which endeavors to produce a Christian womanhood capable of religious and civic leadership, intellectually and volitionally able to cope with her own and others' problems, and faithful to God and man, realizes that her responsibility to youth is not completed on graduation day. She feels the need for evaluating the work of the school in terms of the behavior of her graduates, so she conducts periodic surveys and takes steps to interpret the results. When surveys disclose that a high percentage of her graduates are working in positions that have no relation to their high school training, she recognizes the need for curricular revision. The permanent cumulative record of the graduates' activities enables the school to determine what graduates are satisfactorily employed and, likewise, those who have not as yet made the proper post-school adjustment. She feels obliged to contact prospective employers and state the potentialities of her children, thus establishing within the school a junior employment agency. Charity forbids that she graduate her students only to forget about them in the concentration of her effort on those at present under her care.

In order to maintain the mutual friendly relationship of school days, most high schools cooperate with or sponsor an organization known as the alumnae. Those who end their formal education with high school are anxious to maintain a familiar bond with their Alma Mater. They find in the alumnae an apt medium to continue their interest in the school and its traditions. The bond becomes stronger when they realize that the school is continuing her interest in them; in other words, that the school is making friends for itself and not just operating an educational assembly line. This alumnae, under proper sponsorship, can be made into a tremendous force to assist its mother school in achieving, in promulgating, or in fostering the objectives of Catholic secondary education.

Periods of intense interest and periods of intense indifference in that alumnae will be evident. It is believed that the credit or blame for these fluctuations of interest must be shared equally by the Alma Mater and the association. No organization can pull its full weight of influence and prestige unless the Alma Mater stands wholeheartedly behind it and exploits its tremendous potentialities for religious and social good.

She must prepare her students—members of the same family—for membership in the alumnae by keeping them actively interested in the alumnae activities so that they will be anxious to join forces with them. How adequately does the school take the time to prepare her students for membership in the alumnae? Very often the student body hears nothing of this organization until notification comes from the president that the senior class will

be entertained at a luncheon some day soon, after which they will be received into the alumnae. What joy does that bring to the graduate?

Assuming that an alumnae activity is as important as any other school activity—each of which has a faculty moderator—it is imperative that a member of the faculty be appointed as alumnae moderator. This liaison is essential from both a practical and a psychological viewpoint. When, and only when, a sister gives of her time and service will the graduates feel that the school is really interested in their organization.

Another important factor in the stimulation of interest is to be found in an alumnae representative in the school's student council. This representative attends alumnae meetings and reports to the council the problems and projects of the alumnae. The student council acquaints the student body of the alumnae's needs—thereby bringing about perfect continuity between the high school and its graduates—a close relationship that bears dividends in alumnae interest and activity. Regular meetings, advanced planning and publicity, together with a comprehensive accurate mailing list, are requisites for any successful project. This detailed routine work might well be a burden to already busy alumnae officers, but the alumnae representative can solicit the aid of the school's commercial department in compiling mailing lists and distributing announcements.

So many times, the only chance the Alma Mater gives its graduates to return "home" is for the annual alumnae meeting. Why aren't they always interested in returning? Faculty replacements, improvements in buildings, and unfamiliar faces make them feel "out of place." So, they inquire where the sisters who taught them are now stationed, look at their old haunts, attend the business session, pay their dues, promise to come to the next card party, and hurry away—in many cases, never more to return. And the Alma Mater is responsible. She should realize that the annual Alumnae Day is not the answer to her children's needs. The activities should not be confined to social affairs held at long intervals. The common bond which drew them together is dissipated by the divergent interests in adult life. What then can she do?

She should form committees to take care of the varied interests. Have the graduates return to school in small groups according to these interests. The young enjoy dancing; for them there is the alumnae dance. Should the senior class of the high school be permitted to attend, the social and financial success will be assured.

Since sports lead the list of leisure-time activities, it is evident that a recreational program will appeal to the people just out of school. The younger alumnae members should be encouraged to represent the graduates in athletic contests with the high school varsity. This strengthens the bond by providing several informal meetings at school before the contest—stepping stones in acquaintanceship between the undergraduates and the alumnae. The more the Alma Mater sees of her graduates, the better it will be for both.

A fair percentage will attend these functions but the one which has the greatest popularity is "Baby Day." When the school invites her children and grandchildren back for a visit, the response is overwhelming. The present student body is capable and anxious to provide a memorable day.

In addition to the annual Communion Day or the traditional Mary's Day, the Family Renewal—a day of prayer and recollection for husband and wife—is increasing in prestige among our high school graduates. Every effort should be made to keep our students militantly Catholic.

Class reunions held over a five-year period usually disclose unknown talent. The school should take advantage of the experiences and talent of its graduates. Very often she may engage her speakers for vocational guidance programs and for other occasions from among her own alumnae. Whenever possible, schools should employ as faculty members their own capable graduates.

By means of these contacts the school is fairly well able to keep her fingers on the pulse of her graduates. Survey will show, however, only a minority have been contacted. Again, an alumnae representative plays an important role. It is her duty to keep the alumnae informed of the school program and the outstanding achievements of its members. She may do so by means of a column in the school newspaper. In order to gather the information for this column, she issues a questionnaire long before the copy for each issue is due. Once more she tries to contact girls according to their interests. By means of these questionnaires, she is able to keep alive the traditions and spirit of the school among the graduates who are unable to attend even the smaller informal meetings of their classmates. Meetings, whether formal or informal, tend to solidify and inspire the membership in the graduate association and assure the graduates that the school has recognized her obligations towards them and has taken steps to fulfill them.

Graduates, likewise, have a definite responsibility to the school. If they have learned their lessons well, they will be loyal, affectionate and true to the school that has been a foster mother to them for so many years. Yet, human nature has a tendency to forget; and over the years the school and the alumnae must cooperate closely in providing a stimulus for graduate loyalty and service.

A dynamic organization of high school graduates may be a powerful instrument for the welfare of the school. It can provide financial assistance in furthering the various projects of the school. Its activities and the return of the graduates can provide a real inspiration for the teaching faculty. It can promote by its activities the physical, social, intellectual, and religious development of the members and thus complement the basic work begun by the school itself. It can be a convenient and effective weapon of true Catholic Action.

The relationship of the school and its graduate should be enduring and productive of good for both. The school which does not make every effort to conserve graduate interest is failing to fulfill completely its appointed task. The graduate who loses contact completely with her Alma Mater eliminates a potent factor for good in adult life. There is here a mutual need which, when recognized, can vitalize the work of Catholic education and help make better Catholic schools and better graduates of Catholic schools.

RELIGION

THE RELIGION COURSE—CONTENT AND PLACEMENT

REV. ANTHONY J. FLYNN, EDITOR
SADLIER RELIGION SERIES, PHILADELPHIA, PA.

A priest whom I knew was traveling in Ireland. Due to a miscalculation of the timetable, he found himself stranded in a small town where he would have to wait till morning for the next train. He accosted a native standing on the platform and asked him if there were any hotels in the town. The man answered very politely, saying: "There are, your Reverence. In fact there are two; but I'll tell you honestly that whichever one you go to you'll wish you had gone to the other one."

Very frequently this is the state of mind of a teacher who is about to adopt a new religion textbook with its particular arrangement of subject matter. He or she cannot help wondering whether, if one is adopted, it will leave a wish that another had been chosen. To help those who are interested in such matters and, by discussion, to clear the atmosphere for all of us, is, as I see it, the purpose of this particular panel discussion. Within the last seven or eight years, three new high school religion series have made their debuts. Each has its own plan for the placement of the material involved. Today we have on this platform the three priests who guided and helped to produce each series. It has been requested of each that he present the philosophy of the course he represents. It is in no sense a debate. It is not an effort to demonstrate comparative superiority. It is simply a presentation of the three most recent methods in the all-important matter of presenting religion to students in the secondary stage of education. If I may be permitted a facetious remark, you have not come to see a fight. You have come only to see and hear the fighters. Personally, I sincerely consider it an honor to be on the same platform with two such outstanding educators in the field of high school religion as Father Elwell and Father Schmidt.

Now to the matter at hand. It is quite evident that in the presentation of religion we should take full cognizance of the psychological background of those to whom it is to be presented. As regards this background there is a marked difference between pupils of the primary and those of the secondary grades. Those in the former are largely in that blessed state of unquestioning acceptance of the *"ipse dixit."* For them it is "teacher *locuta est, causa finita est.*" The weeds of doubt have not begun to show amidst the wheat of knowledge. Memory is more active than reasoning. In the secondary field, however at least the beginnings of a more individualized maturity are apparent. Students begin to question. They are likely to become doubt-conscious. In their work memorizing may not have decreased but reasoning has greatly increased. Then, too, their general information comes to them today in a far different way than it came to adolescents a generation or two ago. Today they are accustomed to the movies, the radio, the television and the tabloid publications. They are used to quick, brief, and more or less logical and forceful presentations. They are not readers as a class—must less, thinkers.

All this background should certainly color the presentation of religion to high school students of today. Hence, the reasons for the sequence of the course and the inter-connection of its various divisions should be so clear as

to be practically self-evident. If it be a Christo-centric course (which to me is ideal), it should begin with a semester devoted to the life of Christ. The students should first know Him to Whose teaching and work they will devote four years' study. After learning about Christ Himself, they should apply themselves to the study of what He said or taught. This can be accomplished in a study of the articles of the Creed which should consume the second semester of ninth year. Having acquired a knowledge of what Christ said, they should turn to what He did; namely, founded a Church and instituted Sacraments. Hence, Church history and grace and the sacraments, with associated liturgical subjects, will come in the two semesters of the tenth year. Now the members of the Church are bound by certain laws; namely, the Commandments of God and the Precepts of the Church. These topics should come next and will consume the whole of the eleventh year. Members of the Church should be well prepared to defend the faith which they profess and to give intelligent answers to those who make honest inquiries. Over and above this, as educated Catholics, they should know the answers to the major social, economic and domestic problems they are sure to encounter. Therefore, a semester of apologetics and a semester of present day problems should make up the material for the twelfth year.

With your permission, I should now like to retrace my steps and make a few comments on the reasons for the placement of material in a course such as I have just described.

NINTH GRADE

There are several advantages in choosing the Life of Christ for the first semester of the ninth year. After all, these pupils are but newly hatched from the incubator of the primary section of education. They should be given food that is both attractive, easy of assimilation and inspiring. The Life of Christ meets all these requirements. It is attractive both in itself and in the fact that it is something new, a departure from the catechism with which they have become so familiar and with which they are more or less surfeited. It gives them the impression that they are advancing in the field of learning. It is quite easy of assimilation. Its inspirational value and possibilities are tremendous. Ninth grade children are devout hero-worshipers. They have their heroes in athletics, in the movies and the comics. What could be better than to have Christ presented to them as the greatest of all their heroes, stressing His bravery, His fairness, His devotion to a cause, His fidelity and self-sacrifice for others?

The study of the Creed in the second semester of this year is timely. The students are now a little better trained in high school methods, and ready for more advanced work on the truths learned in the catechism. As some leave school after the first year, these would have a rather complete knowledge of the principal truths of their religion.

TENTH GRADE

The placement, content and presentation of Church History in the secondary field is, in my opinion, a battleground that will never see a victory nor an armistice. However, my vote goes to placing it after the Creed. After the Life and teachings of Christ should come their results, the Church and the sacraments. The sacraments should follow the wider study of the Church because Christ invites His followers in the Church to share in His fullness of life and introduces us to the doctrine of grace conferred through the Sacraments. Church history and grace and the sacraments should find their place in tenth grade. Whether Church history is best presented chronologically

or topically, I leave to others to decide. Neither system is seriously faulty. But I do insist upon being frank about all matters, though in a way, of course, that is proportioned to the age level. I consider it reprehensible to allow our pupils in Church history to leave school ignorant of the dark spots in the story of the Church. They are sure to meet them later and then can justly accuse their teachers of concealing the facts. We must always remember the well known words of Leo XIII that we have nothing to fear from the truth. Any possible harm in being frank and open can be avoided by stressing the Church's survival of such events as further proof of her divinity.

ELEVENTH GRADE

Regarding the placement of the Commandments and the Precepts in the eleventh year, a rather practical change has been suggested. Logically, it is the proper place in an arrangement such as this. However, many students come into high school with very faulty knowledge concerning proper morals. Many teachers think they should be given the commandments at the beginning of tenth year, moving Church history up to the eleventh year.

The presentation of this material should be positive rather than negative. To accomplish this the virtues should be stressed together with man's duties to God, individuals and society, and all in the light of his eternal destiny.

TWELFTH GRADE

In days such as ours at least some knowledge of apologetics has a very definite place in the life of any Catholic man or woman. Godless communism, selfish secularism and subtle agnosticism color the atmosphere in which he or she must live. Sincere seekers of information and carping critics frequently, if I may use the expression, "put them on the spot." This is an almost daily or weekly experience for many after they leave high school. They must not be sent out weaponless to meet it—this would be cruelty. True, they will not be Augustines or Newmans but they will at least know that there is an answer, and generally they will be able to give a true one. Apologetics are certainly not too difficult for twelfth grade pupils. If we expect them to learn physics, chemistry and trigonometry, we certainly cannot hold apologetics to be too difficult for their minds to appreciate and master. The young person of today wants security in matters of faith as well as in the other phases of his or her future.

What with intramural and social activities coupled with final examinations and preparation for graduation, the second semester of twelfth year is always a hectic time for students in high school. Placement of present day problems in this period seems wise. These problems will hold their attention and will not require too much time in being understood and assimilated.

CONCLUSION

Remembering the brief and tabloid manner in which our modern youth acquires so much knowledge outside the school, I think *"multum in parvo"* should be the aim of religion teachers today. It should influence every presentation of a subject. To this should be added an effort to meet the competition we face from modern attractive amusements by giving all religion classes as much sparkle and interest as possible. To this, above all, should be coupled the aim to make students look upon their religion courses, not as just something else to be learned, but as the acquiring of that all-important knowledge of how they can secure salvation.

REASONS FOR CHOICE AND PLACEMENT OF CONTENT IN OUR QUEST FOR HAPPINESS

REV. CLARENCE E. ELWELL, EDITOR
MENTZER, BUSH RELIGION SERIES, CLEVELAND, OHIO

In high school religion what shall we teach, and when shall we teach it? Such is the question that is proposed. The assignment has been made that the thinking back of several religion series in relation to this question be here exposed and expounded. My task is to present the background of *Our Quest for Happiness* on this matter.

What shall we teach in high school religion? Our first answer was this. In high school religion we should attempt to give the students a complete, logical and psychological view of their religion, independent of any preceding or possible subsequent instruction in religion. In high school religion we should present not only the intellectual side of the instructional and formational content but we should work it into such shape that it would tend to be directly formational as well as instructional.

What shall we teach? Naturally we shall teach the four basic areas of religious knowledge traditional in Catholic religious instruction and specified by the Catechism of the Council of Trent as the four major subheads to which all points in religious instruction should be referred, namely, the Creed, the sacraments, the commandments and prayer.

In addition to this, on the high school level we were agreed that we must have some instruction on Sacred Scripture, Church history, the lives of the saints, and apologetics.

What we have mentioned thus far includes the instructional side only. There is another phase of religion which in the past has been frequently neglected but which must have proper accent if our work is to succeed. It is the formational side of the religious program. It includes habit formation in the virtues, theological and moral, with all their subdivisions and allied virtues. It includes a knowledge of and development of the gifts, the beatitudes, the fruits, the evangelical counsels, the works of mercy, corporal and spiritual. It includes also, on the negative side, a look at the vices. It implies a use of all Christian practices and a knowledge of the progression of ascetical theology.

Such then was our basic outline: the instructional side, and the formational side, each complete and entire in all essentials, in as far as a four year high school program of religion, five days a week, 180 days per year would allow.

Having decided on the basic areas, we set to work to chart in detail the elements of content in each area: Creed—God Father, God Son, God Holy Ghost, Church, eschatology, that is, last things; the sacraments, from Baptism through Eucharist to Penance and Matrimony; the commandments, those circling around the virtue of religion, the fourth and piety; the fifth to tenth, concerned with our relations with our neighbors. The Scripture: Old Testament, Gospels, Acts and Epistles, Apocalypse. The formational side: faith and hope and charity; prudence and justice and fortitude and temperance, and so on.

When we had completed the chart of subject matter, a most wonderful thing became apparent. The Creed, spread out in its traditional sequence, matched in a most astounding way the sequence of the sacraments and the

commandments, and the liturgy and the scriptures. Nay more than that, there was an incredible parallel and relationship between the instructional material in its usual sequence and the formational material in its usual sequence. God the Father and faith, the Son and hope, the Holy Spirit and charity; purgative and illuminative and unitive way.

In fact, once having spread out the material, each subdivision in its normal progression, the mind could see the most unbelievable internal coherence. The more one looked at it, the more one said to himself, "It fits!" Everything fits! Everything in our holy religion fits together so completely and so exactly and so beautifully as to shun the mind and prove the divine hand behind it. The doctrines of our religion were clearly seen to be the framework, and everything else was easily integrated with them in its own natural sequence.

Another and more important discovery resulted from the charting of the subject matter in religion. It was this: that it was possible to break away from the former practice of devoting a year or semester to the Creed, another to the sacraments, another to the commandments and Church history, and life of Christ and apologetics. It was possible to take some of each of these areas each year, *without breaking away from doctrinal progression*, and the interrelatedness of each area of religious knowledge and practice would stand out as never before.

We could study God and creation and naturally pass over to the Sacraments which remedy the fault of our first parents and then naturally to the three commandments which define our duties to God. The study of the Old Testament would fit into this perfectly and so would the formation of faith—faith in a redeemer to come.

We could in the second year study articles two to six of the Creed—about Christ the Incarnate Son, the source of our hope, and pass over most naturally to the sacrament of the Eucharist as a Sacrifice and Sacrament and to the fourth commandment which shows Christ's obedience.

We could in the third year study, in the exact sequence of the Creed: the Holy Ghost, the Spirit of love, the Church, the forgiveness of sins (Penance), and conjoin this with a study of the virtue of temperance which protects our bodies as temples of the Holy Ghost—the fifth and sixth commandments.

We could study our future life everlasting and the last sacraments, our future life on earth, Holy Orders or Matrimony, and our social obligations. This method of arrangement allows the pupil to trace moral precepts to the doctrinal mores on which they rest.

The total result was a course, narrative in sequence and based on St. Augustine's historical method—a course following the liturgy, and completely fresh and new for adolescents who would be repelled by, as the students would say, "the same old stuff in the same old way." It would result in a course which formed one complete story, in sequence—a story fully expanded but once, but told four times; with the parts already or yet to be expanded put in their proper place in synopsized form. It would provide planned repetition. It would tell the story of divine love helping us in our quest for happiness: the creative love of God the Father, for the freshmen; the redeeming love of Christ the Incarnate Son, for the sophomores; the sanctifying love of the Holy Spirit and the Church, for the juniors; the beatifying love of Our Triune God in our journey toward the eternal commencement, for the seniors.

The progression of subject matter is theological; at the same time it is psychological and logical.

The psychological progression is from knowledge, to desire, to love—from faith, to hope, to charity. *Ignote Milla Cupido.* This is the method recommended by St. Augustine. He says that we should so teach religion that the pupil knowing, may believe; believing, may hope; and hoping, may love. Everything is focused on love. Everything is presented as a proof of God's love for us, to entice us to love him in return.

In the placement of subject matter in *Our Quest for Happiness* we have proceeded in each year from faith (creed or doctrine) to hope (means of grace—sacraments) to love (commandments, virtues). This same progression is found in the four years, the first year being devoted especially to faith; the second to hope; the third to love; and the fourth to all three theological virtues.

Let us summarize the exact progression of units year by year.

The freshman year begins with a look at our goal—eternal happiness—and our guides, reason and faith. It continues with a synopsis of our holy religion by considering the liturgical year as our illustrated guide book. Then creation and the fall: love, pride and the promise. Next, after synopsizing the remaining articles of the Creed it turns to the divine aids in our quest—the sacraments, especially those connected with faith and the fall, Baptism and Confirmation. The year ends with a study of the rules for a successful quest which treats of the basic principles of morality and the first three commandments as our duty to God.

The second year begins with a synopsis of the historical doctrinal matter of the first year and then proceeds to the life of Christ—first *The Promised One Appears,* then a study of authority and obedience in relation to the fourth commandment and Christ's obedience. The third unit studies *The Redeemer: His Message and Credentials;* the fourth, *The Promise Fulfilled,* studies the redemption and grace. The year ends with two units on Christ in the Eucharist—first as a sacrifice, then as a sacrament.

The junior year, after again synopsizing the preceding years takes up the story of the Holy Spirit—*The Dove,* and continues with a study of the Church—*The Ark;* proceeding then to join these two in a synoptic view of Church history as the story of how *The Dove Guides the Ark Through the Ages.* The doctrine of the forgiveness of sins and the sacrament of penance is presented from the viewpoint of *The Plank after Shipwreck.* The year ends with a study of the virtue of temperance with its allied virtue of modesty, and chastity—*Temples of the Holy Ghost.*

The senior year, entitled *Toward the Eternal Commencement* begins with a unit on the Blessed Virgin Mary as *Our Life, Our Sweetness and Our Hope.* It then plunges into the sombre thoughts on the last things and the last sacraments—*A Senior Looks Into the Future.* It gets more cheerful in the third unit—*The Great Choice*—which studies the three basic states of life and the sacraments of Holy Orders and Matrimony. It proceeds to the seventh and eighth commandments and the Inadraisimo Anno under the title: *Building a Better World.* The course ends with a masterful synopsis of apologetics by Frank Sheed—*Justifying Our Faith.*

With what has been said at the beginning this will show the exact placement of the subject matter with the doctrinal, moral, psychological and liturgical reasons for the choice.

THE RELIGION ESSENTIALS SERIES

REV. AUSTIN G. SCHMIDT, S.J., EDITOR
LOYOLA PRESS RELIGION SERIES, CHICAGO, ILL.

The series of which I am the general editor and one of the contributing authors is called the Religion Essentials Series because it attempts to place special emphasis on a limited number of important theological facts, to provide for the comprehension as well as for the mere memorizing of these facts, and to render it possible to review the facts from year to year, so that every high school graduate who has used the series will be certain of possessing at least the minimum knowledge of his faith that is necessary if he is to live and act as an intelligent Catholic. But while emphasis is placed on these minimum essentials, they are not by any means the only facts presented, nor did they in any way determine the order of presentation, as has been stated by one critic to whom we did not succeed in making our purposes clear.

The different ways in which a large number of topics can be arranged is almost unlimited. We believe that our organization is good because it has worked when tried out. Wo do not claim that it is the only possible organization, nor that it is the best possible organization. Our only purpose today is to tell you how we organized our material and why we chose the organization that we did choose.

The high school course in religion has always covered all the essential facts of dogmatic and moral theology. It has been a simplified and shortened presentation of everything in those two fields that a seminarian studies in preparing for the priesthood. Organized logically, the material would be divided into the Creed, the commandments, and the means of grace. Our problem was how to organize the material on a psychological rather than a logical basis.

It seemed to us that the first thing necessary if one is fully to comprehend and appreciate what we intend to teach him is a clear, complete answer to this question: "Precisely how do you as a Catholic differ from a person who is living a purely natural existence?" The answer to this question provides that fundamental philosophy of life which distinguishes a Catholic from an atheist, a pagan, a materialist. Briefly it is this: There exists an infinitely perfect God, a loving Father, who made all things from nothing. This God created man to know Him face to face in heaven. This sublime destiny involved the elevation of man to a supernatural state, which was accomplished by sanctifying grace. But our first parents lost this gift for themselves and for us by sin. Christ restored the gift to us by the redemption. The channels through which grace flows back to us are the sacraments. As a result of sanctifying grace and actual grace, increased by prayer, and with the additional help that comes through the sacramentals, we can make every conscious moment a service to God and a source of eternal merit for ourselves.

Are these things too difficult for freshmen? We did not think so. On the contrary, we believed that freshmen, who in comparison with older boys and girls are simple, docile, and pious, would react even more favorably than could be expected in later years. Experience has not changed our opinion on this point. And so we decided to call our first book "Power" and to put into it material about the power of God and about the supernatural powers of man. The contents of the first book are therefore as follows: First, the power, wisdom, goodness, and other attributes of God and His purpose in

creation. Second, the creation and fall of man. Third, sanctifying grace and the virtues and gifts. Fourth, the sacramental system in general, prayer, and merit. Fifth, baptism. Sixth, penance. Seventh, the Blessed Eucharist and the Mass. Eighth, the sacramentals. It will be observed that we include here only three sacraments that are commonly necessary for all men independently of their state of life.

Throughout this book we try to emphasize the fact that all these powers are proofs of God's love of us. The Blessed Eucharist provides special opportunity for so doing. We are therefore in a position to begin the second book by reminding the pupil of the many proofs he has had of God's love for him. If God has shown His love of us in so many ways, we ought in turn to show our love of Him. How should we show this love? Our Lord has given us the answer: "If you love me, keep my commandments."

Second year seemed to us to be the proper place for the commandments. Sophomores have neither the simplicity of freshmen nor the sophistication of upperclassmen. They are vital, throbbing with energy, interested in interpretations of right and wrong. They are at the age when it is good for them to be warned about things that they simply must not do.

We call this book "Loyalty" because by fidelity to the commandments we show our loyalty to Christ. This book is positive and constructive in its approach. In no case do we stop with the mere words of the commandment, but we interpret them in the light of Christ's entire law of love, that law of love which remade the world and which is the foundation of whatever is glorious in Christian civilization. The list of things to be avoided which in the past made up practically everything said about the sixth and ninth commandments is still there, but it is subordinated to a presentation of sex as a God-given gift through the use of which we can become cooperators with God in the bringing into existence of beings destined to live eternally, a gift which is therefore so precious and so sacred that God will not permit us to use it in any way at variance with His own purpose and design. The general aim is to develop an ideal of purity and a wholesome attitude toward marriage, to be discussed again in its more technical details in fourth year.

At the end of second year we have reached this point: we have seen the ways in which God shows His infinite love for us, and we have seen in general the ways in which we ought to show our love for and loyalty to God. But in the battle of life for which all this prepares us, we shall constantly be in need of guidance. Our guide and our leader is Christ, and we wish to establish two facts concerning Him: first that He was truly the Messiah, and second that He established an infallible and indefectible Church to which He gave the power and the right to rule, teach, and sanctify her members. We discuss the notes, the powers, and the laws of the Church, the primacy of Peter, and the nature and extent of infallibility. This book, to be entitled "Guidance," is in reality an apologetics. In it we include a life of Christ, put in this year because the life of Christ clarifies both the nature of the Messiahship and the nature of the Church founded by Christ, and because the life of Christ can be so presented as to provide an excellent preparation for the work of fourth year.

The fourth and last book is to be entitled "Service." It opens with the sacrament of confirmation, presented as the sacrament designed to make us warriors in the army of Christ. It then takes up various forms of service: matrimony, the priesthood, the religious life, and citizenship with emphasis on the social problems of the day. This book ends with the four last things: with death, purgatory, hell, and heaven, as final convincing arguments that the one thing that matters is devotion to the cause of God.

The first book of the series has been published. The second is on the press. These two books were tried out in their experimental form in about twenty schools. I taught both books in a co-educational high school, getting complete sound recordings of all classes from the beginning to the end of the year. The other two books require only further organization and polishing and the filling in of some gaps. The limitations of time make it impossible to say anything about manuals, tests, books of readings, and other supplementary materials already prepared or still to be prepared.

Each of the books makes an effort to encourage individual study of Scripture in connection with every chapter. Questions are asked that require the pupil to consult his Bible and report on the text to which he is referred. Each book contains a number of selected texts confirming points of doctrine which can be assigned for memory work.

We are fully aware of the fact that a series written according to the plan here described could turn out to be a completely unteachable and unsatisfactory series. Our effort has been to be simple and understandable; to make Christ the center of everything; to give pupils a sense of the majesty and beauty of the liturgy; to develop a sense of pride in being a Catholic and a sense of civic responsibility; to combat the inferiority complex found only too frequently in Catholics; to safeguard mental health by making love and confidence take the place of fear. We do not know to what extent we have succeeded. It may be that we have failed. A textbook does not stand or fall because of scientific appraisals, because of book reviews, or because of convention speeches. What makes it stand or fall is the judgment of the hard-working and unheralded classroom teacher who finds when he uses it that it works or that it does not work.

RELATIONSHIPS OF THE SECONDARY SCHOOLS WITH THE COMMUNITY AND WITH THE PUBLIC SCHOOLS [1]

SUMMARY

SISTER MARY XAVIER, O.P., CHICAGO, ILL.

In his introduction, Father O'Neill, the chairman of the panel, emphasized the fact that no longer can the principle of isolation be held. We are educating children for life, and that thought must guide our relationships with the community and with other schools.

The Hon. Gerald Flood, Judge of the Common Pleas Court, Philadelphia, was the first speaker on the panel. His Honor emphasized the importance of familiarizing high school students with various city departments—courts, police, fire, burgesses, commissioners and the like. The sound operation of local governments is so vital to the health of our democracy that our citizens should know how they operate and how well they operate.

The pupils of our Catholic secondary schools should also be familiar with our museums—scientific and cultural. Catholic schools should be on the alert for cultural events—concerts, lectures, the good movies—all things that may stimulate our young people to continue intelligently their lifelong education.

Our Catholic pupils should be familiar with the community's resources in matters of health—its hospitals and clinics. All too often Catholics have only a vague notion of various Catholic charities operating in any area. In these days when charity is so much a part of life our people should know facilities—what they are and where they are.

Our young people should know the economic foundation of the community. It is the duty of graduates of our Catholic schools to make use of all public resources. If our democracy is to be sound, it is necessary to have not only one leader, but thousands of leaders—in local government, in the unions, in civic affairs, in the support of our charities and our laymen's religious activities.

Frank D. Whalen, Ph.D., Assistant Superintendent of New York Public Schools, was unable to be present because of illness.

The second speaker on the panel was the Rev. Henry J. Huesman, Principal, Central Catholic High School, Allentown, Pa.

Father Huesman in his outstanding presentation stressed the importance of public relations—a relationship which provides the people with an understanding of the philosophy, purposes, and program of the school and an invitation for suggestions and criticisms in improving the program.

Highlights of Father Huesman's talk are:

1. There is a definite need for guiding principles and sound policies of public relations.
2. To be worth the effort, the program must be functional, and this means work.
3. There is need for public understanding, cooperation and support.

[1]Since only one paper of this panel is available for publication, the summary of the discussion is printed here.

4. Certain media for successful programs include public press, school newspaper, student's handbook, radio, school assembly, parent-teacher relations, service and civic clubs, etc.
5. Catholic and public schools are partners in American education—not opponents.
6. Develop sympathetic understanding by interpreting policies, problems, and achievements to the community.
7. Know how the community feels about the school.

In his discussion, the Rev. Leo J. McCormick, Superintendent of Schools, Baltimore, urged the complete understanding of our position as Catholic educators. He pointed out that we have the truth, and we must watch with care the spirit of secularism and materialism that has crept into public education.

Relations can be improved by help in bond issues in cities, such as for libraries. This creates good spirit and promotes cooperation.

Father McCormick urged participation in conventions and meetings of various city, state, and national organizations of public teachers. Such meetings provide an excellent opportunity for getting the "other side of the picture."

Vocational relationship can be definitely helpful. Arrangements for sending pupils to public schools for vocational training, with full credit, should be advocated.

A master file with records of all children in the community from five years up should be kept. Let this be a cumulative record.

Do not send poor pupils to the public school. This gives a bad impression. If they can provide for them, why should not we?

Arrangements for student work should be made.

Give support to and show interest in the exhibits of public schools.

Rounding out an excellent program, the Rev. Joseph L. McCoy, O.S.F.S., of Niagara University, stressed the importance of excellence in our schools. Too long have we been complacent in our attitude toward our schools.

The Catholic high school which maintains a high standard of excellence in all the areas of the school will best serve the community. This can be accomplished in part by:

1. A definite philosophy of education. Let the faculty and those outside know just what the philosophy of the school is.
2. A curriculum that honestly meets the needs of your school population.
3. A faculty made up of teachers, dedicated to their high calling, and who are definitely concerned with aiming at excellence in their own standards and in their own lives.
4. A well equipped building.
5. A serious guidance program.
6. A serious activities program.
7. A serious "follow-up" study of graduates.
8. A periodic evaluation of the school—its aims and its outcomes.

It should be kept before the community that the public school is not a Protestant school; it is a public school.

It is important that we re-dedicate ourselves to the great work of Catholic education, and let the excellence of that work be evident.

COOPERATION OF SECONDARY SCHOOLS WITH THE COMMUNITY IN FURTHERING THE EDUCATION OF STUDENTS

HONORABLE GERALD F. FLOOD
JUDGE OF THE COMMON PLEAS COURT, PHILADELPHIA, PA.

It is with considerable diffidence that I speak to a meeting of educators on the subject of cooperation between our secondary schools and the community in the education of our children. No one is more provincial than a county judge. My duties never take me beyond Philadelphia, and I fear that many of my suggestions may have been carried out in your communities, perhaps improved upon, perhaps found wanting and discarded. But I think that the introduction of the secondary school student to the complex activity of the community in which he lives is a matter of vital importance. And if this paper serves to stimulate an exchange of ideas or of experiences among you, it will have served its purpose.

I must speak of necessity about, and draw my illustrations from, the community in which I live, a metropolitan community. But I believe that what I say applies in a modified way to every American community.

Some years ago as a member of the parents' committee of the Boy Scout troop in our parish, I took upon myself the task of keeping some of the high school boys interested in the troop in order to furnish Senior Scout leadership. It occurred to me that trips to various city departments to see how they operated would interest them. I found their interest so enthusiastic that I have since been an advocate of similar visits by all high school students.

The police department of any city is fascinating to all high school boys, and my guess is that the girls would like it too. What do they learn there? In Philadelphia our police department is delighted to take them through the fingerprinting department, whose head will give them a short lecture on fingerprint methods. The chemists of the department will discuss and illustrate for them methods of chemical crime detection. The ballistics expert will explain the method of accurate determination of the gun from which any bullet came. The communications department will explain in detail how policemen in radio cars in various parts of the city radio information to the central headquarters and how it is rebroadcast to all other cars in the effort to fight and prevent crime. Such a trip can be an education at once in scientific method, efficiency in administration of a large organization, and good citizenship. Our police department thinks it is very good education and is more than willing to have all of our high school students in groups spend several hours studying the department. The glamor of crime fighting is itself useful in these days where crime itself seems to have a glamorous attraction for many of our unfortunate yongsters.

For the last two or three years each senior high school student in the Philadelphia public high schools has been spending one day in our courts. I wish our Catholic high schools could see their way clear to adopt this practice. The average citizen, fortunately, seldom or never gets into a court room but, if our boasted system of justice is to be preserved, it seems to me very important for our citizens to know how it operates. After these students have spent the day in my court room, I always bring them into my chambers for a period of questions and discussion. I know this is valuable to me, but I think it is also for them. Of course, I am afraid I am a school teacher at heart, but I

find that most judges and other public officials like to talk about their work to youngsters. I think you will find in almost all communities that your mayors, your burgesses, your commissioners, your police chiefs, your fire chiefs, your judges and your other officials will be glad to have the students visit them. In fact, if they aren't, I suggest it is a danger sign that there is something in the department which they want to hide.

The sound operation of local governments is so vital to the health of our democracy that our citizens should know how they operate, and how well they operate. Most of our citizens don't get to college, and are not likely to learn about their local government unless their interest is stimulated during their high school or prep school careers.

But our schools should, in my opinion, educate their students as to all the community's resources, not just as to its government. They should be introduced to all our museums, scientific and cultural. Some, we know, may never revisit them. But they should all know where they are, what they are, and what advantages—economic, educational or cultural—may be derived from them by those who wish it.

Our schools should be on the alert for cultural events—youth concerts, lectures, even that rarest of all cultural events, the good movie—all the things that may stimulate our youngsters to continue intelligently their lifelong education, which our schools after all can only start for them.

They should be made acquainted also with the community's resources in matters of health—its hospitals and clinics—although here I admit interest will probably be low. I find that most of our Catholic people have only the vaguest notion of the various Catholic charities operating in this area. In these days when so much of our charity must of necessity be on an organized basis, our people should know something of what facilities there are, where they are, and where the money must come from to operate them.

Finally our youth should know about the economic foundation of the community—how the people make their money, what kind of jobs there are available, what the community supplies to the rest of the world. My experience is that many of our business houses and factories like to have visitors. The automobile tour books list one establishment after another all through the country which receives visitors. I am sure thousands more would like to have students visit them, as long as they don't come too often. Such visits may be a little difficult to arrange but they are worth the effort. The other evening I was asked to speak at a meeting of the Central Labor Union of Philadelphia. I found a group of college girls there observing while the union, the central body of the A. F. of L. in Philadelphia, was transacting its regular business, the kind most people would think is secret. Here is another field for education—one of the most important of all.

Some recent court decisions have deprived Catholic schools of the use of some of our public resources which should be open to them. There are however many remaining public resources of which we can make use, and we owe it to our children to make use of them.

We want the graduates of our Catholic schools to be leaders. If our democracy is to be sound, we need not only one leader, but thousands upon thousands of lay leaders, in local government, in business, in the unions, in civic affairs, in the support of our own charities and of our laymen's religious activities. To be effective leaders our people should know their community—and know all of it. Our high schools should start that education and show our students how to continue it for themselves.

PROBLEMS OF SECONDARY EDUCATION [1]

SUMMARY

REV. THOMAS F. LAWLESS, O.S.F.S.
SALESIANUM HIGH SCHOOL, WILMINGTON, DEL.

In his discussion of general education in the Catholic school, Father Michael J. McKeough, O.Praem., of the Department of Education, Catholic University of America, said that general education, although it has as yet no universally accepted definition, has to do with the whole man in his preparation for citizenship under the guidance of a sound philosophy implemented by a well integrated program. It considers education from the point of view of the common needs of all the students rather than from the point of view of specific subject matter and, therefore, visualizes not only a differentiation in programs, but a differentiation in the content of the courses in the different programs. It does not concern itself directly with any specific vocational program. It rather maintains that preparation for life and future success in any vocation and in college entrance preparation, too, can best be served by a program in which, in the fields of spiritual life, mental health, civic and domestic life, leisure time activities, the attainment of knowledge, the development of attitudes, and the acquiring of skills, are molded in a horizontally and vertically integrated system based on the Catholic philosophy of education.

Brother Henry Ringkamp, S.M., Principal, William Cullen McBride High School, St. Louis, Mo., pointed out that from earliest times, man has envisioned equality in educational opportunities. The Catholic philosophy of education recognizes this urge and tries to bring it to realization. It sees spiritual, intellectual, moral, physical, social, and civic needs, and tries to fulfill these needs, beginning, of course, with the most important, which is spiritual, but without neglecting the others. We recognize that individual differences necessitate a program of general education to enrich the lives of all our students and a good general education program necessitates a faculty with wide abilities, competent guidance counsellors, some occupational offerings, regulation of extra-curricular activities, and much parental cooperation. We must aim at that differentiated kind of education which facilitates the pupil's greatest growth unto the stature of Christ. Brother Henry recommended elimination of the small high school and revision of traditional programs.

Sister M, Teresa Clare, S.C., Supervisor, Pittsburgh, Pa., commented that in our efforts to uphold present standards we may have a tendency to be highly selective. We must make provision for the lower ability groups, who probably need us more than the others. For a good program of good general education, teachers must have good general training.

Father McKeough outlined a program of general education as follows: It must contain instruction in morals, English, civics, science, mathematics, family life, and leisure time.

Sister Mary Janet of the staff of the Commission on American Citizenship, Catholic University, supplemented Father McKeough's remarks.

[1] Since only one paper of this panel is available for publication, the summary of the discussion is printed here.

Father Taylor, Regis High School, New York, maintained that a sound classical education is the best preparation for any eventuality in life, for the weaker student as well as for the stronger.

Mr. Thomas Jordan, St. Vincent's College, Latrobe, Pa., said that most colleges now hold that a general education is just as effective a preparation for college entrance as a classical education.

Father McHugh asked: "If the classics are the best tools of learning, why deprive the lower ability group of these best tools? Why make them use inferior tools?"

Monsignor Ryan said that there should be a program of general education anent Catholic activities, local and national.

Brother Cassian Edmund said that eighty per cent of the colleges in the United States now accept the general education program for college entrance.

GENERAL EDUCATION IN A CATHOLIC HIGH SCHOOL

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The concept of equal educational opportunity is inherent in the concept of the brotherhood of man under God, the Father of us all. In the early days of Christianity this problem of equal educational opportunity never arose because of the more pressing questions of doctrinal accuracy and heresy. Later problems of civilizing the barbarian hordes brought this one step closer, that lord and serf were equal before God and should have equal educational opportunity. With the mercantile and industrial development, and the classes of rich, poor, and bourgeoisie, of nobility and peasantry, the problem became more acute.

At the period in history of the great political revolutions, when our own country was founded, the concept of equal educational opportunity had been fairly crystallized and established, as a corollary to that of democratic living with equality before the law. The founding fathers of our country strove mightily to write into the Constitution and the Bill of Rights these ideas of equal opportunity for life, liberty and the pursuit of happiness.

In colonial history we find laws passed, as early as 1642 in Massachusetts, ordering universal education. In the days of territorial growth legislation can be found stipulating land to be set aside (sixteenth section in every township in Ohio, 1802) to provide for educational levy. It might be noted here that this was meant only at the grade school level.

Educational history tells us that the first high school was founded in Boston in 1821. Massachusetts, again in the educational forefront, legislated as early as 1827 for the establishment of high schools. The famous Kalamazoo Case of 1872 decided the question that education by legal dictate was not limited to the primary level.

Influences of a later date that changed educational thinking were Eliot of Harvard's elective system and the trend toward the vocational-manual training type of high school.

Catholic educational philosophy is only a special aspect of the more general Catholic philosophy and doctrine. Drawing its principles from the more general philosophy, it shapes its policies on those principles, and applies them to the individual in practice.

Thus, from the principle of man, Catholic educational philosophy considers man a composite of soul and body of which the soul is the more valuable component, while at the same time not despising the body, since it is the temple of the Holy Spirit. It recognizes the spiritual nature of the soul and the needs of the soul just as well as it recognizes the needs of the body.

It remembers that man in his present state, after original sin, is now deprived of many of his original powers, but not wholly depraved by the original fault. It remembers also that the wounds and vestiges of the original fault persist even after the guilt has been removed by baptism.

It recognizes in man, composed of soul and body, many needs. Among them are: a) those of a religious, ethical and moral nature; b) those of an intellectual personality forming nature; c) bodily health, of great importance to man; d) human companionship and a family rearing career; e) interest in

and obligations to a state as a citizen of that state; f) living in society as a member of some economic group to which he contributes and from which he receives; g) but all his time still not being consumed in these activities and in meeting only these needs. He also has some leisure time devoted to pleasure seeking of an aesthetic and recreational type.

Another principle which Christian philosophy has set up is the hierarchy of values. Together with the needs of man this hierarchy of values gives a sane and integrated pattern of living. Thus, spiritual values must outweigh the purely material ones, and health must be of more value than economic security or even human companionship and relations.

But Christian philosophy is not disdainful of the findings of *true* science, and accepts them to the extent of their proven worth. Thus, Catholic educational philosophy accepts the principle of individual differences, and applies it in practice. Thus also the recent measurements movement can aid the practice in Catholic schools.

Catholic educational practice is dominated by state department of education regulations, and also by the regional accrediting agencies. While public education aims at good citizenship as its highest achievement, and thus its core in curriculum consists of the social studies leading to social growth, the Catholic must by his hierarchy of values aim at a total religion-centered education whose highest aim is the reproduction of Jesus Christ in fallen human nature. While Catholic educational philosophy is at total variance with that practiced in public education, yet we can agree with them on some practices. To give a truly integrated general education, we would offer what is indicated by the needs of man, considered from the Christian viewpoint.

Thus, in a diocesan high school which accepts all comers the incoming freshmen are tested and sectioned by the results of a) an I. Q. test; b) a test of reading ability; c) consideration of grade school achievement; d) choice which is further validated by Latin and algebra prognosis tests. If the problem of sectioning the incoming freshmen were limited to the choice of Latin and algebra, the work would be simplified. But with the range of grade school achievement in reading and calculative ability, remedial courses are indicated in these areas. If student choice necessitates it, the traditional parallel-track curricula can be used: Latin or language-centered; math and science centered; vocational or commercial subjects. But these subjects must be enriched with sufficient social subjects, economic and leisure time subjects, such as art and music appreciation, so that the finished product, as it leaves our doors, is not the beginning of that narrow specialization into which so much of higher education has fallen.

In the junior and senior years care must be exercised in the choice of subjects to meet student needs as they see and express them, while we still thoroughly insist with them that some of the less desirable (to them) courses be added. The problem is one of educational guidance: to prevent over-specialization as well as the opposite extreme, that of choosing only the easy courses.

A general education necessitates a faculty with wide abilities. Else how can we offer art and music, as well as commercial subjects and the traditional languages, science and mathematics courses. All this seems to point to the need of eliminating the smaller high schools, or coalescing them into units with five hundred or more students, so that special courses such as speech, dramatics, mechanical drawing, art, music, etc., be not too small, or the teacher load be not increased to the exhaustion point.

Catholic schools have been reluctant, generally, to shift from the traditional academic curriculum and embark on the general education curriculum.

In the future we will be confronted with a greater percentage of our students being in the lower I. Q. brackets; we might as well face the issue now, and be ready when the influx comes; we must get away from the time-honored and hidebound outlook of nothing served on our educational bill of fare but Latin, Greek, algebra, geometry, etc. These subjects are not and never were meant for pupils who can only assimilate a general education.

Other problems which we face in a school designed for general education are these:

1. The problem of counseling. It is my conviction that we in the Catholic school system are remiss in our duty of guiding our students, in both moral and educational guidance. Competent guides are lacking, few are being trained, and if they are on the faculty, they are so overcrowded in their schedule that they are unable to do much of individual guidance. Are we once again waiting for the accrediting agencies to force our hand in this matter?

2. The problem of occupational training. You can count on two hands the Catholic vocational schools in the country. Here, definitely, we are "missing the boat." Is it because we are not aware of the values of this type of training, or is it because of the great expense involved, that we neglect solving this problem? Large diocesan school systems should include the vocational school in their scheme of general education.

3. The problem of extra or co-curricular activities. Is the frustration of our faculties, where general education is offered, not due in large part to the fact that in athletics, speech and musical activities of an interschool variety we on the average attempt to compete with private schools, of the superior levels of ability? Athletic contests, speech activities, band contests' results when posted, show us to be the "supporting cast," seldom having the lead. I maintain that such competition should be with schools of the same type and purpose; we are committed to train for general education, not constituted to train for leadership.

4. The problem of parental cooperation. It is becoming increasingly difficult to enlist the aid of the parents in their child's educational problems, be they problems of character training, home study, academic deficiency. Special reports, open houses, parent-teacher associations do not, generally, develop the expected parental response. Parents who need most to work mutually with teachers play "hard to get." I consider this to be the most baffling of problems.

Brother Louis Faerber, S.M., in his article, "Are We Victimizing the Non-Academic Pupil," [1] clearly indicates our duty toward the pupil of today, when he says "Besides the equal opportunity to gain the benefits of a Catholic education, the Catholic pupil deserves an equal chance to gain that kind of education from which he can best profit—that differentiated kind of education which facilitates his greatest growth unto the stature of Christ." We tend to set too much of a premium on the intellectual ability alone, at the expense of the more valuable moral virtues.

[1] *Catholic Educational Review*, Vol. XLVII, No. 4, pp. 256, 257.

ADMINISTRATORS OF SECONDARY AND ELEMENTARY SCHOOLS—JOINT MEETING

THE ARTICULATION OF THE ELEMENTARY AND SECONDARY SCHOOL PROGRAMS—FROM THE VIEWPOINT OF THE ELEMENTARY SCHOOLS

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While we all know what articulation between school units implies, we should have a clear definition. This can be borrowed from the Seventh Yearbook of the Department of Superintendence of the National Education Association:

> Articulation means that adequate relation of part to part which makes for continuous forward movement. . . . In terms of education, it implies such adjustments and relationships between and within school units as permit every pupil to make maximum progress at all points in his school life. All factors which tend to impede progress are looked upon as evidences of poor articulation.

Articulation is the effort to make the child's schooling a continuous whole. Inarticulations can exist at every stage and in every phase of education; most of them make for waste and some do positive harm. Inarticulations may be duplication, omission, and lack of relationship in the program of studies; they may be want of understanding and help in the adjustment of children to changing conditions; they may rise from a disregard for the needs of certain groups and individuals when passing from one level to another.

Our attention is called at present to the break between the elementary and secondary levels. This break and its implications have up to the present constituted a problem comparatively limited in scope, because articulation between Catholic elementary and secondary school programs is a problem only where Catholic schools of both levels exist. A great portion of our elementary schools must still transfer their pupils to public high schools since no Catholic ones are conducted in their vicinity. These need to study other means of articulation, especially in properly adjusting their pupils to institutions that are so new for them. Moreover, those schools that conduct all twelve grades on a strictly parochial basis should be outside our present problem, because we should presume that they achieve a certain articulation natural and suitable to them. Our concern lies in areas where Catholic secondary schools are distinct from the elementary units from which they draw their pupil population. These areas have been growing fast in number, and, we hope, will continue to do so. Even now, articulation between the two levels has become a subject for grave study and action.

Obviously, articulation is the burden of teachers and principals at both levels, elementary and secondary. Good articulation presupposes that each group knows and is interested in what the other is doing; it requires agreement on philosophy, aims, and purposes; it demands harmony in certain policies; in the end, it means cooperation. It is the final refinement of educational policies, the crown and glory of a school system. It is that remarkable achievement of securing coordination and sufficiency in the interest of the children alone.

There are several steps that elementary schools have taken without reference to the secondary schools. Some counseling is always given to eighth grade pupils in view of their high school work. Assignments to duties about the school instill in many the sense of personal responsibility. Indeed, elementary teachers strive to bring their charges to that degree of development expected at their age. There are teachers who even enter curricular areas of the high school as a groundwork to ease the transfer of their pupils. Other means could be generally emphasized more. Those skills and aptitudes needed in high school work, particularly independent study and independent reading, should be fostered in the upper grades. Library work should be insisted upon, its purpose shown, and training given in the use of reference materials. In these upper levels home assignments should definitely begin with a view of future tasks. Where the size of the school warrants the plan, departmental work can effect, besides other suitable results, a wholesome break in the cloister habits of one room and one teacher.

These items we have mentioned mean very little in the over-all design. Listing them might even be an evasion, for the real issue is one that is not pleasant. However, we must face it, if anything worthwhile is to be said. From the viewpoint of the elementary school, efforts towards any sort of suitable articulation hardly exist. The trouble lies with the secondary schools.

The secondary schools as a group do not seem to share aims and purposes with the elementary schools. They do not seem to agree on just what their functions are in the scheme of Catholic education. Certainly many of them do not meet pupil needs with the interest and concern the elementary schools have.

We need not quote studies that reveal the weaknesses of our high school education in failing to provide suitable curricula and to make allowances for individual differences. Rather, we might picture the problem of many eighth grade teachers at the end of the school term. For them the curriculum has been plastic and flexible; they have been conducting simultaneously several programs of study; their slow learners have been given the joy of accomplishment as much as the brighter pupils; they have struggled to retain every last one of their children; to these teachers there has been a great cause—the need of Catholic education for all—and for this they have been ready to sacrifice everything else.

Yet in the end they find no rung in the ladder of Catholic education for some slow pupils. The rung is weak for others; by the end of the second semester it will have broken under their weight. No further than the eighth grade does the great purpose hold—the need of Catholic education for all. This shift truly gets down into the very philosophy of Catholic education, so much that we ask again whether Catholic high schools agree in principles with the elementary schools.

Everybody appreciates the difficulties of high school educators, especially the limitations in plants and staffs and the various types of administration, parochial, diocesan, and private. But why should these factors alter what must be fundamental principles of good education? Why should the type of administration, for instance, a private high school, be subservient to some group interest to the loss for Catholic education as a whole? Why should a high school staff be preserved from the problems that every elementary school staff has to face? Why should any high school remain aloof from the school system with its own ideas and ideals and withhold its help in the larger cause of Christ?

These questions do not introduce an alien theme. They are vital to the question of articulation. Either we have or we haven't two units of education through which our children progress. If there aren't two that agree in philosophy, aims, and purposes, if there aren't two with harmony in basic policies, if there aren't two in which there is cooperation, then we cannot dream of any sort of articulation in Catholic education because only the elementary unit really exists. Then we can continue in a hit and miss fashion and let many children stumble on the way.

The high schools must certainly take the lead in the problem of articulation. The principal methods depend on their action, for example, the use of elementary school records, the visiting of eighth grade rooms to explain what is to be done, pre-registration and orientation, the counseling of pupils as they enter high school. Moreover, testing programs in the elementary schools will be adjusted and introduced when the secondary schools express their desires.

Many secondary schools would find that the way is paved in several sound practices of articulation were they to become interested. In one city the cumulative record cards from the elementary schools and the health cards of the visiting nurses are supposed to be taken from the superintendent's office to the proper high school. Despite notice to this effect in the directory for the schools, the records have been remaining in the office every year. In the same city a pre-registration day was introduced some years ago. Elementary teachers like it because it settles for them the question of the child's future so they can handle affairs accordingly. On the other hand, several high schools merely tolerate the custom, and one school abuses good methods of articulation by commanding the presence of prospective students at an early hour for achievement and intelligence tests, with timely dismissal and never a cheery nod to the awe-struck pupils.

When we bring up all these lapses and deficiencies that hinder the regular progression of numerous children, we are struck by a certain immaturity evidenced in Catholic education. The late Bishop Hagan, on the occasion of his elevation to the episcopacy, also spoke of such immaturity, but he put the idea in a more acceptable way, "Catholic education is only in its dawning. We are only on the threshold." Perhaps the elementary and secondary units by working together on just such a problem as articulation will find it to be a factor towards maturity in their educational system as well as a solvent of immediate difficulties.

ARTICULATION OF THE SECONDARY SCHOOL PROGRAM

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The historical development of the secondary school, the school as a democratizing agent embodying the seven cardinal principles, and finally, the school as the handmaid of the Church, form the background for the problem of articulation. A brief survey of this historical development will make the matter at hand more intelligible.

The Latin grammar school prepared students for college; the academies of a later century, in addition, prepared them for the "real business of living" by shifting curriculum influence from education in the classics to education that would meet the needs of the middle class.

In the early part of the present century not much change was brought about in the objectives of secondary education. Later, however, a tremendous increase in enrollment demanded a new pattern. Because of changing social conditions the high school of today, unlike its predecessor of fifty or even thirty years ago, has become a school for all the children of all the people.

This change in the personnel of the student body has revolutionized secondary education so that its general aims have become more functional. An analysis of the individual and of his activities is what society now wants and the school has to keep pace with society's demand.

As a democratizing agent the elementary school emphasizes the acquisition of tools of learning; and it is in the secondary schools that these tools are employed to gain an understanding of the social and economic institutions which have been developed and which should be perpetuated.

National unity and integration can be achieved only through such formal and informal educational agencies as the church, the home, the state, the secondary school, the press, the radio, and the theatre, all in some manner affecting the lives of American youth.[1]

It is essential that the curriculum be well articulated so that our youth, so heterogeneous with respect to attitudes, ideals, tolerations, and prejudices, leave our institutions more like-minded. Then, secondary education for the masses may be justified.

Christian education for democracy must always include education for equality of opportunity. Complete justice to the American Negro and to members of other so-called minority groups is a challenge to balance the scales in favor of democracy. Catholic education must accept fearlessly and resolutely this challenge as a part of its contribution to human freedom and human welfare, if it is to be truly worthy of the redemption of man by Christ.

The philosophy of Catholic education recognizes two main types of educational aims. The primary or ultimate aim is so to develop the individual that he will be fitted to attain his eternal salvation. But, to prevent education from being one-sided, the Church in her wisdom has also recognized a secondary aim; namely, that through education students may be prepared to

[1]Rudyard K. Bent and Henry H. Kronenberg, *Principles of Secondary Education*, New York, McGraw-Hill, 1941, p. 32.

pursue their temporal vocations efficiently in accordance with their God-given talents as members of society.[2]

The National Education Association offered seven cardinal principles of secondary education through its Committee on Reorganization of Secondary Education in 1918. The Committee determined these seven main objectives from an analysis of the activities of the individual with the purpose of attaining a supreme and constant goal—the harmonious development of personality. If religion were included, these cardinal principles would form the most comprehensive, functional, and influential formulations of objectives to date and might well be adopted by our Catholic schools.

The personal aims enable the individual to develop all his potentialities, so that he may enjoy as enriched and abundant a life as his capacities will permit. The social aims seek to develop in him those attitudes and habits which make living with others possible and which clear the way for his personal happiness. The group is only an organization to facilitate the better living of the individual. It was upon this ideal that the American democracy was built and toward which it must continue to strive if it is to remain a true democracy.

The seven cardinal principles in the Catholic school must, as has already been indicated, flow entirely from religion which should permeate every course. The ideal of being Christlike in mind, in character, in spirit, and in action is the integrating force which will produce integrated personalities. It calls for constant study and constant revision on the part of teachers and faculty, because an integrated program, to remain such, cannot remain static.[3]

An examination of the problem of articulation shows that it has at least five aspects, each of which represents a type of articulation and the related principle which is essential to it.

FIRST ASPECT:
PURPOSES, AIMS AND OBJECTIVES DETERMINE THE CURRICULUM

No doubt, the first phase of the problem of articulation is the *raison d'être* of the school itself. Research has proved by means of tests and surveys that most faculty members and teachers have confused notions of the specific aims, purposes, and objectives of the school.

In order to clarify and agree on a definite formulation of what the specific objectives in the school are, it has been found necessary for group committees to thrash out and to discuss the problem thoroughly. Different school set-ups have aims and purposes which differ in themselves depending on locality, type of pupils, admission requirements, etc. Because any curriculum should be designed to achieve the aims of the school, these aims should be as definite as possible.

Some individual schools have found the use of "Educational Temperatures" valuable as a basis of self-evaluation. (This is a publication by the Cooperative Study of Secondary School Standards, Washington, D.C.) Bar graphs representing thermometers determine how closely the institutions compare with the standards of the nation in the different phases of educational work in the secondary level. "Evaluative Criteria" were formulated from experimental data and standards were set up which are the basis of these ther-

[2]Brother Leroy Flynn, C.F.X., "Are Our Catholic Secondary Schools Doing their Jobs?" *The Catholic Educational Review*, XLVI, 1948, p. 411.
[3]Sister M. Borromeo, O.S.F., "Integrating the High School Program," *The Catholic School Journal*, XLVIII, 1948, p. 301.

mometer readings. The use of these standards leads to improvement by bringing to light the comparative status of the school. They attempt to evaluate the effectiveness of a school in terms of its specific aims, purposes, and objectives.[4]

SECOND ASPECT: CONSTRUCTION OF CURRICULUM

Articulation demands a comprehensive curriculum rooted in the institution's aims and purposes. In itself, articulation is a close coupling of the courses and the educational experiences in a sequential manner for the purpose of obtaining continuity of student development. It is a matter of relating content and methods of instruction to obtain smooth and steady educational progress.

So that a curriculum may validly obtain the outcome expressed by the institution's general and specific aims, the selection of subject matter and activities must be based on its philosophy of education. Other bases for actually selecting material are social efficiency and stability. These include training in social, business and economic relationships, vocational efficiency, and ethical character. The cultural heritage would involve a survey of the major fields of learning, the historical development of the nation, and an understanding and an appreciation of art, music, and literature.[5]

The principle of fundamental needs of mankind appears to be the best basis for determining what to teach in secondary schools but it cannot be used alone if articulation is to permeate the curriculum and thereby lead the pupil, step by step, over the gaps of learning. Seven needs have been identified as fundamental: transportation, communication, shelter, food, cooperation, passing on our heritage, and aesthetic, mental, and spiritual life. The subject matter should be as practical, as useful, and as functional as possible.

The comprehensive high school in the United States does not separate cultural, practical or vocational subjects, but follows the idea that if the harmonious development of personality is to be achieved, no phase of one's life may be neglected. Most of the curriculum material required because of legislative action is selected because of its value to society rather than to the individual.

There may be marked differences in the level of the student abilities in different high schools. The aptitudes and interests, therefore, of the local student body should be determined before vocational subjects are selected.[6]

The construction and the administration of the curriculum in secondary schools are based on a number of general principles.

Flexibility should be practiced in the selection of materials, in their organization, and in their grade placement so that the transfer from one course to another should be made readily and without loss to the pupil, even though he had spent several weeks in one course and then dropped it to start another.

To avoid a gap between the elementary school and the secondary school, to prevent overlaps and omissions, and to provide a continuous, integrated, and articulated program throughout the entire school system, junior-high-school subject matter should be selected with a consideration of the work of the secondary school. Senior high schools should also, in their turn, be integrated with the work of the junior high school.

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[4]Bent and Kronenberg, *op. cit.*, pp. 161-162.
[5]*Ibid.*, p. 460.
[6]*Ibid.*, p. 461.

Small secondary schools should not try to offer too many courses. Some suggestions on how to enrich the curriculum in the smaller high schools are alternation of subjects, correspondence work, combination of subjects and the itinerant teacher plan.

The curriculum should include those subjects or topics required by state or local laws regardless of whether curriculum makers are in agreement with these prescriptions or not. Furthermore, the curriculum must be *dynamic* and *life-centered.*[7]

THIRD ASPECT: ORGANIZATIONAL UNITS FITTING THE CURRICULUM

From the purposes and aims the curriculum grows and is patterned for the organizational units which should fit the curriculum needs. In order to obtain articulation, the school must be organized into those educational units which are most appropriate to the curriculum.

The lack of design and uniformity in the organization of secondary education results from the different specific aims and the consequent different curriculums recognized by the faculty and teachers of the local school system.

The eight-four plan of eight years in elementary and four years in high school developed without precedent or pattern. No valid reason seems to be available for this particular arrangement as to organization. In fact, some reasons became evident as to why some other plan of organization should be the practice.

The efforts of the educational leaders began to bear fruit with the coming of the junior high school in 1910. The reorganized high school became known as the 6-3-3, the 6-6, the 6-2-3, the 6-5, the 6-4-4, or similar plans of organizations. Due to the expansion of the curriculum toward a greater diversity of offerings, some of the significant trends which have been evident in secondary education include an increase in number of pupils, horizontal expansion in courses to enroll more pupils, and vertical extension toward a longer secondary school period.[8] This vertical extension and horizontal expansion are the means or pathway through which articulation asserts itself.

The ideal system of administrative organization of a school system into levels and types calls for a three-level arrangement—an elementary school, a secondary school and a university. Anyone who has studied the history of education with care will have noticed that there is almost universal agreement among educational leaders of all ages and nations as to a three-level system. What the history of education demonstrates so clearly is confirmed by educational psychology, which has universally distinguished three levels for formal education—childhood, youth, and early adulthood.[9]

The division and sequence of subject matter in the process of education parallel these psychological levels. The first formal education gives the educand the tools for living and for further education. Having once been equipped with these fundamentals, the educand applies them to acquire the requisite knowledge and skills for living a life worthy of a human being . . . the essentials of culture. He may then proceed to the philosophic unification and professional specialization which have characterized the work of the college.

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[7] *Ibid.*, pp. 478-480.

[8] M. L. Goetting, *Teaching in the Secondary School*, New York, Prentice-Hall, Inc., 1947, pp. 141-144.

[9] Clarence E. Elwell, "The Administrative Organization of the Educational System," *The Catholic Educational Review*, XLIV, 1946, p. 461.

Leonard B. Wheat in "Curriculum Articulation for Secondary and Higher Education" says: [10]

> Secondary education is increasingly considered to reach through what is roughly known as the adolescent period of about age twelve to about age twenty. Grades VII through XIV are encompassed in the secondary division. The trend seems to divide this field into two subdivisions with Grades VII through X covering a period of strict general education for all pupils with little election of courses permitted. Grades XI through XIV are naturally falling into an upper subdivision of the secondary school. There already are forty of these four-year junior colleges. Both theory and the seeming trend would also recognize the upper part of the secondary school as the place where most persons should receive vocational preparation. The upper division of American education appears to be marked out, with growing clarity of outline, as the period which begins, at what has commonly been called, the junior year in college, and reaches upward in the fields of professional and highly specialized training.

Theoretically, we emphasize the continuity of educational experience and, administratively, we give emphasis to segmented units in organization. Although there are advantages to separate school units on the elementary, junior high and senior high levels, the mere fact of promotion-up-the-ladder does not guarantee effective articulation of the pupils' experiences from one unit to the next. This discrepancy between theory and practice can be overcome somewhat by an efficient guidance program, unified control of the entire school system, well trained teachers, and vertical supervision of instruction and curriculum development.[11]

FOURTH ASPECT: COURSES AND METHODS OF INSTRUCTION

As related to articulation the proper selection of these courses is essential to the curriculum. To meet the general educational demands of the secondary school level and to aid in the bridging of gaps in learning, some broad courses organized around life should be presented. The primary concern of this phase of articulation is the development of the student.

Many curriculum revision movements are building units around interests. It behooves the teacher to discover what adolescent interests are, to employ them in her teaching, and to make a strong effort to create new ones. A course of study should be congruous with the interest, needs, and capacities of the pupils and contain all those courses which give them an opportunity to explore, or transfer with ease from one course to another.

The unified curriculum in the secondary school integrates several fields of study in the attempt to solve real problems of present-day life. Subject-matter walls are leveled, formal class schedules are put aside, and information relating to any problem is sought for by both pupil and teacher, a practice which contributes to the solution of the problem.[12]

While units are complete wholes within any field of experience, as formal subject matter, they are not isolated in themselves. Rather they are related to the units that have come before and to those which follow. In a certain sense one's life consists of a series of related and unified experiences. Previous experiences help to determine what the later ones will be. Each experience, however, as it comes along has a definite beginning and ending. In the same

[10]Leonard B. Wheat, "Curriculum Articulation for Secondary and Higher Education," *The School Review*, LVI, No. 3, 1948, p. 153.
[11]Goetting, *op. cit.*, p. 153.
[12]J. G. Umstattd, *Secondary School Teaching*, Boston, Ginn & Company, 1944, p. 70.

manner, the teacher should relate the elements of a unit to those which have come before.

It seems necessary to break down the larger concentration of knowledge to fit the understanding of the pupil, as well as to fit the limits of available time. The teacher, moreover, should not permit the pupil to lose sight of the meaningful wholes in the larger scheme of instruction. In order to unify the course of study to meet the pupil's practical needs, the organization of the subjects in the course must be so articulated as to promote its objectives best. But this organization into departments and subject-matter areas is not always directly related to the problem of life. Thus, at times, it tends to resist current social and educational needs. If the course were interwoven into other categories such as core curriculums, such organization would make the classroom situation less artificial. They would be more dynamic, and, in fact, would better achieve the present-day functions of the school. Though this demands more preparation and cooperation on the part of teachers, it is psychologically sound and, certainly, tends toward an education that functions in life. It does not logically organize this learning, however, into complete units.[13]

The subjects in the course of study are divided according to the functions they perform or according to the needs of adolescence. These subjects included in the core curriculum are: religion, English, social studies, science and mathematics. Special subjects or electives are less literary but are provided to take care of individual differences among the students.[14]

In the core curriculum, the teachers of the academic and elective courses try to unify and coordinate all work which can be conveniently taught in a unit. Cooperation and participation are the two other devices used by teachers to obtain a core curriculum.[15]

Religion forms the core of the curriculum in all Catholic schools. It must be the vivifying soul, the integrating force that motivates and unifies all branches of learning. Understanding of other subjects comes through it, and it must permeate all learning even beyond the confines of subject matter. A correct sense of values, a standard of interpreting the complexities of life in the light of eternity, is given to the student . . . because it has a value and a permanence over and above every subject.

Religion as a core serves to aid articulation from lower to higher levels, because religion is so naturally a part of the individual's life. Truth *via* the beautiful is brought to the minds of the students through literature. The social sciences integrate social living with Christian principles. As worthy members of the Mystical Body, students should be learning to live united through Christ with other men and with God. The study of history is taught in terms of Christian charity in the world picture of the ages. A Christian mentality is formed through the physical sciences by making the students God-conscious in the world around them. The Christian approach to the study of Latin is a purpose of Catholic education. Ability to interpret and to appreciate the liturgy, the New Testament, the hymns of the Church, and the missal develops a love of the Mass, the center of Christian life.[16]

A unifying scheme determines whether all activities fit naturally into the pattern. If they do not, they will have the appearance of being dragged in. In some units, certain phases of English seem to have no logical place.

[13]Goetting, *op. cit.*, p. 151.
[14]Bent and Kronenberg, *op. cit.*, p. 229.
[15]*Ibid.*, p. 235.
[16]Sister M. Borromeo, O.S.F., *op. cit.*, p. 801.

Throughout the year, if units are carefully selected and sequentially arranged, pupils will eventually receive some instruction in most of the phases of English which should be taught. Poetry does not always fit into a unifying scheme. In literature, perhaps, the cooperating or coordinating plan is better for securing integration. However, if certain phases of English which should be taught do not fit logically into the unifying or coordinating scheme, they should be taught as independent phases.

If secondary school courses are to be related to life, and are to be functional and have social utility, they need a core which will serve as a socializing agent. Religion will so serve. The main contribution of social studies will be to citizenship, and indirectly to ethical character, worthy home membership, and worthy use of leisure.

In the coordination method, the content of the several courses parallel one another. Science has always played an important part in history. As certain periods of history are studied, the scientific discoveries of the time may be considered. The English teacher might simultaneously deal with the literature of that period. To be sure, all courses will parallel one another far more at one time than at others, but, if a constant attempt is made, far more is possible than may be visioned at the outset.

As mathematics has been applied to the economic and social life of the people, it has changed man from a qualitative to a quantitative thinker. Mathematical facts need to be taught in their social setting if pupils are to utilize the products of mathematical instruction. No longer can the average child be expected to apply facts taught in the classroom to life situations without assistance. There is a definite movement to teach more social studies and economic problems. If, therefore, the social studies are united with mathematics, it will make them more accurate and mathematics more vital.

In order to bridge the gap between eighth and ninth-grade mathematics the social use of algebraic formulas and symbols should be introduced in the teaching of arithmetic. Signed numbers on an algebraic scale and in other social settings introduce the students to mathematics of the next level and articulate the junior stairway.

It is difficult to find any close relation between English and mathematics, but in all other subjects there are numerous quantitative aspects. Number concepts are involved in home arts, in marketing, budgeting, cutting recipes in half or doubling them, in measuring, in sewing, and in furnishing homes. In industrial arts mathematics has practical applications in measurement, in making estimates, and in computing costs of materials, etc. Proportion and symmetry are quantitative aspects of art, and music is a series of mathematical ratios. If actual situations are presented and the quantitative aspects considered as means to a solution, the courses will become vitalized. The knowledge of social and economic institutions, science, music and art possessed by the mathematics teacher should be sufficient to show the interrelationships and contributions mathematics has made in these fields, and pupils should be able to apply mathematics to problems within these areas.

Additional growth and development are acquired through other activities; such as, physical education, homemaking, fine arts and industrial arts which are organized as separate subjects. New topics have recently been accepted by the school; such as, safety education, consumer education, and conservation of natural resources. These should be integrated with the entire curriculum rather than organized as separate subjects. Likewise, free activities such as clubs, assemblies, dramatics, and student government should be an integrated part of the entire curriculum.

Good sportsmanship can well be developed through group contests by promoting teamwork, fair play, and wholehearted activity. Pupils should be taught that the most important outcomes are derived from "playing the game" rather than from winning it. It is quite easy to integrate the study of heatlh in the social studies and in science. In biological science, emphasis is placed on the basic facts, knowledge, and skills which an individual needs to know and to acquire in order to promote proper health habits. Certainly, health is an important objective of a home-arts course. It is promoted through a knowledge of diet and clothing and through the development of habits of making a more careful selection of food. Knowledge of various types of harmful bacteria which may be carried in or on foods, methods of preserving foods so that they will be safe, and skill in detecting contaminated and spoiled foods should be acquired in home-arts courses.

Integrated courses including nature study, elementary science, health and safety are a necessary part of instruction at the elementary level in order that they may provide a foundation for the continuance and elaboration of this subject matter at the junior and senior levels.

The large amount of music in life implies the social value of music. Participating in group singing, playing in orchestras and bands, being a member of a chorus or choir are phases of production activity while listening to music being thus produced involves appreciation. Music is an important factor in developing and guiding the emotional and the affective life of youth. Development of aesthetic tastes and a satisfying of the aesthetic sense is an important outcome, for it contributes to the enrichment of life, and has been included with man's basic needs. Music should be correlated by coordination rather than by unifying or fusing it with the core contents of units. Folk songs, patriotic songs, hymns and religious music may be integrated as well as the music of different peoples such as the Negro, American, Indian, or the songs of other lands such as Ireland, England, France, Germany, Italy, and Spain.

Most of the folk songs are taught in the elementary school. On junior and senior levels the well articulated program, by means of glee clubs and dramatic clubs, may present programs which develop school spirit, loyal patriotism and civic pride as well as a love of God, church, and country.

FIFTH ASPECT: GUIDANCE

In order to prepare individuals for efficient participation in the activities of life, both present and future, choices must be made in order to solve their problems. Guidance is the assistance given to individuals in solving these problems, in making their choices, adjustments, and interpretations. It is concerned in some way with the whole realm of the work of the school. Guidance might be considered synonymous with the curriculum, supervisory testing and the personnel side of education when these are organized and directed toward helping the individual to make choices and adjustments for himself. The scope and function of any specially organized guidance in the school system will depend upon the effectiveness with which the system as a whole is articulated and administered from the guidance point of view.

Guidance is a total school function and should be left to no "one" teacher. Guidance prevails over the total personality of the individual and of the entire school. Yet, there must be someone responsible for directing the program to be pursued. A continuous program is necessary if it is to be a success. There is no "one" program in guidance; much depends on what exists in each local community.

The counselor must marshal all the factors. He should acquaint the student with the educational and vocational fields that are available within his abilities so that the individual may see his problem clearly. Then, guidance helps the individual to make the adjustment in the light of his own abilities.

Some of the factors which the counselor must know about the individual pertain to his individual background, physical characteristics, general intelligence, special aptitudes, special limitations, and personality traits. These data are gradually gathered through the elementary level by means of tests, reports, and teachers' judgments. This experiential process serves in a well-articulated guidance program as a precious time-saver.

To make guidance effective and productive of the good intended in organizing it, it must reach every pupil in the school. The aim of guidance is to assist the individual in becoming progressively more able to guide himself.

The Catholic concept is based on the teaching of Christ. He gave us a whole program of guidance . . . by His dealings with His disciples and the peoples of His immediate surroundings. Knowing human nature as no other man did He could also cope with it. The natural is always the basis upon which the supernatural is built and Christ never lost sight of the fact that all men are human, that they must be elevated spiritually and vocationally. He allowed for individual differences in character, personality, and native ability.[17]

In the matter of individual counseling, the counselor must be a God-fearing person, prayerful and capable of discerning characters when approached with personal problems. He cannot jeopardize the temporal and eternal welfare of the individual. He must have wide perception and practical judgment. He must always face his counseling in the light of eternity since it is a greater achievement to teach one how to live than to teach him how to make a living.[18]

Most of the problems of articulation in the secondary school result because of an overlapping among divisions, a lack of continuity and gaps, as well as indefinite concepts of the purposes of each division. The greatest problem of articulation is concerned with the curriculum, which should be adjusted to the pupil in the light of the purposes, aims and objectives of each organizational unit.

The ideal for secondary schools would be to provide an uninterrupted, continuously adjusted education for each adolescent until he reaches the maximum development proper to his personality, a child of God striving to attain happiness in the kingdom of God.

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SCHOOL SUPERINTENDENTS' DEPARTMENT[1]

PROCEEDINGS

FIRST MEETING

WEDNESDAY and THURSDAY, November 10 and 11, 1948

Father Pitt, President, opened the meeting at 9:50 A.M. by calling upon the Most Rev. James T. O'Dowd to say the opening prayer. After preliminary announcements, Father Pitt introduced Bishop O'Dowd who spoke on the subject "Some Problems Confronting the Catholic School Superintendent in the Modern World."

The topic was presented under four main headings:

1. Relations with the Bishop
2. Relation with State and Public Officials
3. Relation with Co-workers
4. Problems emanating from the Superintendent himself

The principal recommendations made by Bishop O'Dowd were as follows:

1. There should be a clear-cut definition of the Office of Diocesan Superintendent of Schools. In order to provide for continuity an active school board is needed. The powers of the Superintendent should be outlined in a clear statement which should be placed in the hands of those with whom he works.
2. Frankly admit the place of the State in education of its citizens. Follow state regulations. Contact state officials and inform them that Catholic schools form a system of education. Obtain membership on State education committees and form a Council of Catholic School Superintendents in each state.
3. An Administration Handbook should be prepared and distributed in each diocese to help regulate relations with co-workers.
4. Diocesan supervisors are needed since community supervisors are unsatisfactory. However, in order that they work effectively, supervision should be clearly distinguished from administration.

Father Stanford spoke next on the subject "International Cooperation and Catholic Schools."

Deploring lack of interest in UNESCO, Father pointed out that there were only two Catholic educational organizations represented on the United States National Commission for UNESCO. Our part should be both positive and definite. Programs can be prepared for Catholic schools which can be most effective.

There is very little to report on UNESCO activities in Catholic schools. If more interest is not taken, Father doubted that we could hold our membership since fifty organizations are seeking membership on the National Commission.

[1]Materials on the joint meetings of administrators of colleges and universities and secondary schools and of secondary and elementary schools, in which many of the superintendents participated, will be found in the College and University Department and Secondary School Department sections respectively.

At 11:00 A.M. the meeting was opened for questions from the floor.

It was suggested that a form be drawn up to enable schools and/or dioceses to report on UNESCO programs and activities.

Mr. Olav Paus-Grunt, Education Division, United Nations Headquarters, Lake Success, Long Island, N. Y., will send all kinds of educational materials to the schools.

Miss Ruth Manning and Mr. Walsh of Catholic War Veterans will arrange for schools to visit the meetings of the General Assembly and the Security Council.

Any information of curricular or extra-curricular nature from the schools is helpful to our representatives on the National Commission.

The business session opened at 11:20 A.M.

Father Pitt, President, appointed Father Goebel chairman of the nominating committee with Father McCormick and Monsignor Spence as members.

The committee to prepare a statement of objectives of secondary education was announced:

Father Elwell, chairman
Monsignor Deady
Father Quigley

together with the current President and Vice-President of the Superintendents' Department.

American Education Week was observed by 12 dioceses according to a showing of hands of those present.

Father Pitt suggested that a Planning Committee to be known as the Executive Committee of the Superintendents' Department be named which would serve as a long range planning group for this department. After lengthy discussion on number and term of members of the proposed committee Father Reilly moved that a committee be appointed to look into the advisability of electing an Executive Committee and to present names for the committee. The motion was seconded by Father Haverty and carried. Father Pitt appointed a committee composed of Fathers Goebel, Elwell and Reilly.

At 12:05 P.M. the President called upon Monsignor Hochwalt. His remarks concerned these main topics:

1. Register at the desk so that materials from the N.C.W.C. Department of Education may be sent to each superintendent.
2. Send in news and comment from each diocese.
3. Funds are limited in the Department so please pass on the News Letter to others on the staff. This News Letter is for superintendents only and not for supervisors. Should anything else be included in the News Letter?
4. Annual reports received from less than 20 dioceses.
5. Membership drive will be conducted early in December by the N.C.E.A. The drive will be directed by the Secretary General's Office rather than the diocesan school superintendent's office. Each diocesan superintendent is asked to give his wholehearted support to this drive. Only about 10% of the schools are presently members. Since numbers count in our representation, it is advisable to get as many members as possible. This is voluntary representation. Materials for the membership drive will be sent out from the N.C.E.A. office in Washington.

Father McManus, who recently returned from a three months tour of occupied Germany under the auspices of the War Department, gave a very concise and interesting report of his experiences with General Clay and those concerned with the reorientation of German education.

Within perhaps six months Germany will have the largest industrial potential in Europe. They could overrun all the smaller countries.

The last group to leave Germany will be the Educational and Cultural Group. This may require ten to fifteen years. It is a risk but we cannot let Germany become warminded. The objective is to reorganize the educational system along democratic lines. In Bavaria Catholics regard it God's will that the elite are to be educated and the others trained for working. Ninety per cent are compelled to receive education through Grade Eight; then they enter a working environment. They are trained neither to save their souls nor earn a living. This education is inadequate in terms of citizenship. Twelve years of compulsory education is the aim of the Military Government. The policy of the Military Government may be a bright spot in the history of occupation. Blunders have been made by those who misunderstand the policy. There is no interference with the democratic schools, nor with religious instruction, nor with appropriations, nor with granting free textbooks to private schools.

The Church has a great opportunity with the Military Government. The climax of their policy is this: The Military Government must rely on the spiritual and moral forces of religion. The Religious Affairs Branch of the Military Government cooperates with various religious bodies.

Fifty to sixty German clergymen will visit the United States. They are being paid $15.00 daily. Their objective is to see how the church operates in the United States.

General Clay stated that the cold war was more difficult than real war. Religion is the only force able to resist the East. Religious values should always supersede economic values.

Mr. Richard Waddington was presented at 12:43 P.M. He explained his new oil painting of Pope Pius XII which was on display together with a prayer for peace in the Holy Father's own handwriting.

Copies of this portrait and the prayer for peace are on sale. They may be sold by an organization for the benefit of some charity. Various editions are available.

A book entitled the *Living Vatican* contains full color pictures of the art treasures of the Vatican. This series of art pictures is designed for use in the schools. The treasures are pictured exactly as they exist in the Vatican.

It is essential that the portrait and this book be well received in America.

Address:

David Waddington, Pub., Ltd.
165-167 High Street
Kenningston
London W 8

On Wednesday afternoon and Thursday morning the superintendents met in the following work groups: The Superintendent and His Office (Rt. Rev. Leo M. Byrnes, Chairman), Growing Problems of Catholic Teachers (Rev. Charles J. Mahoney, Chairman), Public Relations and Press (Rev. Arthur J. Sullivan, Chairman), and Supervision (Rev. Julian L. Maline, S.J., Chair-

man). The chairmen of the work groups presented reports on the findings of the groups at luncheon on Thursday.

The following slate of officers for 1948-49 was presented by the Nominating Committee and passed by the group:

President: Rev. Felix Newton Pitt, Louisville, Ky.
Vice President: Rev. Arthur M. Leary, Ogdensburg, N. Y.
Secretary: Rev. James N. Brown, San Francisco, Calif.
General Executive Board: Rev. John Casey, Indianapolis, Ind.; Rev. Clarence E. Elwell, Cleveland, Ohio.

The Planning Committee submitted the following report concerning the proposed Executive Committee:

1. The Executive Committee shall be composed of seven members—four elected members and the three department officers, members ex officio. (The elected members are to serve four years after the present appointments run out.) Present appointments: Rev. Edward H. Latimer, Erie, Pa.; Rev. Edward M. Reilly, Philadelphia, Pa.; Rev. Thomas V. Cassidy, Providence, R. I.; Right Rev. Msgr. Carroll F. Deady, Detroit, Mich.
2. No member may be re-elected to the four year term except after a lapse of one year after term of office.
3. The Executive Committee shall meet at least twice annually, i.e., before the superintendents' meeting and before the annual convention. Other meetings shall be subject to the call of the president of the department.
4. The Executive Committee shall follow, for the present, the rules consonant with other departments, submitting their own rules for approval by the department at the superintendents' meeting, Philadelphia convention, 1949.

The report was accepted by the superintendents.

A resolution was passed by the department as follows:

As a means of strengthening the Catholic position in UNESCO it is recommended that the superintendents encourage their schools to study the program of UNESCO and apply it locally as effectively as possible and report the same to the national office of the N.C.E.A.

The meeting adjourned at 3:00 P.M.

Respectfully submitted,
ARTHUR M. LEARY,
Acting Secretary

SECOND MEETING

THURSDAY, April 21, 1949, 2:00 P.M.

Rev. Felix N. Pitt, President of the School Superintendents' Department, presided at the meeting in Room 4 of Convention Hall.

Rev. Francis T. Williams, C.S.V., Director of the Institute for the Preparation of Teachers for the Deaf and the Hard-of-Hearing, Catholic University of America, addressed the group on "What Our Catholic Schools Can Do for Hard-of-Hearing Children."

Mrs. Serena Foley Davis of the Martin Day School in Philadelphia spoke on "Meeting the Needs of the Partially Seeing Child."

ARTHUR M. LEARY,
Secretary

PAPERS

WHAT OUR CATHOLIC SCHOOLS CAN DO FOR HARD-OF-HEARING CHILDREN

REV. FRANCIS T. WILLIAMS, C.S.V., DIRECTOR
INSTITUTE FOR THE PREPARATION OF TEACHERS
FOR THE DEAF AND HARD OF HEARING
CATHOLIC UNIVERSITY OF AMERICA

That the Catholic school system throughout the United States has been sadly remiss in recognizing and attempting to solve the problem presented by the hard-of-hearing child is an indisputable fact.

While conducting a summer course for teachers of the deaf at Catholic University in Washington last year, I made inquiry—largely for my own information—among a group of more than one thousand sisters who teach in our Catholic schools, asking if they employed any special facilities or teaching methods for the hard-of-hearing. I did not receive *one* affirmative answer although all agreed that such need was most urgent.

This cursory inquiry of mine is not, in *any* sense, my basis for contending that our Catholic schools are woefully negligent in providing properly for their hard-of-hearing pupils. A very thorough survey has revealed that any attention whatever to this problem by our Catholic schools is a rare exception; and that in the isolated instances where the problem is recognized the means of solving it are superficial and, consequently, ineffectual.

Since the matter of educating the hard-of-hearing child is a major, vital problem, growing more formidable every year, it is, therefore, one which must be met squarely, comprehensively, efficiently and without further delay.

Lest you assume an attitude of indignation over such manifest neglect by our Catholic schools of so essential a humane and educational problem, let me stress that our vast public school system (with all its resources) has been sadly dilatory in facing this issue; and that it is, indeed, only within the last few years that anything approximating an effectual program has been instituted to assist the hard-of-hearing child towards acquiring proper education and a useful place in society. Furthermore these public school programs are far from national in scope.

May I point out right here that I am discussing the matter of the hard-of-hearing child—*not* the totally deaf. There are large numbers of schools, private and public—including Catholic teaching institutions—devoted solely to the education of the deaf child.

More of such schools are needed for, with an ever-increasing national population, the frequency of total deafness grows apace. That, however, is not our concern today. It should be mentioned in passing though that I have found the present schools for the deaf, prominently including our Catholic institutions, presenting programs ranging from fair to excellent; and that, almost without exception, all are constantly alert to new and better methods, improved equipment and any innovations which will better provide for their handicapped charges.

The problem which confronts us—education of the hard-of-hearing—is one of far greater import. Lest this sound alarming, I hasten to assure you that the solution is in converse proportion to the magnitude of the problem.

I think that I should explain that most of my teaching years have been devoted to educating the deaf, supervision of schools for the deaf, and instruction of teachers from these schools. Also, that right now, in seeking my doctorate, education of the deaf is the subject of my dissertation. I have, therefore, acquired a rather wide knowledge of what is being done in this field, especially by our Catholic institutions.

By comparison, it is nothing short of appalling to witness the *lack* of attention to the education of children with hearing defects—the partially deaf, the hard-of-hearing. *Little* or *nothing* is being done by our schools in the way of providing or encouraging corrective treatment to prevent total deafness! There is an almost total lack of classroom consideration for these handicapped children—assuredly a pedagogical prerequisite and something so easily accomplished as to be within the abilities of *any* average school teacher. Instances of providing special instruction for the hard-of-hearing are so rare in our Catholic schools as to be just about undiscoverable.

Lest you assume that I, because of my many years in the field of educating the deaf and hard-of-hearing, am fanatical in my contentions, I shall confront you with figures. Admittedly, statictics can be pretty dry stuff but not, I think, when we realize we are thinking in terms of little children growing up in a world, challengingly complex at its best, but doubly redoubtable to the boy or girl whose hearing is impaired.

Here are the startling facts: Five per cent of all school children in the United States today have a hearing loss. One and one-half per cent of all school children suffer such a severe hearing impairment as to require lip-reading. More than three million children are, right now, on the way to hearing impairment—many to total deafness—unless corrective measures are immediately employed.

This, you will admit, is a situation which cannot be met by a contemplative shake of the head or a sympathetic sigh for the vicissitudes of fate which doom some to affliction so that they, like the poor, are always with us. That, unfortunately, has been more or less the attitude up to now. It is high time we awakened to the fact that hearing defects can be, in many instances, halted and corrected, if taken in time; that children with hearing impairment can, with a little special attention, acquire a good, solid education; that the prevalency of total deafness can be appreciably stemmed by a measure of intelligent action on the part of our schools.

Mister Average Citizen has been aroused from his lethargy regarding the prevalence of challenging diseases and has joined forces with national and local organizations to combat tuberculosis, heart disease, infantile paralysis, small pox, cerebral palsy and even cancer. He supports with his time and money many public health and sanitation programs. He is happy to take advantage of the free clinics in our large hospitals. He welcomes the nurse from the public health or the industrial services and subscribes to a hospitalization plan so that he and his family can have proper care in time of illnesses. The result is a healthier nation and an extension of the life span, in this country, from 47 years of two decades ago to a present 67 years.

Is it not reasonable to expect, therefore, that Mister Average Citizen can be easily awakened to the importance of guarding the hearing of his child? All that it requires is action upon the part of our schools. This leadership should come from our *Catholic* schools.

Not much effort is required. No national fund-raising drives, flag waving or fanfare need be employed. The solution is much simpler than that.

Legislation to make it *compulsory* for schools to give *all* children a hearing test is being pushed by the American Hearing Aid Society, along with interested statesmen, doctors, parent-teacher groups and others. Already five states have established Conservation-of-Hearing Centers. These interested leaders will prosecute their efforts until more and more communities and entire states get behind the movement for the proper education of the hard-of-hearing child. Right now in Illinois several communities, including Evanston and Will County, have established elaborate programs. California is making *vast* strides along these lines.

Let us, therefore, not wait until our Catholic schools are compelled by law to institute hearing tests and proper educational programs for hard-of-hearing children. Let us no longer disregard this problem which is not only prominently within the realm of educational essentials but is a moral obligation and civic duty.

I say this because, as must be obvious to all teachers as it is to all parents, the problem of rearing a handicapped child is a challenging one. Contemplating the pitfalls which beset the normal child—the prevalence of truancy and delinquency, the frequency of youthful despondency bred of undesirable environment, broken homes, lack of proper understanding of juvenile problems—it takes no imagination to visualize the perils which beset the handicapped child, for he is a problem to himself, to his family and to his school unless he is accorded the necessary consideration which equips him with fortitude, inspired by Catholic training; usefulness, through proper education; and ambition, inspired through his belief that he can master or circumvent his handicap.

Where can such principles be acquired more thoroughly than through the teaching and ministrations of our Catholic Sisters in our Catholic schools?

The Catholic Church has long appreciated the essentialness of Catholic schools, from kindergarten through college.

The Catholic Church has pioneered in educating the blind, the deaf and the crippled; has been foremost in providing orphan homes; schools for boys and girls who have run afoul of the law; institutions for unwed mothers; homes for the helpless and the aged.

In carrying out the beautiful adjurations of the Beatitudes we have, however, overlooked the needs of the hard-of-hearing children. I know, however, that we shall overlook this no longer. The attitude of those sisters I queried in Washington assures me that they will accord eloquent response to any movement in the direction of aiding such handicapped children. I know *all* sisters in *all* our schools—all teachers in Catholic institutions of learning—will be similarly inspired.

All that is required is for *you*, here today, to start the program. Put it to work. Spread the gospel. Carry the message to your schools and your teachers.

We can still be pioneers for, as I have said, comparatively little has been done—in view of the magnitude of the problem—by the public schools or by civic, state or federal authorities.

As I have stated, the process is very simple. There are but three essential requirements.

First: A testing program. Every child in every one of our schools—from tiny tots in kindergarten to the oldest pupil—must have a hearing test, every year.

Second: Classroom technique on the part of the teacher which will provide essential advantages for hard-of-hearing children.

Third: Knowledge, on the part of the teacher, of methods for teaching children whose hearing is seriously impaired.

In regard to the first requisite—the hearing test, the old-time method of using a phonograph record, the recorded voices diminishing to test acuteness of hearing, has been discarded as unreliable. I think it is not necessary to go into the reasons since any schools having a program for the hard-of-hearing have long since been aware of the inefficiency of this method. Your schools, therefore, need not give consideration to this outmoded procedure, known generally as the "fading voice" process. We shall take up, instead, the new and approved method of making hearing tests. This is by means of an audiometer. It must be of a type which meets the requirements of the American Standards Association and the American Medical Association.

Instructions, easily comprehended, go with the audiometer. From 20 to 30 children per hour can be given the test. This is much more desirable than group testing through phonographic audiometers. The latter is a faster method but many times more costly and much less efficient. Since these hearing tests do not have to be completed in a day or even a week or month, individual tests are recommended. An audiometer meeting all required standards costs $250.00. Bear in mind, it may be taken from school to school, so that the cost may be shared and thus, prorata, the investment is negligible.

This testing method will reveal *all* cases of hearing defect and will never classify any child as hard-of-hearing who is not actually so.

A record of each test must be made. This report should go to the child's parent or guardian. If a child shows an impairment of 20 decibels or more of any one of the most essential tones of the speech range, the report should contain the recommendation that the child be taken to an otologist for further tests and for treatment. Where it is understood by the teacher that the family is not in a position to provide medical care for the child, then the matter should be brought to the attention of public health authorities where it is reasonable to expect arrangements will be made for a free diagnosis and course of treatments by a reliable ear doctor. Should such civic cooperation be refused, the school has but to appeal to the local newspaper which will eagerly and readily take up the cause of the handicapped and impoverished child. Names need not be mentioned—just the urgency of the cause revealed. You know, as I know, that there will be action. Indeed, such an instance may mean public awakening to the needs of hard-of-hearing children and could well be the inspiration for a comprehensive community program to assist the so handicapped.

It must be stressed right here that, in reporting to parents the hearing impairment of their child, care should be exercised lest the parent assume that the child should be sent to a school for the deaf. It must be made clear that all the child needs, at the moment, is proper treatment to arrest or correct, if possible, the existing condition; and that meanwhile his present school is equipped to provide him with the required special attention and teaching procedures which will insure his keeping up with his classmates.

I think I need not point out the tragedy of placing a child, only partially deaf, among the totally deaf. He is at once a misfit, bound to experience retardment. This is disastrous to his moral, physical and mental well-being.

Thus it is important to devote time to clarifying the minds of parents on the needs of their child and stressing the consideration the child will receive in your school. A follow-through, including treatment by an otologist and proper classroom technique plus, where required, special instructions an hour or so a day by a qualified teacher, will in many instances result in a complete cure of hearing defects. In other instances, it will arrest the condition. There are, of course, cases where no amount of technical skill on the part of physicians or teachers will prevent total deafness, but since he has had the advantages of classroom technique, as well as the special classes of instruction, the child, should he eventually become totallly deaf, shall have acquired advantages which will help him meet his affliction. First, he will have had some sound education. Second, he will have mastered lip-reading. Third, he will have become oriented to his growing deafness. Fourth, he will have become adjusted to mingling with normal children and so can later adjust himself more readily to the world at large.

With regards to the second simple step in coping with the hard-of-hearing pupil—that of special classroom technique—this is simplicity itself. The teacher must realize that the deaf child should be seated in the classroom so that he has a good view of her face. She must not make him conspicuous by putting him in the very front row but instead, towards the front of the classroom. She should, at all times, casually move to a position near the child, making sure that the light is on her face so that the handicapped pupil can watch her lips and her facial expressions.

If the child has better hearing in one ear than the other, he should be seated so that the better ear is towards the teacher. She must speak distinctly avoiding loudness or facial exaggerations. In an ordinarily modulated voice and with precise but not studied enunciation, she should proceed with the lessons.

Should she note that the child is *straining* to hear, evidenced by a forward posture, cupping his ear, or frowning in puzzlement, she should move closer to him and use extra care in speaking, but at all times eliminate as far as possible, any obviousness in this procedure. Too long a discourse will weary the handicapped child, so should be avoided. Where it is necessary for the class to take notes, arrangements should be made with another pupil to take notes for the hard-of-hearing child, so that he need not look away from the teacher's face during the course of the lesson.

Such a method has a twofold purpose. It not only helps the handicapped child to keep up with his classes; it instills in the other boys and girls the need for helping a less fortunate child. This aid by the other pupils should be accorded in a spirit of friendship and as a matter of course—not with a patronizing air or one of obvious pity.

At all times, the teacher must assume the attitude that the hard-of-hearing child is no different from the others. To emphasize this, without putting it into words, the teacher may call upon the handicapped child to help a normal child with his drawing or writing or arithmetic. This not only sustains the morale of the afflicted pupil; it equalizes his standing with his classmates.

Augmenting this second requisite is necessary, through installing group hearing aids, *if* there is a high prevalence of hearing defectiveness among the pupils. The cost of such equipment is nominal.

Our third, essential, that of special instruction for difficult cases, means that one or more sisters, depending upon the size of the school and incidence of impaired hearing, should take up an intensive course of specialized instruction.

It would be most desirable were each diocese to provide a qualified local or visiting teacher who would give the assigned sisters guidance in specialized methodology.

In this way, through an hour or two a day devoted to the special instruction of difficult cases, such handicapped children would be able to keep up with their classes, acquiring a sound education, including of course, religious training.

As these three major requisites are adopted, others will come in their wake. With parents, pastors, doctors, health authorities and newspapers of a community aware of the work the Catholic schools are doing for the hard-of-hearing, there is every reason to believe that civic aid will be forthcoming. Where individual hearing aids are an essential for pupils, parents will, if they can afford it, provide them. If they cannot, you can depend upon public sentiment making these aids available to those who need them.

These simple steps—so easily accomplished at so nominal cost—will be the means of doing inestimable good not only for the handicapped child, but for his parents and friends to whom he has been a problem, a misfit, an object of pity and all too frequently, a subject of scorn.

It will be revealing indeed to teachers to discover that the child they considered stupid or lazy or delinquent is, instead, just hard-of-hearing, and his listnessness, obtuseness or misbehavior can all be attributed to his having been in a semi-silent world—a world where he missed so much of what was being said.

A simple yet so very effective program, such as I have outlined—one within the ways and means of the smallest school in the most remote area—will help stem the tide of total deafness among our citizens of tomorrow, will correct much of the delinquency and despondency in our young children, will ease the burden of distraught parents, and will diminish those appalling figures in the prognosis I mentioned—the expectancy that, left unaided, there will soon be three million children with impaired hearing in our schools!

Certainly it is essential that we get busy without further delay. What you begin today will have far-reaching results. It will not only assure the child with impaired hearing of proper and essential education, will not only provide him with religious training and equip him to take a useful place in society so that he may lead a happy life. It will do more than all that. It will be the beginning of a Catholic crusade to assist the long neglected victims of hearing impairment. It will be the inspiration for city-wide, state-wide and even national consciousness to the needs of these handicapped persons. It will result in more and desperately needed Catholic institutions for the totally deaf.

You, by the simple process I have outlined, can be Columbians, indeed, in this humane, Christian cause. You can enrich the benignancy of Mother Church by making her a mother indeed to the least of these, our little children, struggling along in a world of semi-silence and doomed—many of them, unless assisted—to a future of soundless oblivion.

MEETING THE NEEDS OF THE PARTIALLY SEEING CHILD

MRS. SERENA FOLEY DAVIS, MARTIN DAY SCHOOL
PHILADELPHIA, PA.

One of the problems arising from marked physical deviation concerns the provision of educational opportunities suited to the needs of partially seeing children. Their vision difficulties prevent them from taking advantage of the facilities offered pupils with normal sight. Yet they are equally misfits in schools and classes for the blind. Classes designed to care for such children are referred to as sight conservation classes, sight saving classes, low vision classes or classes for partially seeing children.

Statistics indicate that twelve per cent of the pupils of elementary schools have some eye difficulty. Of these .02 per cent, or one out of every 500, have eye difficulties so serious that they require special educational facilities.

Children may be considered eligible for sight saving classes if they have a visual acuity between 20/70 and 20/200, if they have progressive eye difficulties, if they suffer from non-communicable eye conditions that seriously affect vision, or if they are able to read ordinary print only at the expense of their vision. Such children usually are afflicted with hereditary eye involvements; congenital abnormalities; interstitial keratitis; myopia or nearsightedness; hyperopia or far sightedness; astigmatism; nystagmus; albinism; sympathetic ophthalmia; and restricted fields of vision.

Many personality problems arise from the physical strain under which a child with defective vision works. Frequent headaches, tired nerves, inability to concentrate, frequent failure, the attitude of the other children toward one who is handicapped tend to cause undesirable behavior attitudes. There are three major fields of failure—scholastic, social, and personal. Reactions to failures differ with various children. The introvert may become more of a recluse. This is especially true of myopes. Self-pity may result in lack of effort. The extrovert frequently assumes a superior attitude to cover his inability to succeed.

The responsibilities of educators toward such children is threefold; location, medical care and educational placement. Periodic eye examinations, screening tests and sensitivity to symptoms are location media usually utilized. Medical care, depending upon the type of difficulty, involves surgery, treatment or refraction, or a combination of these. Referrals are made to private ophthalmologists if parents can afford it. If not, care is provided at hospital clinics or at the expense of the local school system or the state.

Educational placement is an individual matter due to the many factors involved. Placement is usually in a sight saving class in a regular school or in a sight saving center or school. There is a definite trend, however, toward efforts to meet the needs of partially seeing children in their individual regular classrooms.

Regardless of type of placement, the partially seeing child requires a classroom with adequate natural and artificial lighting, absence of glare, adjustable, movable desks, large writing on the blackboard, large pencils, unglazed paper, large print books, maps and globes free from minute detail, and large print typewriters. He does not need any special curriculum as does the deaf child, but adaptations of the curriculum followed in the school system of which he is a part. Reading is taught only as a tool and not for pleasure. The ma-

jority of his learning should be presented through the ear with the utilization of the radio, talking book and pupil or adult readers. He has special needs as to leisure time activities and vocational training and placement. It is most essential that he have an understanding teacher who will help him overcome personality problems through correction of remedial defects and emphasis on his good points.

When his needs are met adequately, the partially seeing child can and does become a self-supporting, contributing member of society. It is our responsibility as administrators and teachers to see that his needs are met. If we accept the challenge, much help can be secured from the following:

1. National Society for the Prevention of Blindness, Inc., 1790 Broadway, New York 19, N. Y. Sponsors of conferences and publishers of the *Sight Saving Review* and pamphlets in the field.
2. The Clear Type Publishing Committee, 36 Elston Road, Upper Montclair, N. J. Publishers of large print books.
3. Stanwix House Publishers, 1306 Highland Building, Pittsburgh 6, Pa. Publishers of large print texts and tests.
4. Local ophthalmologists.
5. Educational personnel in the field.

ELEMENTARY SCHOOL DEPARTMENT

PROCEEDINGS

The first general meeting, held on Wednesday, April 20, 1949, was called to order at 9:45 by the chairman, Rev. Thomas Quigley, Superintendent of Schools, Pittsburgh, Pa.

The meeting opened with prayer by Father Quigley, who immediately named the chairman and members of two committees for the Elementary Department; namely, the Resolutions and the Nominations Committee.

As chairman of the first committee, he named Rev. Charles J. Mahoney, Ph.D., Superintendent of Schools of Rochester, with Rev. Henry C. Bezou, Superintendent of Schools, Archdiocese of New Orleans, and Rev. Jerome V. MacEachin, Secretary-Superintendent of the diocese of Lansing, Mich.

As chairman of the Nominations Committee, Father Quigley named the Very Rev. Msgr. John J. Voight, Superintendent of Schools of the Archdiocese of New York, Sister M. Annunciata and Rev. Felix N. Pitt, Secretary of the Catholic School Board of Louisville, Ky.

Father Quigley requested that both committees meet on Thursday, April 21, at 1:30 P.M. to prepare the reports which would be submitted at the final meeting of the department on Friday, April 22, at 9 A.M.

Father Quigley pointed out that there were two matters of business, taken up at the executive committee meeting of the department on the previous day, which he wanted to present to the general assembly. The first of these matters was the feasibility of conducting regional meetings of the Elementary School Department as has been done for the Secondary School Department for some years.

Father Quigley suggested that these meeting might be held, for instance, in the Middle Atlantic States, in the southeastern region of the United States and in other sections. The suggestion came from the floor that this was already done in the South, since, for instance, last year elementary school teachers were invited to Memphis to join the secondary school teachers of the southern region. Father Bezou brought up a possible objection from the point of view of superintendents who already have to organize diocesan institutes and who might feel that arrangements for regional meetings might prove overly burdensome. Father Leo Streck, Superintendent of Schools of the diocese of Covington, Ky., rose at this point and named the advantages of having regional meetings but suggested that Father Bezou's remarks might have some merits.

Father Quigley brought the discussion to an end by saying that the matter would be studied further and possibly brought up at a later meeting.

The second announcement of the chairman centered around the possibility of expanding institutional memberships in the department by elementary schools. He indicated that a very large number of Catholic elementary schools do not hold institutional memberships in the Association although a goodly number of Catholic elementary school teachers hold individual memberships. Individual memberships, while highly desirable, the chairman continued, cannot possibly make a proportional contribution to the Association because of the rapid and frequent turnover of elementary school faculties. Individual memberships do not have the permanence of institutional memberships.

Father Quigley indicated that the office of the secretary general of the Association would send, in the near future, a letter to pastors operating parochial schools inviting them to include their elementary schools among the institutional members of the Association. This letter of the secretary general would be followed up by personal letters from the diocesan superintendents to these same pastors.

At this point, Sister Evelyn rose from the floor to suggest that the two suggestions of Father Quigley were highly correlated since the holding of regional meetings would stimulate interest in the Association and would undoubtedly encourage both the elementary teachers and schools to join the Association.

Following the business portion of the meeting, Father Quigley introduced the speaker, the Very Rev. Robert J. Slavin, O.P., President of Providence College, whose discourse is to be found on another page of these proceedings.

The general meeting adjourned at 11:05 A.M. with a closing prayer by Father Quigley.

The Elementary School Department of the N.C.E.A. conducted nine panel discussions at the 1949 Convention. These meetings took place on Thursday morning and afternoon.

Very interesting discussions accompanied the panels on the following subjects:

A. New Approach to Reading in the Elementary School

B. The Three R's Go to Kindergarten

C. Religion for Practical Living—Seventh and Eighth Grades

D. Arithmetic in the Primary Grades

E. Science, Safety and Health for the Intermediate and Upper Grades

F. Articulation of the Elementary and Secondary School Programs

G. The Home, School, and Community Cooperating in Education

The following significant conclusions were the outcomes of the various panels:

A. (1) The New-Old Approach to teaching reading as presented in the Detroit Parochial Schools succeeds in producing better readers, in giving children the power to help themselves in reading by acquiring facility in spelling and in oral language, and seems the solution to the endless query, "What is wrong with reading?"

(2) Remedial reading should begin in the primary grades.

B. (1) Religion in the kindergarten should comprise a simple preview of the whole of revelation, the basic prayers, and character formation, through conquest of self.

(2) Readiness for learning is not the result of neurological development alone. The teacher must discover the laws and patterns of human growth and must plan continuously the experiences and environment that will best foster growth.

(3) Responsibility is achieved by the child when his mind moves by the power generated within itself.

C. (1) Religion teachers should work and teach as if the course in religion they are giving is the last course in religion their pupils will ever have.

(2) In the upper grades Christ should be taught as a human leader and a divine exemplar.

(3) All pupils must imbibe the missionary spirit by being convinced that they are really missionaries.

D. (1) All children do not acquire the final stage of readiness at the same time.

(2) Meaning alone will not lead to learning. There must be development through purposeful drill.

(3) Mental arithmetic and original concrete problems of the children themselves should find place in the primary grades.

E. (1) Courses in science and safety and health satisfy a very definite need in the intermediate and upper grades.

(2) The integration of these three subjects is well nigh impossible due to the fact that each has a distinctly different objective.

F. (1) Responsibility for such articulation devolves on the teachers and principals at both levels.

(2) The blame for the present situation rests with the secondary school.

(3) The development of a program of articulation between the elementary and the secondary schools should help to give our Catholic educational system the maturity which it now lacks.

At the closing general meeting on Friday morning, April 22, the Resolutions Committee offered the following resolutions:

RESOLUTIONS

I

Government, Religion and Education—The Elementary School Department recommends that, since religious education and not education alone is the basis of American democratic society, every effort be made to use those ways and means helpful for making the American public aware of the contribution of religious schools in the vital role they hold in the future of democratic life.

II

Vocations—In view of the dire need of religious teachers, resulting from increase in school populations and the expansion of Catholic schools, the department recommends that superintendents of schools, elementary supervisors, principals and teachers, cooperate wholeheartedly with the directors of the Propagation of the Faith and vocational directors in the crucial task of fostering vocations.

III

Christian Social Principles—To further intensify and enrich the appreciation for Christian democratic principles, the department recommends that courses of study at the elementary level, specifically in religion, social studies, and language arts, be devised to conform with the program of the bishops' Commission on American Citizenship as enunciated in the curriculum "Guiding Growth in Christian Social Living."

IV

Parent Groups—The department recommends that superintendents, pastors, and other educational authorities, in view of the pressing problems of Catholic schools, strive toward developing awareness of these problems among parents through the formation of Catholic parent groups.

The Committee on Nominations reported the following nominations for the various offices of the department:

President: Rev. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pa.

Vice-Presidents: 1. Very Rev. Msgr. Patrick J. Dignan, Superintendent of Schools, Los Angeles, Calif. 2. Rev. Leo J. McCormick, Ph.D., Superintendent of Schools, Baltimore, Md. 3. Rev. Thomas E. Dillon, Superintendent of Schools, Fort Wayne, Ind. 4. Rev. Cornelius T. Sherlock, M.A., Superintendent of Schools, Boston, Mass. 5. Sister M. Adelbert, S.N.D., Ph.D., Toledo, Ohio. 6. Brother Placidus, C.F.X., Baltimore, Md.

Secretary: Rev. Henry C. Bezou, M.A., Superintendent of Schools, New Orleans, La.

Executive Committee: 1. Rev. Jerome V. MacEachin, M.A., Superintendent of Schools, Lansing, Mich. 2. Rt. Rev. Msgr. John J. Healy, Superintendent of Schools, Little Rock, Ark. 3. Very Rev. Msgr. John J. Voight, Superintendent of Schools, New York, N. Y. 4. Sister M. Annunciata, R.S.M., Ph.D., Dean, College Misericordia, Dallas, Pa.

Delegates to the General Executive Board: 1. Rev. James Brown, Superintendent of Schools, San Francisco, Calif. 2. Rev. Charles J. Mahoney, Ph.D., Superintendent of Schools, Rochester, N. Y.

It was moved by Father Streck and seconded by Monsignor McClancy that the nominations be approved as read. This was accepted by the assembly by acclamation.

HENRY C. BEZOU,
Secretary

ADDRESS

THE RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION

VERY REV. ROBERT J. SLAVIN, O.P., Ph.D.
PROVIDENCE COLLEGE, PROVIDENCE, R. I.

The recognition of the importance of education for national well-being is a development that is comparatively recent. Two centuries ago state systems of education were virtually non-existent. Today every government in the world, whether it be democratic or totalitarian, looks upon the school as its first arm of defense and by law and statute determines educational standards for childhood and youth.

Education has always been a primary concern with the American people. The functional relation between democratic self-government and universal literacy was recognized from the beginning, and the legal age for leaving school has been steadily raised. Opportunities not only for elementary schooling but for secondary education as well have been made generally available, as well as facilities for direct preparation for the earning of a livelihood. At public expense universities have been established in the several states and in many municipalities, while the Federal Government, since the Civil War, has stimulated the development and growth of agricultural colleges.

All the while, schools and colleges and universities conducted on a voluntary basis have multiplied with scarcely any interference up to recent days on the part of the state. The right of parents to control the education of their children and to send them to schools of their own choosing has been vindicated by the Supreme Court. The only handicap on voluntary educational endeavor arises out of the refusal of government to make financial contributions to its support. Latterly, due to the fact that the state is appropriating unto itself more and more of the surplus wealth of the nation in form of taxes, there has been a decided falling off in donations to private educational institutions with the result that the future of many is anything but hopeful. This means that by indirection at least government is gradually assuming a monopoly in the field of schooling.

The great weakness of tax-supported education in the United States lies in its failure to make provision for the teaching of religion. In this field it claims to be neutral and insists that because of sectarian differences it must of necessity leave religious training to the home and to the church.

However, it is impossible to be neutral in the matter of religion for underneath everything that we think or do lies some religious assumption. The very conviction that religion can be left out of the curriculum with impunity tacitly assumes that the things of God are not as essential to human well-being as are the things of the world. Bit by bit, this tacit assumption has become an explicit doctrine with the consequent acceptance of secularism as the basis of American educational philosophy. Educational practice in the United States may still delude itself into thinking it is neutral in religion; but the theory on which it rests is definitely naturalistic and irreligious. It substitutes society for God, insists that moral and intellectual standards are purely relative and pragmatic, and derives its values from considerations that are utilitarian.

The separation of church and state is an accepted and approved mode of life here in the United States. However, we are witnessing today how this separation has become a bugbear whereby nothing spiritual can touch education, economics or government. If this persists, then we can await attacks on religion similar to those we now witness behind the iron curtain—attacks on Evangelical, Jewish and Catholic forms of religious life.

Permit me to quote an article by Dr. Christian A. Ruckmich in the February 12th issue of *School and Society*:

> Has not the separation of Church and State gone too far in the United States? Directly or indirectly has not secularism . . . ousted God from education? Under no circumstances should moral education or character development be barred from our educational program. There is a rigorous occlusion of all religious teaching from our public schools and many institutions of higher learning. We may be training in these United States minds and bodies but not personalities and characters.

Religion is too important for human welfare to be treated as a mere accessory to life and living. Hence, no part-time arrangement for its teaching can ever amount to more than a poor palliative. Religion is of the very warp and woof of life, and consequently it must be of the very warp and woof of education. Our relationship with God is the basis of every other relationship, and our lives have meaning only in reference to our Creator and to His Divine Will. Everything about us belongs to God, and any false dualism between God and the world is definitely erroneous intellectually and dangerously wrong morally.

The basic relationships which condition the life of the student are relationship with God, relationship with the church, relationship with human beings, and relationship with the natural environment. These relationships make constant demands on his thinking, his feeling, and his capacities for action.

Our first obligation as intelligent beings is to understand our origin and our destiny. Reason tells us that there must be a God Who made us and that, as a consequence, we owe Him allegiance. Divine Revelation comes to reason's aid and discovers for us things about God that otherwise we could never know and at the same time gives us an idea clearer by far than we could ever have reached, working on our own, of what God expects of us in the way of love and service.

The better God is known, the more He will be loved and, as a consequence, the more zealously He will be served. Because everything else in life is affected by the quality of our relationship with God, the worth of any education can be measured by its success in imparting to the learner true knowledge of his Creator.

This knowledge must be imparted in such a way as to bring out its exalted beauty and to reveal its noble delights. God must be learned in order that God may be loved. It is possible to teach religion in such a way and under such circumstances as to render it repellent. The result would be to create a distaste in the child for the things of God and to hold him back from that loving union with the Divine which is the source of true happiness. It is not enough just to know God; we must at the same time have the right attitude toward Him.

Our love of God, if it is real, will not be kept pent up in our hearts; we will need to find modes of expressing it. These modes are supplied us by effective habits of prayer, both private and public. The Disciples were voicing a universal need of the human heart when they begged the Master to teach them

how to pray. Prayer is the atmosphere that we must breathe if we are to keep spiritually alive; it holds us in vital contact with the Source of Life, and when we practice it externally and publicly, as our nature demands that we must, it holds us in vital contact with one another.

True education should prepare the young for effective membership in the Church. They must learn to know the Church and come to an understanding of her real mission in order that they may realize how Christ functions in her and in her members. They must love the Church and come to "have the feel of her," in order that they may become fully incorporated into her life. They act for and with the Church through a loyalty and self-sacrificing service that has become second nature through habit.

A school would fail utterly of its purpose and would be quite out of step with the philosophy of education were it to confine itself exclusively to preparing its pupils to meet the demands of their relationship with God and fail to make them aware of their duties to their fellowmen. An empty pietism would result that would render religion unreal and without value for the betterment of society. Our Lord never tired of insisting that the test of the genuineness of our love of God is the love we cherish for our neighbor and that we cannot hope to possess Him unless we are willing to accept the least of His brethren.

Children in our schools should acquire the habits that they need for life in society. They must come to understand social living and what it demands on the part of the individual. From a study of history, of literature, of the nature of economic life and the functions of social institutions, of the character of American democracy, they may achieve an intelligent understanding of their relationships with their fellowman and of the duties and responsibilities that flow out of these relationships. Brought face to face with social realities, they may be able to develop the attitudes and form the habits that are pertinent to existence in the world as it is today and have value for the purposes of practical living in society.

The curriculum of the school should make provision for preparation for healthy family life, for fruitful living in the neighborhood, the community, the economic group, and in the nation, and for the development of an adequate understanding of international relationships. Thus a conscience will be formed for the welfare of humanity.

Attitudes and prejudices that are un-American and anti-social cause confusion and disorder in society, and everything possible should be done both in school and out to prevent their development. Hostility to others because of race or color or religion or economic status, the ambition for personal success at all costs, lack of fundamental loyalties, suspicion and distrust of other people and their motives—all of these make for disunity and work to the detriment of the common good. A school which would foster them is a menace to the commonwealth, as is a school that ignores or tolerates them.

The more we study the visible work of God's Hand, the deeper we penetrate into the invisible infinity of His Mind and the nobler, as a consequence, is our concept of His Divinity. At the same time, a working knowledge of things scientific enables us to play a more intelligent role in human affairs and to understand what it means to live in a technological civilization. Science can be made to minister unto the preservation of health, the making of a living, the creation of social solidarity; and it has contributed largely to the diffusion of culture. It is an important element in education.

It is the function of education to provide facilities for the formation of that kind and quality of character which will enable the individual to behave as a

responsible person in relation to God, to his neighbor, and to nature. Character is not born of passive absorption or of regimentation. We grow in virtue by performing virtuous acts. Something, of course, can be learned through listening, and there are times and circumstances when sitting still is in order, but education produces its best and most lasting results when, under the free guidance of the teacher and in cooperation with his fellow-pupils, the child works out his own scholastic salvation.

The goals of education in American democratic society might be summed up as follows:

Physical fitness, or the habits of healthful living based on an understanding of the body and its needs, and right attitudes toward everything that contributes to good health.

Economic literacy, or an understanding of the workings of modern industrial civilization, with all that it involves of interdependence, adequate to yield an appreciation of the value of work and a zeal for social justice.

Social virtue, based on an understanding of American life and the workings of democracy, making the individual ready to make those sacrifices of self-interest that are necessary if he is to live with his fellowman in peace and unity.

Cultural development, rooted in a familiarity with the beauty the human mind has created and enshrined in its literature, its music, and its art, and flowering in a taste for finer things that will banish the low, the lewd, the vulgar, and the decadent.

Moral and spiritual perfection, the crown of all the rest, achieved in and through all the rest, fulfilling the purpose of man's existence, because it purifies him and unites him with his God.

In the measure that education reaches these goals, it justifies its existence and enriches our national life. At the same time, it increases the measure of human happiness, for it produces people who have grown up unto the measure of the age and the stature of God, and who, functioning for Him, "go about doing good."

In these latter years there has emerged the totalitarian state, which offers itself as the solution of all our problems. It subjects every phase of human life and every form of human activity to political domination and makes government omnicompetent. It turns its back on the whole tradition of freedom and democratic self-government. According to its philosophy, the individual exists for the state, and all of his interests must be subordinated to the demands of government.

However, it is a fact that, contemporary conditions being what they are, the people of the United States must make a greater use of their Federal Government if they are to solve many of the problems that confront them. The economic life of the nation has become highly centralized and will not respond to social controls that are local. Some cherish the dream of a decentralization of industry and business, but the chances of its realization are slight indeed. Meanwhile, men, women and children are being deprived of the right to life, liberty, and the pursuit of happiness which is their American birthright. Intransigence in the face of harsh realities is hard to justify.

The American people, for the preservation of their liberties and the perpetuation of their way of life, must find a way of utilizing their central government without at the same time losing anything that is vital of local self-rule. It is not an easy task that faces them, and it will call for statesmanship and intelligence of the highest order. There must be fostered an

abiding sensitivity to encroachments on fundamental liberties and a vigilance that never nods. Proposals and projects must be scrutinized most minutely and the impulse to get quick results with little heed to ultimate consequences restrained. The political education of the common people will have to be vastly improved if they are to give direction to government and keep their hand on the controls.

It is the function of the state so to order the affairs of temporal life as to facilitate the attainment on the part of the citizen of physical, intellectual, and moral perfection. Happiness results from living the good life, and the good life is the life of virtue. The state is always a means, never an end in itself.

Hence, the state should be solicitous to strength and improve those institutions which are prior to it in society and the rights of which take precedence over its own, such as the family, the Church, and economic groups. It should not attempt to supplant them and should never take any action that would weaken their effectiveness. Lasting social reforms can only be accomplished through voluntary cooperation. As a consequence, the state should stimulate its citizens to find the solution of their problem through free cooperation and not under compulsion. A democracy loses its soul when it loses faith in itself and becomes impatient of democratic processes.

However, there has been a refusal, except in a few isolated instances to admit that government has any obligation to give financial support to religious activities. State constitutions prohibit the use of public funds for sectarian purposes, and any attempt to change or to circumvent them has always been rebuffed on the grounds that it would lead to a union of church and state.

This condition of affairs has placed the Church at a decided disadvantage and drastically circumscribed her freedom of action. As the population of the country has increased, religion has been unable, dependent as it is on voluntary contributions, to develop adequately its facilities for education and welfare. It has been forced to stand by helplessly whilst the state with unlimited funds at its disposal has gradually almost monopolized these fields.

American education has become substantially secularized, due to the refusal of the majority of the people to allow public moneys to be used for the support of church schools. This despite the fact that those who founded the nation were otherwise minded, as witness the fact that even prior to the adoption of the Constitution the Northwest Ordinance of 1787 made provision through grants of land for the maintenance of schools and means of education because "religion, morality, and knowledge are necessary for good government and the happiness of mankind."

Parents are required by law to send their children to school; yet the schools that are provided at public expense do not offer the kind of education that accords with the conscientious convictions of millions of fathers and mothers. Catholic parents have the responsibility before God of seeing to it that their children receive a Catholic education. The state refuses to supply facilities for such an education and, since at the same time it makes schooling compulsory, it leaves them no alternative save to build and maintain schools of their own. Meanwhile, they contribute their fair share in taxes for the support of an educational system that seems to offer no occasion for conscientious objection on the part of the majority of those outside the Church. In ther words, a minority is penalized because of its religious convictions, which is certainly not in the spirit of true democracy.

It is one thing to demand state support for religion, but quite another thing to insist that religion be supported in the state. Nothing bodes so ill

for the future of a society as the decline of religion. When that bond disintegrates, no other bond will hold. Government needs religion more than it needs anything else on earth, for religion is the source of everything that makes life worthwhile and is the ultimate safeguard of liberty. A nation which fosters science and art and is lavish in its expenditures for the bread and butter phases of life but at the same time starves the soul of man is planting the seeds of its own destruction. It is building its house without the Lord, which means that it is building it in vain.

All that stands in the way of a solution of this problem is a precedent and a prejudice. The precedent is the result of a compromise effected a hundred years ago when sectarian differences seemed irreconcilable. The compromise was the work of men of limited experience and narrow vision. Perhaps wider experience and broader vision would discover that the differences can be reconciled as they have been in other free lands. As to the prejudice, it is essentially un-American and should not be permitted to exert any influence in a nation consecrated to the ideals of freedom and justice.

The human family has not yet found the way to live together in peace and unity. May it soon find the way in reason, embodied in international legislation and adjudication: The world over, men, women and children are fundamentally alike. The same things make them gay or sad. They cherish the same hopes and dreams and hunger alike for contentment and security. They marry and give in marriage and feel the same glad exultation when things go right. National boundaries, differences of race or color, do not alter the fact that everywhere there are fathers and mothers, brothers and sisters, sweethearts, friends, and neighbors. Everywhere they are human beings, warmed by the same sun, chilled by the same winter, fed by the same food, protected by the same shelter, eager for love, eager for happiness.

The root of it all is that distortion and exaggeration of love of country that is false nationalism. It is the doctrine that holds that the welfare of a people demands that it develop power at all costs, no matter what happens to its neighbors; that the nation must be self-sufficient and strong enough to enforce all its demands.

In the midst of fear of another war, we think of peace and try to get a glimpse at least of a world order that will square with the dignity of human nature and minister unto human happiness. As a nation, we have a profound obligation to cooperate in the fashioning of such an order. We are our brother's keeper, whether he be white or black or yellow, whether he is at home in the Caucasus or on the plains of the Argentine, whether he be German, British, French, or Italian. Whatever he is, wherever he is, he belongs to us. He is a child of God, redeemed by Christ's Precious Blood, and we dare not pass by and leave him wounded by the roadside.

There is not a man or a woman among us today, whether in high place or in low, who understands fully all that is involved in the present struggle or who can discern with any clarity the shape of things to come. Great changes are taking place in human society, and even greater changes will take place in the days that are ahead. We are in the midst of a world revolution, of which the present cold war is just one phase.

Some things we can see and see clearly. Ideas and ideologies are being propagated and fought for that are false and dangerous. On these, political and economic structures have been reared that are evil. We know these must be destroyed if there is to be any hope for decent living under the sun. Unto their destruction our postwar effort must be dedicated.

The while we destroy what is evil, we dare not forget our responsibility for building what is good.

At this point, we stand in vital need of guidance and help from the Wisdom and Prayer that is God. If we refuse to have God in our knowledge, if we banish Him from our reliberations the while we make our plans for a postwar world, then like all who in ages have gone made the same fatal mistake, we shall, in the words of St. Paul, be "delivered up to a reprobate sense," and the confusion of mankind will be the more confounded.

We must have an America that feeds its intellect on Heavenly Wisdom and not on the husks served up by shallow-minded teachers and writers who lack the education and the mental stamina to understand the American soul and to cling to the American tradition of justice and freedom for all!

SECTIONAL MEETINGS AND PANEL DISCUSSIONS[1]

NEW APPROACH TO READING IN THE ELEMENTARY SCHOOLS

PROBLEMS OF READING READINESS

SISTER MARY LOUIS, R.S.M., MOUNT MERCY, PITTSBURGH, PA.

This paper is not a scientific presentation of the problems of reading readiness. Rather it is an autobiography in the sense that it portrays a personal experience—a conversion from the word method to the alphabet method in the teaching of reading.

It is my second attempt at analyzing the problems of reading readiness for this panel. Early in February when the topic was assigned, I approached the subject as being a problem dependent largely on the development of language power. The child, I felt, who knew how to express his ideas would be most likely to succeed with reading. In other words, a certain facility in oral language was the preparation needed to abstract meaning from printed symbols when they were presented. In the first paper, I reached the conclusion that problems in reading could best be solved by applying the slogan, "Language power before reading power."

After I completed the paper, I asked a busy, experienced principal for a criticism of it. She made the following brief comment,

"Why not tell us how to solve the problems? We are weary of having them pointed out."

Thus challenged, I did more research and included the following suggestions in the paper:

Discussion of picture stories
Free conversation involving past experiences
Learning songs
Collecting pictures
Constructing a farm
Building a toy corner

Then I stopped and considered; these activities would really be to learning to read about as helpful as collecting pictures of pianos or learning songs about pianos would be to learning to play the piano. My common sense rebelled against these ideas but my training had so impressed upon me the value of such activities that I saw help in no other direction.

Then providence intervened; I found myself examining the problems of reading readiness in the Catholic schools of Detroit, observing the teaching of reading in twenty-five classrooms of that city. The schools were located for the most part in congested areas. They were typical of classrooms everywhere. In several schools half-day sessions were scheduled to care for overcrowded conditions. In every case the capacity of the room was taxed far beyond its limits. Here certainly was a fertile field for reading problems.

My amazement at the success and progress in reading made by the children in the first three grades of these schools soon changed to the conviction

[1]The papers delivered at the joint meeting of administrators of elementary and secondary schools appear in the Secondary School Department section of this bulletin.

that here was the end of a long search—the answer to "Show us how." The joy and eagerness of the children, the enthusiasm and zeal of the teachers were something most unusual, and proved beyond doubt that learning to read was no real problem.

As I watched the teachers at work, I realized that the Catholic schools of Detroit had gone forward by stepping backward. They had returned to the position that reading depends primarily upon the recognition and identification of letters and sounds rather than upon excursions to farms or building toy corners. In other words they have reverted to the phonetic method.

The problem for all of us is the child who never learns to recognize words independently. What we want is the method that best solves this problem. The word method we now use requires pupils to hold words in memory. This is an almost impossible task with the slow learner. The teacher tries again and again to associate *Dick* and *Jane* and *look* and *see* with the child's experience, with pictures, with his oral vocabulary. How many of us have had an experience similar to Sister Mary's when she attempted to promote Johnnie from the pre-primer group by requiring him to recognize a list of sight words. The list began with the traditional *Dick, Jane, see, look.* Sister pointed to *see.* Johnnie looked at the word, then looked at Sister. He was most anxious to please. "Sister," he said, "If it ain't *Dick,* it's *Jane* and, if it ain't *Jane,* it's *look,* but it's on every page of my book." Johnnie was not associating sounds with letters. Evidently he was a slow learner—a problem. He had been exposed to these words again and again but having very little power of retention he soon forgot them. The accumulation of new words together with the inability to recall old ones resulted only in confusion and frustration.

On the other hand the phonetic method breaks down the word into its elements. The child becomes familiar with these one by one. He uses them again and again in meeting new words. The method trains him to hear correctly, to identify the sounds of the alphabet, and to associate proper symbols with the sounds he hears. At all times ear training receives great emphasis. Sufficient drill is given to enable the child to identify the long and short vowels, the consonant sounds at the beginning and end of words. The child learns by ear and sight the common letter groups like, *man, hit, cup, tell.* He masters sight words in a rhyming pattern like *Dick, lick, chick.* Each day he learns something new which he can put into immediate use. Always there is maintained a proper balance between auditory and visual perception, and by this means he becomes familiar with the relationship between letters and sounds and can easily spell the words he hears as well as sound the words he sees.

I learned that the first four months of the school year are utilized in laying the foundations of reading. During this time the children develop many habits and skills that contribute to reading readiness. They acquire the habit of left to right eye movements in reading the alphabet, words in phrases, and sentences. Daily drills and reviews tend to make permanent the ability to identify letters of the alphabet and discriminate between sounds. The children learn to speak in sentences and compose original sentences with ease. They attack words readily after developing skill in recognizing blends and digraphs. They read from specially prepared *Phonic Books* which help in retention and recall. When the first graders receive their basic text, they read it with rapidity, interest and enjoyment. Because they have power to help themselves, the children require no preliminary preparation nor introduction of new words with their supplementary books.

As I listened and watched these children in the first grade, I was astonished at their remarkable progress and their enthusiastic attitude. They felt so sure of themselves; they were so eager to participate. The names and sounds of the letters were familiar things. It was fun for them to tell the first two letters they heard in *black, glide, dress, class,* or to play the *Detective Game* by showing the location of *sh* in *shoe, wish, fishing.* The slow learners were so happy at the *Wide-Awake Party* playing *Tap the Bell, Mailman,* and *Climbing the Mountain* that they hadn't time to become problems. One class demonstrated its spelling ability with such words as *constitution, America, United States Commerce* which they had found and could pronounce from the *Readers Digest.* Sister uses the *Digest* as a workbook for her class. There was general clapping of hands with another group when Sister turned to the blackboard and presented words like *interlude, general, enchantment,* and *gangway* for the best group to encircle if they were able to pronounce them. In a very few minutes, every word was circled. During this lesson, I sat near one of the less brilliant, who was supposed to be busy with his own task. I heard him say to himself, "Gangway, I never heard of that."

The second graders take their spelling seriously. One little girl spelled out for me, "Today is the feast of the Angel Gabriel." Another, "I went to Mass and made a visit to Jesus in the Blessed Sacrament." A third undersized bespectacled chap volunteered and spelled out, "I am looking at a hippopotamus."

The enthusiasm for reading shown by pupils and teachers alike, everywhere, together with the marvelous achievements in spelling, oral language and reading could have only one effect. The phonetic method does succeed. It seems the solution to our reading problems—the answer to the endless query, "What is wrong with the reading?" "Why can't children pronounce words?"

Later in conference with several supervisors I had the opportunity to present all my objections which related to mental, emotional and social factors, to methods and materials involved in learning to read. Because of their experience and deep understanding of the nature and effects of beginning reading and their sincere desire to share the fruits of successful performance with me they were able to iron out all my difficulties and thus make my conversion complete. I am now looking forward with high hopes to next September, when we in Pittsburgh shall be prepared to step back with the Sisters in the Catholic schools of Detroit, to begin the teaching of reading with the alphabet and phonics, trusting thus to eliminate most, if not all, of our problems of reading readiness.

THE BASIC SKILLS IN READING

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Our understanding of the reading process has undergone considerable change during the past three to four decades. From the stage where reading was regarded more or less as a process of word recognition, we have progressed to the point considering it as a combination of many skills. Hence, we do not actually teach reading, but rather the separate skills that enable an individual to read. What these skills are and their significance in a basic reading program is the subject of this paper.

The fundamental skills essential to the reading process may well be discussed under two major headings, (1) those that deal with the acquisition and growth of vocabulary, (2) those related to the development of comprehension or interpretation. Let us briefly consider each of these two groups.

Without a basic vocabulary there can be no reading. Therefore, one of the earliest and most fundamental skills to be developed in the first grade, is the recognition of words. The development of this skill, however, must include training in several types of techniques. First of all, pupils must be taught immediate and rapid recognition of a small but standard list of basic sight words. These may be presented as total word patterns, or they may be developed by means of picture association, or through auditory and visual comparison of word forms. Second, pupils must be trained to become independent in attacking new vocabulary, thus enabling them continually to enlarge and enrich their supply of service words. For this purpose, every beginner in reading should learn to help himself through the use of context, structural analysis, association of word forms, phonetic analysis, and syllabication. This training involves all the techniques of word recognition taught to the extent that enables the pupil to know and apply each at the proper time.

Various attempts which have been made in the past to promote efficient reading habits without developing independence in word recognition have been unsuccessful. Moreover, systems of reading instruction which have attempted to emphasize a high degree of skill in the use of any one isolated method of word recognition have proved equally unsuccessful. Pupils should learn all possible means of word recognition and how to use them rapidly, economically, and effectively. They should also be given practice in the use and application of these recognition skills until they function more or less automatically in the act of reading.

Word recognition may or may not include meaning. In too many instances it consists of mere word pronunciation. Consequently, another vocabulary skill to be taught is that of word meaning. Pupils must be trained to detect word signification and also how to discover meaning if it does not already exist in the mind of the reader. The acquisition of this ability calls for training in the use of context, and of such tools as the glossary and the dictionary.

Isolated words do not convey ideas. As one author states, "They serve only as triggers to release the meanings that already exist in the mind of the reader."[1] If we are convinced that reading is an active, purposeful

[1]A. S. Artley, "Understandings, Attitudes, and Skills in Interpreting What is Read," *Basic Reading Instruction in Elementary and High Schools.* Supplementary Educational Monographs, No. 65 (Chicago: Univ. of Chicago Press, 1948), p. 143.

process in which ideas are secured and used, then we must recognize the necessity of training pupils to interpret accurately what is read. Ability to interpret or comprehend comprises a number of skills; namely, the ability to group words into thought units and to give proper emphasis to the thought units so that sentences may be understood. Furthermore, it involves skill in ascertaining the relationships between sentences in order to fuse their meanings into the meanings of the paragraph. Even the relationship of paragraphs is significant so that the reader may arrive at a correct understanding of the total passage.

The extent to which a reader comprehends depends in large measure upon the purpose for which he reads. "Reading is thinking and one can read in as many ways and for as many purposes as one can think."[2] Hence, as one reads, he may select or reject certain ideas. He may skim over parts he considers unimportant, or he may ponder, analyze, evaluate, summarize, and generalize. However, before the reader can do any one or all of these things, he must be able to interpret accurately what the author has written. Too frequently, teachers assume that when pupils are able to answer specific fact questions on a selection, their ability to comprehend is satisfactory. Thought-provoking questions which cannot be answered solely by what the book or the article says, but must rather be answered in terms of the reader's past experiences or through an association of ideas, show the ability to interpret, evaluate, and organize.

In speaking on the matter of accurate interpretation, Betts says: "The power of comprehension is reduced when the pupil is given opportunities to do only literal-type interpretations that are guided by straight-out-factual questions. Inferential-type reading, or reading between the lines is often essential in discovering the author's point of view, in comparing the contrasting ideas or opinions, in evaluating, and in applying information."[3]

Hence, in developing the somewhat general ability to comprehend in reading, the teacher must provide systematic, well-planned instruction and practice on each of the following skills:

Recognition and meaning of phrases

Recognition and interpretation of paragraphs

Noting relationship of sentences to paragraphs and of paragraphs to a selection

Locating the central thought in a paragraph

Locating information accurately and rapidly

Noting the sequence of ideas

Finding the main idea in a passage or in a total selection

Selecting supporting details

Noting cause-and-effect relationships, drawing conclusions, and making inferences

Reading for various purposes and adjusting both rate and procedure to the purpose

Distinguishing between relevant and irrelevant ideas or information

Recognizing the difference between fact and fiction, or between fact and opinion

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[2]A. I. Gates, *Improvement in Reading* (Chicago: Macmillan Co., 1947), p. 360.
[3]E. A. Betts, *Foundations of Reading Instruction* (New York: American Book Co., 1946), pp. 97-98.

Using ideas gained from reading in order to summarize, generalize, outline, classify, or apply to other situations

Recognizing and interpreting literary devices such as figures of speech, color or descriptive words or passages, and idiomatic expressions

In order to acquire and apply these skills effectively, pupils must have specific day-by-day training. Reading skills cannot be learned through mere incidental exposure. Nor is it a matter of teaching one skill until it is mastered and then going on to the next. All basic reading skills in vocabulary as well as in interpretation must be developed side by side or concomitantly. Moreover, pupils must learn to apply certain skills to particular reading situations. Obviously when reading recreational material, a different set of skills should be applied than those which would be needed for work-type content.

It is, therefore, neither possible nor expedient to attempt to have all the basic skills of reading developed and applied in the basal reading program alone. Reading in the content subjects for the purpose required in each can best be done by guided reading in those respective fields.

In conclusion, I should like to remind you of the fact that every teacher from the first grade through the senior high school is a teacher of reading. Those teaching in the primary grades are responsible for the introduction and initial development of all the basic skills of reading. But the period of systematic teaching does not end with the third grade, for the same types of skills are essential in the intermediate and advanced grades as are used on the primary level. Skills employed beyond the lower-grade program are merely extensions and refinements of those found in the early stages of reading instruction.

As the pupil matures and progresses in reading ability, growth in several phases of skill development takes place. There is growth in the ability to interpret more difficult kinds of content, growth in the accuracy of interpretation, growth in the rate of comprehension, and finally, growth in the amount of material the reader can interpret at one time.

Growth in reading ability is attained only through the learning of the basic skills of vocabulary and interpretation and the application of these skills with increased rate and precision to materials of expanded difficulty. The entire program of reading instruction is a spiral process requiring continuous development and application from the first grade through the high school.

REMEDIAL READING

MISS RITA SIMONS, DETROIT, MICH.

Three years ago the head of the Children's Library in Detroit told me that she had never forgotten the remark of a sister supervisor with whom she was discussing remedial reading. "We don't approve of poor reading," said this nun. Surely not one of us approves of poor reading, nor of poor spelling. Where either condition exists, we must lose no time to correct it, not with the intention of setting up a pemanent remedial program, but with the set purpose of eliminating the need of such steps in the future.

What is remedial reading? Teaching adapted to the child. We diagnose to find out what the child has already learned, and begin to teach him what he needs to know. What is it in the average remedial reading case that the child has not learned after three, four, five or even eight years in school?

1. Usually the child has little or no ability in associating sound and letter. This lack is apparent not only in his reading but in his spelling. He is almost illiterate.
2. The child has not mastered reading skills so that he can use printed material effectively. Of course, if his recognition vocabulary is small, his chance of getting the meaning is considerably lessened. Perhaps he has had more practice in "guessing" than in reading, so that he has never had sufficient experience in *reading* in the real sense of the term.

Why are these deficiencies present? Because our system of instruction has not guaranteed that the child *would* learn these mechanical skills. Consider the laws of learning: vivid impression, association, repetition, recall. They have been applied by reading editors, who carefully repeat a basic vocabulary. But learning words through repetition does not insure success in reading. The average or slow child who attempts to learn in this way finds the going very difficult in second and third grade as the vocabulary load increases. And in fourth, fifth, and sixth grades he frequently becomes "a remedial reading case." (Only a small percentage of our children are "clinical cases.") And so we must begin to patch. As Monsignor Deady says, "When it is time to patch, then you might as well get a new tire."

The Detroit sisters who did not approve of poor reading began an experiment which has resulted in the adoption of a daily program in the first three grades to give the children the opportunity to learn and master the mechanical skills that had formerly been taught without consideration of the laws of learning. Can we say, "Hear the sound of s at the beginning of *Saint*," and presume that the child has heard it correctly? No. Hearing it a dozen times in different words does not always insure the learning of it. Some children will require weeks of practice before identifying the letter heard. Nor can we take it for granted that once a child has heard it, he will recognize it instantly thereafter, especially after other sounds have been introduced. And what is true of s is true of every consonant, vowel, and digraph, and is certainly true of rhyme. We take for granted so often that children know what rhyming words are in a couplet, but in actual practice we find out that many children need many, many exposures to rhyme before they can recognize it. I am referring to children of all ages.

No wonder our children have been stumbling over words and failing to spell correctly, when no provision had been made for them to know the secret of our English language.

The Detroit program daily provides practice in

Alphabet—Hearing consonants—Hearing vowels
Recognizing rhyme—Quick recognition of phonetic words
Quick recognition of sight words—Hearing sounds in proper sequence
Making motor associations with letters and sounds.

The result is that third grade pupils so trained are averaging fourth grade in comprehension and reading easily all third grade readers besides many more difficult books. No one is below his third grade level as far as his reading text is concerned in those classes that have had three years of this training.

For all classes, from the second to the eighth, where this background of training was lacking, the teachers managed to squeeze into the schedule a twenty minute period *each day*, either during the reading period, or at noon time, from 11:20 to 11:40. Children who had been groping along guessing at words, guessing at answers to silent reading tests, to workbook exercises, children who were embarrassed if asked to write a simple sentence because they could not spell, these neglected children gained confidence, a real love of words, and a desire to read. Success begets success. Here are some sidelights: One child said, "My brother is in high school, but he wants to come to these classes to learn what I am learning." A fifth grade child, the third boy in a family of so called non-readers and himself doomed to a similar fate, did not want the class to be disbanded, after they had all made good forward strides. He begged the teacher to continue it and finally won out. In a third grade class, a child who had come in from another school with her admission card indication that she was of D mentality and unlikely to succeed in reading was reading from *If I Were Going* when I saw her in February. Another class, whose reading level was a median of 2.8, reached fourth grade by Christmas by devoting four periods a day to mechanics and one to reading instruction during the first semester.

You may say that we are only teaching phonics, and that is true. But it is not the same method that we used to teach families or the Beacon method. Fifty percent of the daily lesson is devoted to ear training:

What is the first consonant (blend or digraph) in: sing, tomahawk, vanilla, butterscotch, fork

What is the final letter or letters in: milk, flat, rug, throb, stem

What vowel do you hear in: flag, flog, stem

Spell: bit, bet, got, but, cod

What three letters are at the beginning of: mixture, sixteen, bamboozle, letter

What words rhyme: I can go far in my little blue car; The little white bunny looked very, very funny. Or "Supply missing rhyming word." (Illustration) Add a rhyme: run, fun, ———; book, look, ———; willy, Billy, ———

This training in rhyme prepares for the building up of rhyming groups when the child is learning vowels. The vowels are taught in this order a, i, u, o, e, and each used in rhyming groups that cover every possible combination of vowel and consonant. For example, there are thirteen rhyming groups for short **a.**

The advantage of using this method in working with middle and upper grade children is that they can immediately begin to attack words of more than one syllable. The child feels elated when he can pronounce the first syllable, at least, of a long word. Early in this unit of work endings are introduced, such as er, y, ing, est, tion, making it possible for the child to

recognize such words as matter, manner, lucky, camera, simple, continent, fraction, permit, action, battery, victim, etc. The child suddenly feels that he has great power in word attack.

Our program has also allowed for the introduction of the rules of spelling while these short vowel words are being taught. The rule concerning the doubling of the final consonant is taught with the short vowels, and that concerning the dropping of the final e with the long vowels in words ending in final e, as *make*.

Sight words are reviewed separately, and treated as irregular words. A combination of sight words and phonetic words are used in dictation exercises. This is a very valuable technique.

Time will not permit my going into other phases of our remedial reading program. I will close with a plea for the child who needs help. Teach him what he needs in order to be an independent reader before he leaves your grade. It means a sacrifice of time on your part, but you will be rewarded. The slow, belabored answers develop into quick responses, the hesitancy in the voice gives way to a confident assured quality, or the front, the bravado of the self-conscious child, disappears. For the first time in his life, in this plan, the child has the opportunity to answer *correctly*—because when he has been reviewing something day after day, he can answer correctly. So let us concentrate on the child and make it possible for him to learn so that we can abolish the term remedial reading.

THE THREE R'S GO TO KINDERGARTEN

TEACHING RELIGION IN THE KINDERGARTEN

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If the whole kindergarten and, later, the nursery school movement have proved anything, it would seem to be this: the child's mental powers, cognitive and appetitive, are capable of much greater development than most people, including parents and educators, had dreamed. Nor is development limited to mental activities in the stricter sense—habits, physical, social and moral, are formed in these early years, with or without direction. All of this, as you so well know, is established fact in our educational world. And because it is fact, study and consideration must be given by Catholic kindergarten groups to the place of religion and moral development in the kindergarten program.

Several years ago we made, at Marygrove, a study of the moral and religious development of some 2,000 children between two and seven years of age. The children were Catholic and non-Catholic. Our Catholic children showed about the same moral development as the non-Catholic children in such concepts as obedience, truth, reverence and love of parents, honesty and respect for the things of others. All of these concepts were presented in very simple concrete situations, of course. None of the children knew the *why* of what they did—although children can be taught *why* long before seven years. However, the *why* must be taught; they cannot think it out for themselves. While we say Catholic and non-Catholic children were about the same in the appreciation of these moral concepts, neither group showed too much development. It seemed evident from the data that the child "picked up" certain things but that little or no effort was made to give moral habit training in an organized way.

In our study of religious concepts, which we limited to the Catholic children, we found evidence of great neglect. Of course, any kindergarten or first grade teacher can confirm this since the attitude of the average Catholic mother is that Sister can give the religious training of the child much more effectively than she and, therefore, this child of God in whom the Holy Trinity Itself dwells through baptism, is brought up through these precious first five years almost as a little pagan. I say deliberately "these precious first five years" because we know today in psychology that the foundation of mental life in ideas, attitudes, and habits is laid before the sixth birthday.

One of the great contributions the kindergarten teacher can make to the Church today is to help bring back the mother's sense of responsibility for the religious training of her little ones in the home. This can be done indirectly by the demonstration of what a little child can learn as evidenced in the kindergartner's interest and knowledge, and by his teaching the younger brothers and sisters whatever he has just learned. It can be done directly by calling the mother's attention to this duty and familiarizing her with such materials as *ABC—Religion in the Home, The Catholic Mother's Helper,* Mother Bolton's books, Father Lord's booklets and the like. It seems to me that it is very important that teachers of young children take this responsibility of rousing mothers to what is a very important part of their vocation and duty. Somehow our high schools and colleges do not seem to have brought home to many of their students this responsibility.

And now, to turn to the kindergarten itself. The religion period should not be long, at most fifteen minutes, but it should be every day.

The method of approach is, in general, that of the story. Correlated material may be worked out at times with drawing, cutting, painting, clay, puzzles and the like. Spatter painting is something our little people like. In the course of the year, as he learns the mysteries of the rosary, each child makes a spatter-paint picture of each mystery, binding these into a book at the end.

The content of the course should embrace in this simple story form (1) the whole of revelation from the fall of the angels to the crowning of Our Lady, (2) the great feasts of the liturgy, including some stories of saints, (3) a knowledge of the Holy Father and of the bishop of the diocese and of the child's relationship to them, (4) a familiarity with essential dogmas of faith, especially the Divine Indwelling, the Church as the Mystical Body of Christ, the Holy Eucharist, the Seven Sacraments, Heaven, Purgatory, Hell; (5) the concept of sacramentals, and prayers, the Our Father, Hail Mary, Glory be to the Father, the Apostles Creed (and so the Rosary), and Act of Contrition. We also teach "Two little Eyes to look at God" as a form of offering and "Lovely Lady dressed in Blue" as a devotional prayer to Our Lady and two or three simple hymns.

The purpose of the religion course is to familiarize the child with the whole range of religious teaching in a manner which is intellectually stimulating and emotionally pleasing. The child comes to love this body of truth and to think of it as his own possession. The gifts of faith, of hope and of charity are all exercised and developed in this process. The moral virtues come under supernatural motivation and so become strong and active. Above all, the children develop an active love of God and of things spiritual which can readily be directed into an apostolic spirit of love of neighbor.

By means of this spirit of religious devotion, based as it is on a familiarity with divine things, the child can, with effort and training, be started along the path to that ideal which Pius XI sets forth as the goal of Catholic education: "The true Christian, product of Christian education, is the supernatural man who thinks judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

READINESS IN THE KINDERGARTEN

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The concept of readiness for learning, if well rooted in truth and well developed and dynamic in practice, will do much to make the work of the teacher a perfect cooperation with God in bringing His little ones forward with courage and joy to that perfection to which they are called according to their age and grace.

A good working concept of readiness must include its various aspects and the way in which they are interrelated and interdependent, since a deficiency in one aspect of readiness is reflected in all the others. "It may be said that readiness is a function of an integrated complex of physical, mental, social and emotional factors. . . ."[1] Hence it is important to remember that we no longer consider readiness for learning as the result of neurological development alone; we have come to see that it is an outgrowth of training and experience as well.

While we still pace our learning demands to the natural growth of the child, we are becoming more aware of the importance of setting the environmental stage or of providing constructive experiences that will prepare the child to take each next step with greater ease and facility. For many years we have laid the emphasis in kindergarten and early first grade on reading readiness. Now the concept is growing to include readiness for all learning. Parents are asking, "How shall I prepare my child for kindergarten?" It is a good question, too, for, as we discuss its implications, we find that the answers point the way to a better understanding of the needs and the possibilities, not only of the five year old for a readiness program, but of older children and adults as well. Rand, Sweeney and Vincent in *Growth and Development of the Young Child*[2] suggest a list of what they call "Maturity Indicators" as evidence of a child's readiness to go to school, either kindergarten or first grade. While other maturities would be necessary to insure success in school, the following list is an extremely helpful one for our discussion:

1. Physical stamina sufficient to stand the strain of school attendance five days a week for thirty to thirty-five weeks per year, each day averaging five hours.
2. Toilet independence.
3. Ability to leave his mother willingly the requisite number of hours per day.
4. Ability to cooperate with another authority beside his mother.
5. Ability to put on and take off outer clothing like play suits, galoshes and the like.
6. Ability to share adult attention with other children.
7. At least some immunity to usual childhood diseases.
8. Ability to accept the cultural pattern that "school is the thing to do."
9. Understanding and speaking the language of the school, at least with fair fluency.

[1]Moser, Harold, "Advancing Arithmetic Readiness," *Childhood Education*, March, 1948, Vol. 24, No. 7, pp. 322-328.
[2]P. 13.

10. Ability to sit still and attend to ideas or hand work for at least ten or fifteen minutes at a time.
11. Ability to take a working place as a participator in a group as large as the school assigns to each grade.
12. Sufficient form discrimination to permit differentiation of letters and words in reading (for first grade).
13. Ability to accomplish other intellectual tasks at about the level of average children of five years (for the kindergarten) or six years (for first grade).

The list of maturity indicators just quoted is a particularly helpful one; first, because it relates well to that concept of readiness that describes it as an integrated complex of physical, mental, and social factors, and, secondly, because it brings us to the place where we can start planning for these constructive experiences that will step up the child's readiness in time so that at five years he may be able to enter school and enjoy it.

To begin with that maturity indicator which designates the ability to leave his mother willingly the requisite number of hours per day, there is general agreement that a deficiency in this factor will have serious results on many of the other factors in readiness.

The question in order, then, is what constructive experiences are possible to step up this aspect of readiness. Over twelve years ago the School for Young Children at Saint Joseph College in West Hartford planned for such experience and the plan has gradually been taken over by many of the kindergartens in Connecticut. Mothers of children who will be enrolled in the kindergarten in the fall are invited to bring their children to visit the kindergarten in the winter or spring of the preceding school year. At the first visit the mother remains with the child during the entire period, which never extends over an hour. During this time the teacher gets evidence of the child's ability to separate from the mother and to mingle with the other children. On this evidence she arranges for further visits and for a conference with the mother, if she deems it necessary. In this conference with the mother, she suggests specific ways in which the latter may help the child to separate from her in his own home, and in the homes of relatives or neighbors. Since many of our school entrants are war babies and, furthermore, because of crowded family living, an increasingly large number of children have had no experience in being away from their mothers or some beloved relative before they set out for school. To many of these children a ruthless separation on the first day over a long three-hour period would be devastating.

Even when the child is sturdy enough to take such a hurdle, the mother's emotional disturbance over the separation may have repercussions on the child's eager attendance at school. In any case, the preliminary visits and conferences have been found helpful in the case of those mothers and children who needed help in attaining to that ability that is listed as a maturity indicator for school entrance.

In the same way, these schools have planned to step up readiness to withstand the strain of a long day in school. Some children lack the physical stamina required for group living over such a period as two and a half or three hours. So these kindergartens arrange to meet their children in three shifts at the beginning of the school year. The first group of ten or twelve children arrive on the first day of school at nine o'clock. This group leaves before ten, when the second group arrives. The last group is dismissed at twelve o'clock. This program goes on for a week or more. As the teacher sees evidence of readiness in each child, she increases the length of the day

and the size of the group, until most of her children are coming for the full session. Those who cannot take the ful period continue on a part time program. When mothers and teachers plan this together, mothers are able to pool facilities so that one mother may be responsible for seeing several children safely home.

These preliminary experiences are not only of value to the child who is deficient in the two phases of readiness under discussion, but they offer real opportunity to the teacher for the discovery of other aspects of the child's total readiness for the kindergarten year. Too often we have come to accept the record of the child's physical examination as a guarantee of his physical readiness for school. But these records usually do nothing to prepare the teacher to meet the needs of the flat-footed child, the hyperactive child, or those slightly retarded in development. Again, many a child with a clean bill of health is physically unfit to work with a large group of children over a long period of time. The primary cause may be unwholesome companionship, crowded living quarters, lack of play space, excessive excitement from overuse of radio and cinema, or unhappy home life, but the end result is a child whose energy, physical or nervous, is insufficient for the work of the day.

The first few weeks of school, therefore, with a plan for staggered attendance, is our best opportunity for child study and for planning those flexibilities in attendance and curriculum that make possible pre-readiness activities according to each child's needs. Screened off places for rest or solitary play, a small cot that can be used for doll play as well as for actual rest, or a doll's bed big enough to hold a child, as part of permanent equipment, plus the privilege of using the nurses' room or even the principal's office as a haven of rest from the inroads of group demands may be all that many a child needs to bring his physical powers up to the point where he can live profitably and productively with others for a part of the day. But there should be no stigma of punishment or rejection about this therapeutic use of solitude. "You're all right, Billy. You just need to be by yourself for a while. We all need to get away from other people sometimes," said with a smile, as the teacher sends Billy off with a new puzzle or a toy or his paper and crayons.

The acceptance on the part of the child of another authority besides his mother is an aspect of readiness that can be achieved only through careful study of the child and skillful planning for situations in which the child grows in happiness and security as the basis of cooperation. So many young children so completely ignore directions and suggestions that some teachers have come to suspect a hearing deficiency. In many of these cases we find that the child's "deafness" is not physical, but a defense against too many orders given too often by too many adults, about too many things. Since the normal auditory approaches are out of readiness, cooperation may be helped by reducing commands or directions to a minimum, by giving directions in a singing voice, or by a whisper in the ear of the child. Naturally, depersonalizing the command also helps: "It is time to go in," rather than "I said to go in."

Sometimes, too, we teachers are prone to interpret the ability to cooperate with teacher authority as a generalized entity possessed completely by some "good" children and not at all by others. Every child possesses readiness for cooperation of some kind, especially when the demands made are in keeping with the child's power of achievement in the physical, social or mental order of development. But the shy, fearful child who has had no experience with children may be wholly unable to grasp the hand of a companion in a circle

game or to engage in block building with a group. The flat-footed child knows better than to climb and jump even though it seems to be the normal thing to do. And so the pre-readiness activities in this area, as in others, demand a pretty thorough understanding of the child's abilities, his past experiences, and even a little knowledge of his aspirations for the future.

Often after the arrival of a new baby in the family, a husky five-year-old will refuse to help herself in dressing. It doesn't take a psychoanalyst to know that for a few days Susie wants to be a baby. Any appeal to her bigness or her proficiency as a dresser will be useless in stimulating her ability to cooperate, for Susie's present aspiration is to be dressed and cuddled like baby sister.

It not infrequently happens, too, that the whole set-up of the kindergarten, the space, the equipment, the program, is not in keeping with what we know about the developmental powers of children. Too much table play, too little opportunity for big muscle development through climbing, jumping, running, swinging, balancing, throwing, kicking and so on, too little balance between active and quiet play—between free and supervised play, between directed and creative work, between work and rest, between security and adventure—all these are factors limiting or advancing the child's readiness to cooperate with authority.

The way a child feels about himself—about his relationships to his family, to his teacher, to his companions—is also an important factor in his ability to cooperate. Repeated failure, a sense of badness, a feeling of not being wanted, not being loved, hold back a child's readiness to work with others or at times motivate him toward a subtle competitiveness that passes for cooperation.

Hence it seems logical that we who are pledged to cooperate with God to the fullest extent of our abilities in perfecting the individual and society should work unceasingly, through study and research, to discover the laws and patterns of human growth, which are after all the laws and patterns in the mind of God, and to plan continuously the experiences and the environment that will best foster that growth so that complete living at every stage of life will be the best preparation for each succeeding stage and for eternal life.

RESPONSIBILITY IN THE KINDERGARTEN

SISTER MARIE IMELDA, O.P., PRESIDENT, NATIONAL CATHOLIC KINDERGARTEN ASSOCIATION, OAK PARK, ILL.

A Catholic kindergarten teacher is blessed with a vocation likened to that of the parent. She gets the little child at an age when it is pliable, when the word of the parent or teacher is law, and when responsibility can be most readily imbibed through habit formation. A kindergarten teacher should become keenly aware of her responsibility as well as her unique power to mold this pliant creation of God's omnipotence, responsive to her least touch. The little five-year-old attributes to his teacher an infallibility which she needs both to appreciate and to wear cautiously. Little minds, eager to learn, drink in avidly each new teaching and it would seem that these little ones are nourished hungrily without questioning, choosing or rejecting the food presented to them. She can feel the spiritual life in the young ones before her take on new growth, new responsibilities, new power in stem and root, and she can know that under God and next to the parent, she is the gardener intrusted with precious seedlings destined to blossom in the garden of heaven.

Responsibility is the cornerstone upon which much of life rests. It is achieved by the child when his mind, having been properly primed, moves by the power generated within itself. Parents and teachers must develop in the child at an early age a sense of responsibility. It is necessary to train the little child to become ever increasingly careful of his physical health—the teeth, fingernails, avoidance of drafts, wet feet, and the scattering of germs by coughing and sneezing. The child will, if properly supervised, acquire the habit of attending to these matters of his own accord without considering them distasteful or irksome.

Intellectually, his own personal effort in beginning a task worthwhile, and, once begun, bringing it to a successful conclusion, will make him more and more responsible. Observation of the five-year-old, fresh from the environment and seclusion of the home, will show an utter lack of ability to concentrate upon any given task for more than a few minutes at a time. This flitting from one toy to another is indicative of immaturity and lack of responsibility. Some parents have sheltered modern children to the point where they lack the responsibility even typical of their age level. So often the kindergarten teacher will get the response, "My mother didn't tell me to," when asking a child about whether he had said his morning or night prayers. This shows a woeful lack of training on the part of the parents. If the routine of saying prayers had become habitual with the child from a very early age, he would not have had to be reminded at the age of five or thereabout. This little act would have become second nature and the child would have become responsible for his own prayers. The story is told of a little kindergarten child who had so deeply rooted within his very being the responsibility for saying his prayers when going to bed that when the time came to go to the operating room to have his tonsils removed, he became responsible not only for saying his own prayers, but for the conversion of the doctor about to perform the operation. The nurse gently lifting the tiny mite on to the table said kindly, "Now, Johnny, we are going to put you to sleep." Immediately Johnny sprang up to a kneeling position, devoutly blessed himself, and said his prayers commenting, "I mustn't forget my prayers before I go to sleep." Doctor and nurse looked at each other with tear-dimmed eyes. That night the doctor said his prayers for the first time in twenty years.

Kindergarten teachers, unhampered by subject matter to be achieved and tested at the end of a year to adhere to a certain norm, can do much to make a little child responsible for his own actions. Psychology tells us that the child's sense of responsibility will become stronger and greater when elders accept him as capable of assuming responsibility. The feeling of responsibility grows with experience. Therefore, we must take every opportunity to give experience in sharing, helping each other, admitting a mistake, waiting patiently for turns, taking care of the victrola, caring for the library books, plants, and fish, dusting the furniture, serving lunch, etc. Nearly every experience in a Catholic kindergarten is one which can make children feel they are needed, thereby developing a sense of security and responsibility.

The kindergarten is an opportune place to make children responsible for their actions when placed "on their own." Often teachers are unconsciously at fault and develop a deceitful attitude instead of a sense of pride in responsibility. It seems so wrong on the part of the teacher, when forced to leave her children alone for a few moments, to place over them another child to be responsible to her for their actions. We are condoning the proverbial "tattle-tale" so hated by responsible beings. How much better it would be to say, "I must leave for a moment, but I know you are able to take care of yourselves," or "Your Guardian Angel will take care of you while I am gone to the phone. I hope you will not disappoint your angel." Then on returning, "Let me see all those who knew how to take care of themselves." If a teacher resorts to the "policing" of her class the first time, she has failed for the future. If, on the contrary, she makes each child responsible for his own actions, praising and encouraging those who measure up, she has gone a long way in character training and in making responsible beings. This in my mind is readiness par excellence for first grade. How happy the first grade teacher will be when she greets, the first week of school, a group of intelligent, alert six-year-olds who are capable of being responsible for their own actions, can do their own work and finish it, can stand up and acknowledge a mistake, and can do the right thing at all times because it is right and not because the teacher is watching.

Morally, the kindergarten teacher has an unusual opportunity for developing a corresponding responsibility. Justic requires respect for the rights of others. Every little child entering kindergarten owns the whole world. Everything is a great big *mine* to him. The child must be taught to evaluate and consider the rights of others when playing with toys or using materials. He must realize that when he disturbs the class by misconduct or disorder, he offends against the rights of others. There are so many little "Me-Firsts" who enter kindergarten with the five-year-olds, and it takes a great deal of pruning to make these little ones see the justice of taking the last place once in a while. When reading a story to these little egotists it becomes necessary repeatedly to say, "It isn't fair to the children in the back to kneel up to see the pictures. The children behind you want to see, too." After the proverbial "seventy times," we hope the continued repetition will take effect and the child will come to see the sense of justice even at this early age.

Finally, we must work toward awakening in the five-year-old a sense of independence. Independence means standing on one's own feet and doing one's own thinking. From the day that the little child enters the kindergarten we are ever striving to make him more and more independent. A child who senses this responsibility at an early age will never be a leaning tower. We must give help when necessary, but ever encourage doing the task alone whether it be putting on rubbers, wraps, coloring a picture, making a toy, or standing up and saying, "Yes, I did it, but I'm sorry."

St. Thomas, the great theologian, holds that there is nothing in the mind that did not first come through the senses. Kindergarten teachers will do well then to be cognizant of *all* the senses when planning experiences for the development of the whole child. It is not difficult to see the effectiveness of so many avenues of approach being exercised. We can even "before six" make the child responsible to a limited degree for what he sees, touches, hears, and where he goes. There is a responsibility which goes with every sense God has given us. The five-year-old needs opportunities to challenge the use of these God-given senses. There is a little poem that has become indelibly imprinted upon my memory from the time of my first communion; a poem which impresses even the littlest child with his responsibility for the actions of his body which is the temple of the Holy Ghost:

Two little eyes to look to God,
Two little ears to hear His word.
One little tongue to speak the truth,
One little heart to give Him all my youth.
Two little feet to walk his ways,
Two little hands to work for Him all days.
Take them, dear Jesus, and may they be,
Always obedient and true to Thee.

I never fail to say it with my children over and over again, and they in turn never fail to understand its depth of meaning. It is a prayer that touches, a prayer that impresses both the young and old.

Our high purpose then, as kindergarten teachers, should be to pour out our talents, knowledge, experience and love of God's little ones into the chalice of God's love, that from it may flow lasting benefits for our responsible kindergarten children.

To us
In sacred trust is given
Little souls.
To us
The task of molding
Sinless hearts.

Before us
Is His image
Plain discerned.
Ah, let us not,
Through witless blundering
Mar the careful limning
Of His hand.

As we listen
To their whispered pleading,
Let us humbly
Raise our grateful hearts
To Him:
"Dear God, protect them,
Keep them safe,
Within Thy loving arms."

RELIGION FOR PRACTICAL LIVING

THE EIGHTH GRADE AS THE TERMINUS OF THE COURSE IN RELIGION

REV. CORNELIUS T. H. SHERLOCK, M.A., Ed.M., SUPERINTENDENT OF SCHOOLS, BOSTON, MASS.

The title of my remarks at the opening of this panel reads as follows, "The Eighth Grade as the Terminus of the Course in Religion." That is a very challenging title. I believe it contains two concepts, one rather obvious, the other not so clear. The first concept is that in our teaching of religion in the elementary school we should aim at a certain fulfillment of instruction to be realized before the completion of the eighth grade, that all the way through the various classes we should be asking ourselves how much should be accomplished by the time the child moves on into high school. The other thought is that for many children eighth grade religion is *really terminal.* About one-half of our children are receiving their instruction in Catholic elementary schools but only one-fifth of them attend Catholic high schools. This means that more than sixty percent of our children who are now in Catholic grammar schools will not study religion in a school learning situation during their adolescent years. Some of this sixty percent will receive a modicum of religious instruction in Sunday schools, Confraternity of Christian Doctrine sessions, or parish evening classes but none of this group will ever again find themselves in classroom situations where they will study religion as an essential part of a normal school day.

This, I believe, is an arresting thought, a challenge to call forth our best efforts in teaching religion, for practical living, before the child has graduated from the elementary school.

In view of the seriousness of our problem, we cannot undertake our discussion without at least a passing nod to the objectives for which we teach. The Holy Father has said that our aim must be "to form Christ Himself" in the souls of our pupils.

This means, first of all, that the boy or girl, graduating from our eighth grade must have a *knowledge* of the Christ he is to reproduce in his life. He must know, with a vividness, born of excellent teaching, the characteristics of the Christ he is to imitate. He must know not only the topical outline of the life of Christ, but he must have etched vividly in his mind the very nuances of the character of his Model, the words Christ would say, the things He would do, were He to face the problems which are so real to the boys and girls with whom we deal. For background to this knowledge our children must know the truths of the Church, its faith and morals, not as parrot-like recordings of printed words, but as meaningful principles to be referred to with ease and certainty in the light of changing experiences and unanticipated difficulties. This knowledge, consistent with the experiences of thirteen-year-olds, must be securely possessed before the end of the eighth grade.

But knowledge alone is but the beginning. It is essential for Christian living, but, by itself, it is totally inadequate. There must be *understanding* as well as knowledge. Books contain the materials of knowledge, but books,

in themselves, have no virtue or morality. Our eighth graders must have something far deeper and broader than data.

In our study of the psychology of learning we adverted to what have been called "levels of abstraction." The psychologists pointed out to us that six-year-olds, factory workers, college students and scholars of world renown all know the word "democracy." But its meaning is quite different to the scholar when compared with the meaning of the word in the mind of a child. To the little one in school "democracy" means the absence of kings. It means people working together somehow toward self-government. To the politician "democracy" means the mechanics of government with wards and districts, representatives and general courts and elections. To the philosopher "democracy" involves justice and rights, sacrifice and sharing, the subtleties of inter-group relations, divine and human laws.

So it must be with religion. Our eighth graders cannot be content with a more articulate repetition of fourth grade religion. The concepts of redemption, sacrifice, virtue and grace must be enriched by the profuse illustration by mature teachers who can bring the level of abstraction up to the abilities of young adolescents, a level which is by no means low. Religion, as the pupil sees it in the eighth grade, must be sufficient to withstand the buffeting of a rather hostile, or at least indifferent world. I believe that this problem, to teach for *understanding*, is a serious challenge to curriculum committees and classroom teachers.

But even knowledge and understanding cannot be considered sufficient outcomes of elementary school religion classes. There is the whole area suggested by the word *"attitudes."* When Mary first came to kindergarten at the age of four and a half, some naive people (notably her parents), said, or at least thought, "Here is our Mary, a totally delightful and plastic bit of humanity, waiting to be moulded and shaped by the skillful hands of devoted teachers." What nonsense this turned out to be. Mary, on her first day in school, displayed a multitude of rather permanently formed attitudes toward all sorts of things. She liked this food and didn't like that. She was obedient or she wasn't. She had a keen regard for the truth or found lying a valued advantage. She talked naturally and with affection of Our Blessed Lady and the Child Jesus, or she was indifferent to them. She may even have expressed pronounced reactions toward people of another race or color. She had her own sense of values. Before her fifth birthday she was bursting with attitudes that had been *already learned.*

The eighth grade pupil must show in his almost involuntary behavior those attitudes which we call Christian, attitudes toward parents and home, toward neighbors and strangers, toward races and color groups, toward teachers, policemen, servants, priests, property, sacraments, commandments, business, professions, sinners, saints and salvation. A sense of values toward money, honors, power and goodness must be a realized possession of our eighth grade graduates. Attitudes are learned only partly by word of mouth or by perusal of the printed page. For the most part they are breathed in by children from the atmosphere in which they live, an atmosphere enriched by the deep possession of these same attitudes by the teachers from whom our children learn. I grant that this learning of attitudes goes on outside as well as inside the classroom, in the home and the neighborhood, on the ball park and in the movies, but the fact that the eighth grade is for many the terminus of religious teaching places a heavy responsibility upon teachers to reflect in their most casual behavior, their words and actions, their very gestures and inflections, only those attitudes that spring from the most constant and painstaking imitation of Christ.

Following the usual classification of learning outcomes there remain for consideration only the *skills*, as they are called. The skills that we must expect from our classes in religion can only be the virtues, those ways of talking and acting, which by frequent practice, have become habitual, and which, by their repetition, have made good deeds natural, and, to an extent, easy. Truthtelling must be the natural thing to do. Being sorry must be a natural consequence of sin. Prayer at morning and night must be as usual as eating. Frequent reception of the sacraments must be the ordinary way of living. Charity in conversation, justice, even in the trifles of inconsequential dealings, good example in all things, these must be the skills, the habitual practices, the virtues, that flow inevitably from religion classes in our elementary schools.

And so we have objectives that are more than exacting in our religious work for children. That they are disturbing I grant, but when we face the fact that for many children the eighth grade is "a terminus of the course in religion" then this perturbation must prod us on toward endless striving to improve our teaching of religion in our elementary schools.

In our failures, we may console ourselves with the thought that there is, after all, such a thing as original sin, that there are educational factors outside our schools, in homes and neighborhoods, in press and radio and movies, that tend to undo the good we strive for in our daily classes. That is true, but as conscientious teachers I believe we must always base our teaching procedures upon another principle.

When children fail to learn, according to their capacities, we must act upon the assumption that in some way we have failed in our teaching. Learning and teaching are correlative. I may not, with reason, say that my teaching was excellent, if the child failed. If the child failed to learn, according to his capacity, then I failed to teach him. I believe this is a working rule we can never abandon.

When we are dealing with the teaching of religion, we are talking of immortal souls and eternal destinies. If that be the case, and it most surely is, then, perhaps, it would be better for us not to limit our thoughts to the eighth grade, but rather to teach as if the class before us, whatever its level, were in very truth, the "terminus of our course in religion."

THE MATERIAL CONTENT OF THE COURSE IN RELIGION FOR THE SEVENTH AND EIGHTH GRADES

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If I may, I would like to say at the outset that I am not an expert in the field of curriculum construction. Despite this limitation, however, I am very thankful for having received the assignment. For, if I had allowed my first reaction to the invitation to govern my conduct I should never have gained either the knowledge or the interest in the course of religion which I now possess.

As you might well surmise, it is practically impossible to deal intelligently with the material content of the course in religion for any grade without considering the whole course in religion. Naturally, the content matter of the religion course for seventh and eighth grades is fundamentally dependent upon the philosophy of religious education which served as the guide in supplying the material of the preceding grades.

The first question that comes to mind, then, in endeavouring to present a reasonably helpful discussion of the subject, is the very simple and practical one, "What is the purpose of teaching religion in the school?" For upon the answer to this question should depend the material content of the course in religion.

If our purpose in teaching religion in the school is to fill the minds and memories of our children with facts and figures pertinent to the origin, the nature, and the preservation of the Catholic faith, then the course in religion should be merely a graded presentation of these facts and figures in accordance with the mental age and development of the child. If the purpose is to inculcate fundamental principles of dogmatic and moral theology which will serve as guides to the child when he has grown to man's estate, again we must have a graded presentation of these principles, aided by tools and methods which will insure the attainment of our objective. Or, if our purpose is only to train students in such a manner that they will be ready always and everywhere to give concisely and cleverly a reason for the faith that is in them, then we must furnish them with such material as will guarantee the accomplishment of such an end.

If however, we go beyond these past and pragmatic purposes of religious education and conclude simply and truthfully with Pope Pius XI, in his *Encyclical on the Christian Education of Youth,* that the immediate and primary end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism that they may live a supernatural life in Christ and display it in all their actions, we have a clear and definite, a complete and true objective for the religion course. And the material content, which is its substance, should be of such a nature as to inspire the teacher and the student to desire and to strive eagerly to attain the goal.

It is not within the limits of my assignment to deal specifically with the material content of the religion course in those grades which precede the seventh and eighth but it is in keeping with this paper at least to indicate it. For this I have relied completely upon the philosophy and the schema of *Guiding Growth in Christian Social Living,* published by the Commission on American Citizenship of Catholic University.

As we know, the doctrinal foundations of any course in religion must be those prescribed by the Church for the religious education of her children. They are the truths of the Creed, the commandments, and the means of divine grace. If these truths are presented in bulk to the child without much thought about his spiritual, intellectual and social maturation, an almost insurmountable obstacle is placed in the way of his religious education from the very beginning. If, however, we accept with the late Dr. George Johnson the principle that real learning takes place only on the basis of experience, that therefore it is impossible for a child to understand a religious principle as it applies to an adult, these truths of the Creed, the commandments, and the means of grace should be presented to him in such form as he is able to associate with his experiences. In other words, only those truths should be made known to him which accord with his capacity to associate ideas while he is afforded religious and other experiences which will prepare him to seek and to grasp more and more of the deposit of faith. The course in religion should also provide the child with such experiences as, with the assistance of divine grace, are best calculated to develop in him the ideas, attitudes and habits which are demanded for Christlike living here and now and not at some future date. Even a child can become a saint. And furthermore, if Jesus advanced in wisdom and age and grace before God and men, the child who is to become and live like him must be assisted by a course in religion which will take into account his present status and furnish him with such experiences as will enable him to grow and to advance in wisdom and age and grace.

The content matter of these grades then will be the truths relating to the existence of God and the love of God for His creatures; to obedience to His laws and to loving and serving Him; to a knowledge of God's gifts to us and the necessity of our appreciating them; to knowledge of our duties to God, to oneself and to one's neighbors; to knowledge of the life of grace, the supernatural life which Christ merited for us, the means of grace offered to us in the Mass and the Sacraments, and the virtues of supernatural living which we develop with the aid of the Holy Spirit.

With this background of religious learning acquired in such a way that the truths presented to him have fitted his personal spiritual, intellectual and social experiences as far as this is possible, the child is then ready for that material which the philosophy of religious education and the psychology of learning demands for his mental age.

When a child moves into the area of living and learning which is bounded by the sixth and the eighth grades, he suffers a change in his emotional and mental habits which might be termed radical. Up to this time he is aware of persons but, generally, only as a source of supply to his basic needs. He now begins to see goodness or loveliness in people, or he sees their skill or other traits which he does not possess himself and, what is even more strange, he wants to become like them. In other words he has entered a period of hero-worship and he begins consciously or unconsciously to imitate the actions of his idol or idols. To overlook or to be unmindful of this change in the emotional and mental state of the child is to pass by one of the most valuable of all learning experiences.

At such a time in a child's life then what could be more suitable and more effective in the course of religion than the presentation of Christ to him as a person; Christ as the human Leader, Christ as the Divine Exemplar; to present to him the story of our Saviour as found in the Gospels; His teachings concerning our relationship to God and ourselves, our fellowmen and nature; the commemoration of our Lord's life in the feasts of the liturgical year; the

part of Mary, His Mother, in our Redemption; and our need to apply the teachings of Christ in loving and serving God in the daily life of home, school and the community as did the saints.

About this time too, the child begins to desire a closer intimacy and companionship with others outside his home. He begins to travel with a group or groups and acquires some notion of society while in his classes in social studies he is learning the origin and the constitution of various civil societies. What material for the religion course could be more appropriate or more effective in the eighth grade than the continuation of the study of the life of Christ in His Church from the time of its foundation to the present day; the power given to the Church by the Holy Spirit to teach, to govern and to sanctify all men; and his own privilege and responsibility to share in Catholic Action as a part of loving and serving God in the daily life of home, the school and the community.

Needless to say, this fundamental material content of the seventh and eighth grades must be enriched by the use of the liturgy; by consulting and learning the Scriptures; by prayers appropriate to the central theme; by the practice of related virtues; and supplemented with learning activities.

For many children the eighth grade is the terminal of their formal religious education. For this reason many teachers of religion urge drilling the children in the Commandments of God and the Precepts of the Church, particularly the canonical aspects of marriage. It is their claim that the presentation of the personality of Christ sounds well in theory but is really not practical and will not produce in the students the results for which we hope. They forget, however, that the human personality is so constituted that it cannot live on ideas or principles alone; that these ideas and principles must be embodied in a person before they can become sufficiently attractive and effective to influence radically the thinking and living of the normal human being. And no matter how well the Catholic student may know the precepts of the Church, unless he believes with deep conviction that the Church is Christ still living and acting in the world, he will set them aside whenever his ambition or passions come into conflict with them.

I realize that I have merely sketched the problem and its solution in this paper but, since time does not permit a more elaborate treatment of the subject, I conclude by recommending for your reading the Introduction to the Religion Course of Study for the Schools of the Diocese of Pittsburgh written by the Rev. Thomas J. Quigley, which is a masterpiece of cogent argumentation for some of the ideas here presented. And as the most recent completed work in the development of these ideas I call to your attention the very excellent Course of Study in Religion for schools of the Dioceses of New York State.

There is one problem, however, which must be solved, it seems to me, before even the best work done in this field can be truly effective. It is a problem which I have found to be common to every grade teacher I have consulted. That is the problem of constraints placed upon the teachers of religion by the demands of syllabi and diocesan examinations. I leave its solution in the hands of those whose learning and skill qualify them for it.

METHODS OF TEACHING RELIGION IN THE SEVENTH AND EIGHTH GRADES

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One of the first truths we learn in the catechism is that we are made to know God, to love God and to serve God. For the teacher of religion this simple truth means that the pupil must know his faith, understand it and live it. To achieve this goal we must have a planned procedure whereby each pupil regardless of his mental capacity knows the minimum essentials of faith, understands them and lives them.

To achieve our objective of having each pupil know the truth, understand it and live it, there are three essential steps in the teaching process that are familiar to all of us. These are explanation, application and drill. Explanation is not entirely a teacher activity, nor should it be confined solely to a listening activity. Explanation should come not only from the teacher but also from a carefully selected source book and from the catechism. A definite topic should be chosen for development and the entire effort of the teacher and pupil directed toward the mastery of those topics.

Teacher Explanation

Each lesson should be prefaced by a lively, attractive, interesting and well prepared overview of the entire lesson by the teacher. Such an explanation will present the central thought of the lesson to be learned, leaving all the details for pupil reading and discussion. Such an explanation must not be a rehash of a Sunday sermon by a priest-teacher, nor a moralizing sermon by a brother or sister. It should be a factual, simple explanation of a lesson to be learned, using the scriptural background for the truth to be explained as a useful vehicle of explanation. The teacher explanation should be timed so that it is more inspirational than penitential. It should never exceed ten minutes and ten minutes means at least one thousand well prepared words. Lastly, the explanation should be audible. Many times a teacher's efforts are useless because only the pupils in the first few seats can hear what was being said. If the teacher moves around in the room when the explanation is being made, no one will be outside the range of the teacher's voice. The success of this explanation by the teacher should be measured by the pupils' interest to learn more about the subject.

A spot oral check by the teacher will reveal what was grasped and what was missed. It will provide a practical opportunity for the practice of humility.

Each pupil should have at his disposal a source of material that he can read under direction. This should be the New Testament, bible history and the catechism. The pupil should be trained to read for specific knowledge as well as for general background information. This reading may be done at home and summarized in notes taken by the pupil. Personally I prefer to have the sources read in class and discussed orally when the reading has been completed. When a question or topic has been read, pupils should be encouraged to stand and talk about the topic that has been read. No one pupil should exhaust an entire question. This should rather be done by several pupils. Care should be taken by the teacher that the pupil does not merely repeat the words of the book, but that he expresses in his own words what he has read. The slow pupils should be asked to sum up what has been

read and presented by previous pupils to develop their power of expression so essential to our successful teaching. When one question on a topic has been exhausted by the pupils, the teacher will sum up the truth in a few words and then proceed to the next topic or question.

It seems to me that this developing of facility in expressing in one's own words the meaning of religious truth is an objective that we should strive to achieve. Pupils in later life find themselves involved in hundreds of circumstances where they will be required to explain not in any technical definition of a catechism but in their own words the meaning of a truth or a practice and its relationship to modern living. Unless that facility is developed in the grade school, the pupil will not profit too much by subsequent religious training.

Application

The application of a religious truth to everyday life is the second essential step in the teaching of religion. It is the job of the teacher to plan and to know the basic needs of the pupil and to help him acquire habits of action by acceptance and adaption with specific practices. After a specific religious truth has been developed the teacher should direct the pupil's thinking to see in each truth the practical application for himself. These applications should be related to habits of prayer, to prompt reaction to temptation and sin, and the practice of religion in the home. If over the eight years of the elementary school we can help each child acquire the habit of saying his daily prayers, of praying for his home and family, of practicing the simple duties of faith in the home regardless of the attitudes of parents—if we can help each child acquire the habit of saying "no" in the presence of sin and temptation, we shall have gone a long way in changing the individual from one who has only a knowledge of his faith to one who knows his faith and understands its practical application.

Drill

It is most essential in the teaching of religion that each child know accurately and in the traditional language of the catechism the essential truths of faith. Hence the memorizing of definitions and of essential scriptural texts. It is the first step in efficient drill work. Such memory work should be simple once the teacher explanation and pupil understanding of a truth have been guaranteed. No pupil has definite knowledge who does not have the defined teaching of the Church. The second step in drill work is the pupil-teacher development of a topical outline that summarizes all the background and factual information that has been collected, assimilated and applied in the classroom. This should be followed by a socialized recitation which will tie together all the information that has been acquired from the teacher explanation, from reading, from pupil explanation, from application and drill. At the end of a unit of work no pupil should ever be able to say "I don't know." Mastery should result; pupil failure may be in a large part teacher failure.

Visual aids are useful; projects and activities are useful but they are not essential to effective teaching. What is required is a skilled teacher who is well-prepared in the field of religion. If the teacher thinks in terms of the individual's needs and the absolute necessity of helping him become a more intelligent and better Catholic, then the teacher's whole efforts will be bent on helping the child to know his faith, to understand it, to be able to talk about it intelligently, and to present both in acquired knowledge and practical living the proof that Catholicism works.

MISSION EDUCATION IN THE UPPER GRADES

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One of the expressed aims of education today—both on the part of secular and Christian educators—is to prepare students for the understanding of world problems. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has expressed one of the primary purposes of its program in the phrase, "Education for international understanding." The need for such education is obvious enough to all of us since the last war. For Catholics, however, who appreciate and understand the meaning of the Church universal, a world point of view is nothing new, though we have often been remiss in giving that Catholic point of view to our students. The Catholic church is not precisely international in its point of view, but rather supranational—rising above nationalities—and taking in her global concept all men as brothers in Christ, created by the Father, redeemed by the Son, and sanctified by the Holy Spirit. This Catholic concept is fundamental to the understanding of international problems.

We have the means to give a world point of view to our students through mission education. And by mission education we mean more than teaching that parts of China are periodically flooded by the Yellow River because it fills up with silt, or that when it is summer here it is winter in South America, or even that France was called the Eldest Daughter of the Church. The Catholic point of view means first of all an understanding, and even more, *an awareness* of the people of the world—the people of China, Argentina, France, and Africa, of Mississippi and Maine and Oregon—of all of them as our neighbors and brothers in Christ.

Thinking of all men in the world as our neighbors and brothers in Christ, as souls to be saved, as actual or potential members of the Mystical Body of Christ, is the Catholic global view. This means that we want all men to be members of the Church, that we want the Church to be established everywhere. The Catholic world view is really identical with the mission world view of the Church. I cannot conceive how any teacher, specifically any Catholic teacher, can hope to educate for international understanding and at the same time exclude mission education in the classroom. Yet it is a curious thing that many Catholic teachers will be interested in the world view and in education for international understanding, but will not be interested in mission education. They are specifically one and the same thing.

I can imagine that there is going through your mind the question: What place has mission education in a panel meeting entitled "Religion for practical living?" But I hope you will come to understand that mission education is actually the teaching of religion in its fullest sense and for the most practical living possible. And if some of you teachers are inclined to think that the world view ideals are fine in their place, but that their place is not in the elementary grades—if you think that mission education would have been better discussed in the secondary school department—let me remind you that the development of apostolic attitudes, which is truly a part of Catholic character training, must begin in the grades, just as all character training must begin in the grades, just as all vocations, or at least seventy percent of them, begin in the grades, and just as the foundation of the supernatural life of the soul is developed in the grade school.

Unfortunately for many Catholic educators, the word "missions" makes them think immediately of snipping stamps from envelopes salvaged from office wastebaskets, or picking out names for pagan babies. It makes them think of mite-boxes and troublesome priests and sisters begging for money to build a school or to feed their orphans. These things do enter into the mission picture, but they are just a small part of it. The Catholic mission view is big, vast, and wide. It takes in all people and all time. To have it means that we want to know, to understand, all the peoples of the world—those in the same house with us, those next door to us, as well as those far away across the world. We will understand that, although the peoples of different countries and races have many customs and colors of skin different from our own, they nevertheless *feel* like we do. They have souls, a conscience, a desire for happiness like our own, and they are children of God just as we are. The Catholic world view, the mission view, includes an enthusiasm for the Church of Christ, which we want all men to know and to be members of. We want to make known the whole message of Christianity, not only doctrine and moral teaching, but that teaching with all its implications which, when applied, means Christian culture and civilization in every phase of life.

What are the objectives of mission education? Briefly, they are the realization of these facts: that the word "missions" includes everybody—ourselves, our families, our friends, neighbors, and parishioners; the people in our city, state, nation and everywhere else in the world; that religion—man's relationship to God—is the most important thing in every man's—in every peoples' life; and that the various peoples of the world are human beings, not oddities in queer places.

The aim of mission education is to make our students *catholic* Catholics, with a true appreciation of their faith for themselves and for others, and with the realization of the *responsibilities* which are theirs for making that faith known everywhere.

Mission education, or the teaching of the Catholic world view, does not necessarily call for the addition of new subjects to the curriculum. It needs, rather, a new emphasis on the universal aspects of religion and man. There are logical places in the syllabus where such emphasis is called for: religion classes, social studies, current events, Church history, recommended reading. All the language arts offer opportunities for directing pupils' thought along these lines. Just keep the Church in focus in all the subjects where it is possible.

How can you carry on a program of mission education? How can you impart the mission view to your pupils? Well, of course, to teach it, you must first have it yourselves. And if you do not have it, you must acquire it. You must first of all be convinced that the world view is *necessary*—you must acquire an attitude of mind which inclines you to think of the Church always in its world-wide program. Then you will use the publications of the mission education organizations and the new textbooks that are being prepared now along these lines in your classroom projects.

To those of you who haven't given mission education much thought, let me point out something that it can do for you personally: As you make the world view yours in order to impart it to your pupils, you will find that something new has been added to your life; you will get a new zeal, a new fire, a new enthusiasm. You will find that putting the apostoic into your thinking is going to be more fun than anything you've done up to now!

The Catholic Students' Mission Crusade has the material available for you to develop such mission education in the grade schools. You can examine these materials at the booth in the exhibit hall. Let me conclude by saying that the mission education which is carried on in some of the Catholic schools in the country has given a great impetus to the sponsoring of vocations, to the development of our Catholic responsibility to spread the faith to others, and to acceptance of the challenge to convert America. The purpose of the missions of the Church is not to convert two billion people in the world—that is the purpose of the Church Universal herself. The objective of the missions is to establish the visible Church of Christ in all parts of the world, so that men of good will can learn her message and learn of their redemption by Jesus Christ. Our generation will not convert the world, but our generation can extend the frontiers of the Church. That is a responsibility that we share. America is now the leading nation of the world. We Catholics must grasp the significance of that fact, raise our horizons, drop our narrow provincialism and nationalism, and see the world as members of the Church which is Catholic and universal. We educators must have that point of view to make our own students Catholic.

ARITHMETIC IN THE PRIMARY GRADES

NUMBER READINESS IN THE PRIMARY GRADES

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The teacher in the lower intermediate grades expects—and with reason—that the pupil who comes to her will have acquired that degree of arithmetic readiness which enables a child of his age to solve simple everyday problems of living. It is the duty of the primary teacher to aid in the development of the mental readiness which is basic to the proper reception of the man-made system of number relationships that constitute arithmetic.

The term "readiness" is not new to educators. It has long been employed to signify learning ability, the apperceptive power alert to assimilate new elements of knowledge with that already accumulated. On all levels of human development, the individual possesses a total readiness which is favorable to the reception of general human experiences and a specific readiness for development in any field of learning. The expression "number readiness" signifies a specific ability to learn arithmetic.

All human experiences contribute to readiness to comprehend more. These experiences arise in the fourfold realm of human existence, namely: the physical or organic; the mental or realm of ideas; the social or communal; and the supernatural or realm of grace. The sources of adult experience have their beginnings in early childhood—"The child is father to the man"—and the difference is in degree rather than in kind. The number readiness of the child at any level of his progress depends upon the triple influence of his experience, his mental acumen, and the nature of the arithmetic to be learned.

Is the first grade pupil equipped with number readiness? Can he be taught arithmetic? Must arithmetic instruction be deferred to the second or the third grade as some educators contend? The position of these latter is, no doubt, a reaction to the too formal method of instruction which they thought had prevailed in grade one. There is really no evidence to support this view. The results of research into the matter prove that the typical first grader enters school with a functional grasp of numbers; in fact, he is better able to continue his learning of arithmetic than he is to begin the totally new process of reading.

A complete resume of pertinent studies cannot be given here but the evidence derived from the first grade inventories is of general interest. Reliable studies of the number abilities of children just before or after they enter first grade clearly reveal the possession of a stock of number knowledge far greater than we at first supposed. In one such investigation, Buckingham and MacLatchy interviewed 1290 children entering first grade at six years and they discovered that 90% of these children could count to 10, 75% to 15, and about 60% to 20. Moreover, about 57% of these children could enumerate twenty objects by pointing to them in order. Other studies show that the average child of this age can use a few of the simpler addition and subtraction combinations, understands a little of fractions and of units of some types of measurements, can use correctly such terms as "many," "most," and "more," and possesses some knowledge of United States money.

These findings are substantiated by our own observation of children's activities. Have we not seen small children making purchases in stores, using counting in games, reading numbers of pages in books, or telling time? Occasionally we have discovered some of them reading house numbers or numbers of automobile licenses or even prices in advertisements.

It is interesting to note, in passing, that in accounting for this pre-school learning of numbers, direct teaching of parents is rated the first factor. Other main contributors to this knowledge are the use of numbers in games, teaching by older children, going to the store, and playing school.

Our conclusion must be then, that when the young child comes to school for the first time, he has already acquired a considerable understanding of number and some ability in dealing with number situations; that he is interested in arithmetic; and that he is using it in his out-of-school life. Therefore, he is ready for formal arithmetic instruction by the teacher; and our failure to give him such instruction, or our delay in giving it, only retards his growth.

To build on this acquired learning is the task of the first grade teacher. She must remember, first of all, that these children will not jump immediately to the efficient methods of quantitative thinking in arithmetic of which she herself is capable. She must realize that the child's arithmetic learning is the result of his actual experience and that it is her duty to consider this background and to aid the pupil to make the transition from his concrete experience to abstract number. Some authorities list four stages in this development.

The first is the purely concrete or object stage. Here the alert teacher continues the child's learning-through-objects which he has already begun by himself. Counting, for example, can be further learned and strengthened by making use of such classroom activities as passing a particular number of books, selecting a certain number of classmates for a game, or counting out needed materials, such as crayons, scissors, or papers. Often, unfortunately, teachers and parents do the required thinking in such instances and thus deprive the child of practice in a real life situation.

Pictures represent the second stage in this development. In a certain sense, teachers may find these more satisfactory than objects since they are more easily brought into the classroom and they admit of a greater variety. All primary teachers appreciate the value of using pictures, both colored and black and white, to illustrate concepts of number.

The third stage deals with semi-concrete materials which are one step nearer the abstract numbers. Blackboard exercises and hectographed or mimeographed exercises are of great value here, for the teacher can demonstrate easily by means of small circles, dots, bars, et cetera, the comparison of small groups and other allied concepts.

The final or abstract symbol stage is reached only after a great deal of experience with the concrete and semi-concrete material. Gradually the pupils learn the meaning of five, then recognize the symbol of 5, and associate it with the idea of five. The teacher who patiently helps the child to make this transition from the concrete to the abstract symbols will be rewarded by the recognition of a fundamental understanding of number which is thus developed.

In discussing arithmetic readiness, it is well to remind ourselves that readiness, like other qualities, is not possessed in the same degree by all children at the same time in any one classroom. The number readiness of the hypothetical average child may be easily enough defined in exact amounts, but the

wise teacher will determine the readiness of each individual in her class and then plan her teaching accordingly.

This problem of individual differences leads directly to the consideration of a broader interpretation of number readiness. Readiness is required not only before formal instruction is begun in the first grade, but also before the teaching of any new unit of work throughout the grades. Readiness for the learning of a new process presupposes the mastry of the underlying skills and basic concepts and also the mastery of the language elements involved in the situation, for instance, terms such as "longer than," "times," and "take-away." To determine the readiness of her pupils the teacher can make use of pre-tests taken from textbooks or constructed by herself.

Present day authorities are also stressing another concept of readiness which the primary teacher will do well to keep in mind. It is expected today that any well-planned readiness program in the primary grades will provide the children with concrete number experiences in which contact is made informally with the ideas and processes that are to be used and systematically taught in later grades. Thus is laid the groundwork of basic concepts upon which subsequent arithmetic learning will rest securely. For example, common fractions are quite commonly taught in the fifth grade but even the first grader can be made aware of the meaning of one-half and perhaps one-fourth. Then in each of the following primary grades, other simple fraction concepts can be made familiar to the children through ordinary schoolroom situations. The same principle is true for other arithmetic processes taught ordinarily in the intermediate grades.

Materials, devices, and methods for developing readiness for numbers are available to all primary teachers today in current textbooks and workbooks. It is hoped that, without overstressing number readiness, teachers will make use of these aids to develop readiness wherever it is needed in order to lay the foundation for efficient arithmetic instruction.

MEANINGFUL ARITHMETIC IN THE PRIMARY GRADES

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How can we make little children *learn* arithmetic, *love* it, and *retain* it? Note that I stressed *how* and not *what*: *how* to develop and *how* to drill! The drill theory alone, we know, is futile because such learnings deteriorate or fade away with time, interference, and other factors. The meaning theory alone, i.e., the incidental type of learning, begins well but does not end well. Meaning *alone* will not promote *permanent retention* either; but—meaningful development followed by purposeful, varied, psychologically pre-planned drill spells learning and permanent retention.

We could try a simple experiment. Take two series of eleven words. Both series contain the same words. As you try to learn them, ask yourself these three questions:

1. How long will it take me to memorize each series of eleven words?
2. Which one is easier to learn and why?
3. Which one will I be able to repeat sequentially a few months hence?

Series I:

We have assembled here because we are interested in primary arithmetic.

Series II:

We arithmetic assembled interested in here primary have we because are.

The first selection has meaning. The words are related to each other. With a few repetitions it can be easily overlearned and permanently retained even by a primary child. So it is with all learning based on meaning followed by drill.

The second selection has no meaning. The words are unrelated. The series of words could be committed to memory after considerable effort and several repetitions or the use of some mnemonic device but chances are that the words could not be repeated in sequence after some lapse of time.

There is a difference between development and what some call development; between drill and what some call drill. A critical survey of the most recently published series of arithmetics has revealed that.

Some primary teachers still have no use for the meaningful development of number concepts, i.e., the one-ness, two-ness, three-ness of a number. They take it for granted that, as soon as a child knows the number names or is able to recognize the number symbols, he has all the concepts necessary for the manipulation of the addition and subtraction facts. To that end, some teachers still begin the first grade by spending hours, days, and even weeks merely drilling number names by counting.

Am I condemning counting? Indeed not! Counting is basic to number work. But why should teachers waste time teaching rote counting as rote counting, i.e., the sequence of number names and symbols? Why not teach the meaningful way by teaching *rote* counting through *rational* counting? Why not count objects rather than merely repeat number names? The former procedure is as futile as reciting the A B C's sequentially with no ability to distinguish one letter from another.

And then—why not stop counting objects as soon as the children know the number names and number symbols, e.g., to ten? Why not begin to develop group recognition which is the direct preparation for the addition and subtraction concepts? Group recognition or the recognition of definite, standard patterns and eventually dissociated patterns should receive more stress in grade one than any other number concept, specifically because it is a direct preparation for the addition and subtraction processes.

The discovery by children of the combinations is more meaningful than all the telling or teaching that can be done. If children can see that small groups make larger groups and that larger groups can be broken up into smaller groups, and see this not once or twice but consistently, they won't have the queer notion one little youngster had who came home from school saying:

I wish my teacher would make up her mind about numbers.
Yesterday she said that 2 and 2 are 4.
Today she told us 3 and 1 are 4.

Much time in the first semester should be spent in the manipulation of small objects like splints, pegs, buttons, corn, beans, etc.—not in a futile, purposeless way but in an organized, purposeful way. In fact, the children should see that all the facts within 4, 5, 6, 9, or 10 can be developed right then and there without any reference to the abstract terminology of 2 plus 2 equal 4.

In no time, the group or even a whole class can learn to respond very rapidly to:

Let's play a game without counting our splints.
Each one place 5 splints on the desk.
With the hand toward the window, we will all push 3 splints to the end of the desk.
How many splints are left on the other side? Why?
..... because 2 and 3 are 5; and 2 from 5 are 3.
Let's put them together again.
How many splints are there now? Why?
..... because 2 and 3 are 5; and 3 and 2 are 5.
Now push only 1 splint to the windowside.
How many are left? Why? .....
How many are there altogether? Why? .....
Now push only 1 splint to the windowside.
How many are left? Why? .....
Now put them altogether.
How many are there now? Why? .....
etc., etc., etc.

If the children are praised for doing it without counting, the suggestion will soon carry over to the whole class and the children will gradually develop a group recognition even as high as ten, though the normal group recognition span is only around five.

That is definite and meaningful preparation for addition and subtraction. Children thus prepared, not once but consistently, will have no difficulty in understanding and even retaining the abstract number facts when they are presented.

How different that is from the teacher who, after a short period of manipulation of some objects, presents the number facts by means of flash cards or by merely saying:

Look here, boys and girls: this says 2 plus 3 equal 5.
What does this say? ..... 2 plus 3 equal 5.
Let's say it over and over: 2 plus 3 equal 5; 2 plus 3 equal 5; etc.

Such telling and drilling is no teaching! This same teacher will, most probably, then make every child in the class go through all the flash cards of abstract facts while the rest look on. When Johnny gets stuck, she will say:

"Now think, Johnny, think!"

Johnny gives several wrong answers but finally strikes the correct one and then the teacher says triumphantly:

"See! I knew that, if you would think, you could give the correct answer."

Imagine what was going on in Johnny's mind while he was struggling for that correct answer. All the emotions regarding what the teacher may be thinking about his stupidity; what his classmates might be thinking; what his little girl-friend may think of him, etc., etc. And—what a picture is left on his little child mind! The figure 5 is scribbled over the figure 6 and that in turn is superimposed on the original answer 4—in other words, an unrecognizable mess!

The same principle of developing meaningfully and drilling purposefully holds true with the teaching of any phase of numberwork: 'teen facts, borrowing, multiplying, dividing, etc. Even such apparently simple phases of number work as quotient placement in division, shifting of the partial product in double and triple digit multiplication, shifting the decimal point in the division of decimals, can be rationalized and, if rationalized, will be understood and more easily retained.

In fact, all of these phases of number work are based on the meaningful development of place value or the rationalization of the units, tens, and hundreds idea.

Time does not permit me to demonstrate all or even one of these, though I would be most willing to show that meaningful development, followed by effective drill, will definitely promote not only permanent retention but also an interest in and a wholesome liking for number work on any level.

MODERN TRENDS IN THE TEACHING OF ARITHMETIC

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This paper has for its purpose the consideration of recent trends in the teaching of arithmetic in the primary grades. One cannot draw a line between modern trends and modern methods, so, if I repeat some of the ideas expressed in Sister Adelbert's paper, you will pardon the repetition.

Let us consider for a moment what modern educators think of this subject. Professor Sueltz, of State Normal School, New York, claims that because of its service to the individual and to society arithmetic should hold a significant position in the curriculum of the elementary school.

Again, in his article on curriculum problems, Professor Sueltz tells us:

> During the past generation arithmetic has suffered because school curricula have become crowded. Schools have experimented with "activity curricula" and with experience curricula in an attempt to ease the situation and to make education more meaningful and pleasurable for the child. The net result has been that arithmetic has suffered. Not only has arithmetic suffered in the amount of time devoted to it, but also and much more to be deplored, it has suffered in the mode of instruction.[1]

From these and similar readings we may conclude that many modern educators believe that the teaching of arithmetic is of paramount importance, and that development of the child's understanding is its chief aim.

Modern trends are linked to modern methods. These trends aim to have the child understand each step of the way and avoid mere mechanical repetition. They tend toward humanizing education and making it meaningful to the pupil. They make *child interest* the keynote of the teaching program. The emphasis is always on the child. How does he learn? He learns through contact with his environment. He receives impressions through his senses. The more avenues of approach, the more meaningful are the concepts that are developed. Thus, the concrete approach, or the *Meaning Theory* has become the accepted method of presenting numbers.

We primary teachers have seen the results of the concrete approach in the joy experienced by the child as his mind opens to the world of numbers. His number stories become very real to him. He can see that 5 boys and 2 boys are 7 boys. He can use counters on his desk to show the number story of 5 and 2. He can tell a number story of 5 and 2 from the picture before him. He can show this same story by use of dots or circles or any other drawings he decides to make. Finally his mind grasps the general idea that 5 and 2 are 7. After his understanding has grasped this, he must commit it to memory.

While modern educators agree on the meaning theory of teaching numbers, they do not agree on the grade placement of subject matter. They claim that research conclusions do not determine at what precise age a child can master a certain topic because too many factors control or affect this mastery. Many of these factors are matters of opinion. For example, in the second grade some teachers hold that addition should be continued to carrying, and subtraction to borrowing, while others prefer to introduce multiplication and division. I belong to this latter group of teachers because

[1]Sueltz, Ben A. "Curriculum Problems—Grade Placement," *The 16th Yearbook of the National Council of Teachers of Mathematics*, p. 20.

the teaching of these facts lends itself readily to the meaningful approach. It is so easy to show the development of multiplication and division concretely. In developing these tables, the teacher must follow the steps advocated in teaching addition and subtraction combinations.

Such a procedure requires the teacher to show the multiplication fact by the use of concrete objects. For example, in teaching three 2's are 6, let the child see 2 boys and 2 boys and 2 boys, or 2 pencils and 2 pencils and 2 pencils. On his desk he arranges 2 counters and 2 counters and 2 counters. Then he sees a picture of 2 tops and 2 tops and 2 tops, and so on, until the generalization is made that three 2's are 6. He discovers that he is adding the same number over and over. To add the same number over and over is to multiply. Thus the child comes to understand that multiplication is related to addition. Each fact should be developed so that the child is not called upon to memorize a fact that he has not first understood.

Division is introduced in the same way. Most children in the second grade can develop the multiplication and division facts themselves once they understand how they are built. Again, children soon learn to give original problems requiring multiplication for an answer, or those requiring the process of division. Of course, they need direction in this. The teacher may say "We should like to have a multiplication story about 4 and 2." The child may give: If one apple costs 2 cents, what will 4 apples cost? I have found that children vie with one another in formulating their own problems, for example:

During the month of March we teach the four times table and one of my little tots gave this problem:

> If St. Patrick chased 9 snakes out of Ireland each day, how many snakes did he chase out in 4 days?

Not to be outdone by this contribution, another child said:

> St. Joseph made 7 tables each day. How many tables did he make in 4 days?

This illustrates the truth that children of themselves try to correlate religion and other subjects with their arithmetic problems.

The question arises: How long must this concrete approach continue? Before answering, let us see what Harry Grove Wheat says:

> Arithmetic is a system of ideas. It is not a collection of objects. . . . Arithmetic must be taught as a system. . . . Arithmetic exists and grows for the learner only in the mind of the learner.[2]

In order that arithmetic will exist and grow in the mind of the learner, we must arrange a systematic procedure to bring about this growth. It is the mind that has to be nourished. In the third grade, while the concrete approach continues, it must be with the purpose of leading the child's mind to the realm of the abstract. To continue this concrete activity until the child learns to depend entirely upon it is to cripple him. It is to give him a crutch upon which he will always lean. So the teacher must understand that, when the concept has been grasped by the pupil, he is ready to accept the abstract. He has to know that 9 and 3 of anything must always be 12.

Again, in keeping with Wheat's idea, the procedures we adopt must have for their purpose the training of the mind. Consequently the curriculum in many schools requires that mental arithmetic be part of the daily schedule. Even in the third grade training in solving problems mentally is encouraged.

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[2]Wheat, Harry Grove. "Arithmetic in General Education," *16th Yearbook*, pp. 80, 109.

The problems involve very easy numbers, but the child has to decide the correct process. He has no recourse to paper and pencil in the solution of these problems, so his mind is obliged to do the work. When this is part of each day's procedure, the mental growth of the child is quite obvious. Children as a whole become very enthusiastic about mental arithmetic.

Now, I should like to say a word about drill. Drill today is ostracized by many so-called educators. Even though teachers realize that drill is absolutely necessary to the child's progress, some feel that it is a mark of backwardness to advocate it. Instead of decrying drill, let us seek ways of making drill effective. Let us drill a fact only after its understanding has been established. Drill should be designed to increase the understanding as well as to impart such qualities as ease, fluency, and speedy recall. The more formal the drill, the more complete should be the child's understanding of the fact he is required to memorize. To quote from B. R. Buckingham in *What Becomes of Drill*:

> . . . arithmetic is on the march. . . . What then becomes of drill? If in the long fight against ignorance it has served well, it must not remain in the old camp with the rear guard.[3]

In this paper I have not attempted to explain in detail the various trends in the present day teaching of arithmetic because that would consume too much time. The points I have stressed are those which are workable in our Catholic system of education, and which at the same time are in keeping with modern trends. In conclusion, I should like to say that we primary teachers have weighty responsibilities. We can build up attitudes in our children for or against this important subject. We can offer them a program of arithmetic instruction that will develop their minds, or one that will dwarf and cripple them. The challenge is ours.

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[3]Buckingham, B. R. "What Becomes of Drill?" *16th Yearbook*, Chapter IX, p. 224.

SCIENCE, SAFETY, AND HEALTH—INTERMEDIATE SECTION

SCIENCE

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The discussion of science in the intermediate grades provokes ideas which are inimical to those of the rest of the elementary school levels. I will begin with the accepted acknowledgement that science has not received a place of respect in the curriculum with the subjects which make up the essentials.

In the National Science Teachers Yearbook for 1946, Mr. Glenn Blough, Director of Elementary Science in the U. S. Office of Education, relates apparent reasons why educators are so slow to grant a science program's right to exist in the curriculum of the elementary schools. Mr. Blough's survey considered the causes to be: an already overcrowded curriculum with subjects which are generally considered essential; many of the superintendents, supervisors, principals and others responsible for the time planning in the elementary school are not yet convinced that science will contribute sufficiently to child growth and development to include it at the expense of other areas; and elementary teachers are so lacking in science background that their teaching of science is apt to be weak.[1]

The report also cites a survey of science time allotment in the primary classes of twenty states. Tremendous differences of time allocated for the teaching of science were disclosed. Some schools have no place for science in their curriculum. Others allot time ranging from fifteen minutes to one hundred fifty minutes per week. A number of schools specified their science work as an incidental correlation of the language-arts program or social units.[2]

I feel secure in assuming that the survey taken in the public schools throughout the nation portrays in greater or lesser degree the position which science holds in the Catholic elementary schools. The Catholic educators who accept science in the elementary school curriculum in theory far outnumber those who put it into practice.

In the brief allotted time, I shall recall some of the reasons why Dr. George Johnson considered science essential to the elementary curriculum of our Catholic schools,[3] how modern trends of elementary science methods conform to our Catholic philosophy of education, and the means that should be used to prepare elementary teachers to attain the most enriched results through an elementary science course.

Hundreds of extravagant and unjustifiable claims for emotional, esthetic and disciplinary outcomes have been attributed to the teachings of science in the elementary schools. The Fourth Yearbook of the Department of Super-

[1]Blough, Glenn O. "Time for Science Instruction at the Elementary Level," *The National Science Teachers Association Yearbook 1946* (Washington, D. C.), p. 17.
[2]*Ibid.*, p. 18.
[3]Johnson, Right Rev. George, *Better Men for Better Times* (Washington, D. C.: Catholic University Press).

intendence of the National Education Association in 1926 presented a detailed list of seventy "Aims and Objectives in the Teaching of Elementary Science." [4]

Dr. Johnson is far more conservative in his claims. In *Better Men for Better Times*, he states,

> As rational beings, it behooves us to acquire at least a basic understanding of the material world in which we live and of the laws that govern nature. Ignorance on this score renders us ineffective in the service of God and of our fellowman and prevents us from utilizing the discoveries of science for our own personal improvement. The more we study the visible work of God's hand, the deeper we penetrate into the visible infinity of His Mind and the nobler, as a consequence, is our concept of His Divinity. At the same time, a working knowledge of things scientific enables us to play a more intelligent role in human affairs and to understand what it means to live in a technological civilization. Science can be made to minister unto the preservation of health, the making of a living, the creation of social solidarity; and it has contributed largely to the diffusion of culture. It is an essential element of education.
>
> An understanding of nature in relation to human needs helps to form a conscience concerning the proper use of material things. It fits us to be intelligent consumers. There would be no conservation problem in this country today if man had always cherished attitudes toward the gifts of nature that are Christian and enlightened and, as a consequence, had recognized the right of generations yet unborn.[5]

Methods in the teaching of any subject are to be determined by the objectives. The general reports of the Educational Policies Commission of 1944 and the Harvard University Group of 1945 agree with other reports of special groups for the study of the advancement of science that the development of competence in the use of the scientific method of problem solving should get first consideration.

Learning in itself is essentially problem solving, and the scientific method begins with a problem. The scientific method is a procedure in the search for truth, having the elements of open-mindness, carefulness and accuracy. It should prepare students for adjustment when relevant to life situations. In the primary grades, experiences are primarily on the observation and manipulation level, and are intended to acquaint children with the living things, materials, forces and phenomena with which the study has to do. The beginner scientists are thus prepared to observe natural environmental situations with accuracy.

As the children advance to the intermediate grades, the teacher now places emphasis upon understanding rather than on objects. She creates curiosity to know more about one's environment. The natural questions of children—the "why" and "how" problems—lead to investigation. Objects now serve the purpose of providing concrete situations through which the child develops certain ideas, appreciations and attitudes, and herein lies one of the great values of the scientific method.

After a problem is recognized, it is defined and clearly stated. The pupils offer guess answers or tentative hypothesis for the solution of a problem. The teacher and pupils then work together and plan a course of action. The teacher becomes a leader who creates interest, and guides the children toward the solution of a problem. They make decisions together, sometimes make mistakes, and decide how to rectify them. They investigate, observe, examine

[4] Powers, S. Raphael, "Science in the Elementary School," *National Society for the Study of Education, Thirty-First Yearbook, Part I, A Program of Science Teaching* (Bloomington, Ill.: Public School Publishing Co.), p. 14.

[5] Johnson, Right Rev. George, *op. cit.*

and experiment to learn the cause of things. When success is recognized, new situations are set up and results are verified.

The scientific method has an important place in the methods used in our schools, but it should not monopolize instructions.

It is the teacher's duty to guide the students to reliable sources of information, remembering that an informed and disciplined mind is the greatest asset which a man in the world can have.

As Catholic educators, we must heed the note of warning given by Fr. Louis A. Ryan, O. P., in an attack on the scientific "objectivity" which he claims has robbed students of the personal appreciation of knowledge and service.[6] Father Ryan claims that the modern method is in error, because nothing can be real that cannot be seen, touched, measured, or weighed. This danger of producing a nation of unbelievers can be blocked if Catholic philosophy is substituted for secularism which is the basis of the philosophy of the public schools.

Scientific investigation should prove that order and harmony in the universe cannot exist without a designer and planner, whom we call God. After acknowledging his humility to an infinite Being, man turns to man to learn that he far excels all other created things, because he has a memory, understanding and free will. The rest of the world exists for man but man in turn has responsibilities to use his God given gifts to preserve and improve the lower species for future humanity.

These outcomes should follow from our *elementary* science courses, because our Catholic elementary schools are the schools for the majority of our children.

Just as methods are determined by the objectives of our science course, so, too, is the preparation of our elementary science teachers.

It is too late for pre-service training for the majority of our teachers, so the discussion will be confined to in-service training. Toward this end the acquisition of credits must often be sacrificed for the acquisition of knowledge. Courses offered in many colleges and universities fail to prepare elementary science teachers for their duties in the classroom because the courses offered are specialized and because the intellectual significance of a subject is stressed to the neglect of the other values.

Each locality has its own peculiar resources, situations and science problems. For this reason, I believe that the best training of teachers can be received within the diocese wherein the subject is to be taught.

It is well to remember that no one community has a monopoly on all of the best teachers. Each diocese has within its school system the leadership that is needed to promote an excellent program of science service for the elementary school teacher. A little investigation may prove to the superintendents that the best instructors for such courses are the teachers actually engaged in the work with a knowledge of science and elementary education. Many high school science teachers with zeal, initiative and good will could present the teachers with courses which would far surpass specialized summer school, extension, or shopwork courses which are not practical or immediately functional in the everyday task of teaching.

The courses should be professionalized and should begin with the study outline of science from the first grade. This is advisable because science

[6]Ryan, Louis A., "Self Knowledge and Education," *The Catholic World*, 148-: 514-517, September, 1946.

courses are a series of concepts which grow and develop over a period of years.

These fundamental courses would lead to the development of diocesan laboratories, workshops and clinics where ideas and experiences could be exchanged and problems solved. From the fundamental courses a well rounded program for the elementary school teacher could develop into a systematic organization which would aid our teachers to give the best to the children under their care.

This is the aim of all of our sacrificing Catholic school teachers, and all they ask are the tools with which to work.

THE CONTENT AND METHODS OF TEACHING SAFETY IN THE INTERMEDIATE GRADES

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Safety Should be a Part of the School Curriculum

According to the minds of many fundamentalists, safety education ranks in importance with the three R's. One can scarcely think of it, then, as being excluded from the curriculum. The subject has come to mean so much to us in its scientific coat that thousands of people all over the country are devoting their energy to the development and perfection of various methods which man must use if he wishes longer life with freedom from pain. Basically, these people are motivated by the belief that care and forethought would remove the causes of most accidents, for "accidents do not just happen; they are committed." These people are laboring under the startling survey of the nation's accident toll. Each year about 25,000 young people, ages 1 to 24, meet accidental death. Accidental injuries have been occurring at the rate of about 100 injuries for each death, a total of about 2,500,000 injuries.[1] It is a brutal fact that one out of every three school-age children who died in 1946 died as the result of an accident. "The lives of 12,342 students," according to the United States National Office of Vital Statistics, "were sacrificed on the altar of national carelessness." This number admits "an inability to cope with our environment, and failure to teach one of the most important lessons of life—the technique of staying alive."[2]

Our obligation as educators is clear. Safety education cannot be neglected in any part of the school system. These statistics sound the warning of the old Roman proverb that "a sound body is the best instrument for a sound mind" and should not be left to chance. The Rev. Thomas J. Quigley, Diocesan Superintendent of Pittsburgh Schools, says, "Efficiency in reading, in health, in science or in any subject avails little, indeed, if the student loses his life or becomes blinded, smashed or crippled before his intellectual abilities mature. Life comes first. It is a most precious gift, the richest treasure."[3]

Safety Does Not Demand an Additional Course

The term safety education does not demand an additional course in our already overcrowded curriculum. Actually, our best lessons are taught, not as a result of following a definite time schedule, but through that which grows out of activities in real life situations. This subject may be taught in three different ways: (1) it may be integrated with other subjects; (2) it may be taught as a separate subject; (3) it may be taught incidentally.

We will discuss only the first method which proves to be most effective in the intermediate grades where safety may be integrated with almost every subject in the curriculum. In the higher grades safety education is especially correlated with physical education, health, home economics, vocational training, and driver education.

[1]Accident Facts, National Safety Council Bulletin, 1948.
[2]One Out of Three, National Safety Council, Rev. 5-48-6M.
[3]Rev. Thomas J. Quigley, *Traffic Education Series*, Book 2, (Better Traffic Committee of Pittsburgh, 1947), p. 10.

In the Diocese of Pittsburgh safety is especially correlated with Christian social living. In any phase of our social lives we are either safe or unsafe. So in a positive procedure we study two elements—human nature, and the nature of things and forces with which human beings come in contact or have relationships of one kind or another. For example, in grade four, as the group discusses the protection of the child by the state, and the state's eagerness to preserve his life and happiness, the children are led to see that a real child of God will cooperate, obey all laws, and be respectful to authority. As one of the corresponding activities, the child is asked to review the rules of traffic and safety and to illustrate one rule. While studying the public life of Christ, the child finds that the practice of good citizenship is a preparation for social life in the community. This study terminates with the students writing a play which illustrates safety and traffic laws.[4]

SAFETY EDUCATION SHOULD COVER THE HOME, SCHOOL AND COMMUNITY

Home. Safety education should cover the home, in which over 34,500 fatal accidents occurred in 1948.[5] It is important for little people to realize that the home is full of forces which in themselves are neither friendly nor unfriendly, neither safe nor unsafe. As the saying goes, "There is no place like home—for accidents." An amusing essay was once written about the "elusiveness of soap, the knottiness of string, the transitory nature of buttons . . ." to which we can attach no blame when they exasperate or harm us. If we slip on the soap or fall down the stairs, we do not blame the inanimate factor. So we acquaint the intermediate grades not merely with soap, buttons, etc., but with ways in which a myriad group of inanimate objects can be both useful and harmful.

School. Safety education should cover the school which presents many additional safety problems such as location, building and grounds. Danger spots on routes to school and around the buildings should be studied by both the children and the custodial staff. The concern of school authorities for safety is a powerful example to the children.

Besides integrating safety with Christian social living, we incorporate it into other school subjects. In the science class the child is reminded that a match, when struck, produces fire; that fire cooks his food and keeps his home pleasantly warm; and that fire will burn living flesh as readily as it will bake bread. At this time he learns the extreme value of evacuating a school building or any other building in a minute's notice. Well organized fire drills represent one of the many opportunities to practice a positive charity, a courtesy, a decorum toward other human lives as well as one's own life. Fire drills are one of the few relics of the old school of discipline in which a child remains calm, self composed and of his own volition avoids confusion. Nine hundred children marched to safety out of a school in Texas City, Texas, during an explosion. The force of the ship blast in the harbor had buckled walls and shattered windows in the school building. Although lacerated by flying glass and lowered debris, the children, carefully trained to meet just such an emergency, had filed out of the building without a sign of panic even though they left trails of blood in the ruins. Not a single fatality.

At the intermediate level pupils enjoy participating in clubs. The English period furnishes instruction for conducting the meetings at which the children discuss their own safety and that of others. They report hazards and remind others to be careful. Organizations such as these provide excellent oppor-

[4]Catholic Schools, Diocese of Pittsburgh, *Outline of Course Content*, Grade 4, (Anstead, Pittsburgh, Pa., 1943), pp. 14, 39.
[5]Check List for Home Safety, National Safety Council, (Rev. 2-49-100M).

tunity for teaching democratic behavior. Even at this age, meetings can operate under parliamentary procedure. Speakers may be invited and safety movies may be shown. Pledges may be formulated and topics may be discussed such as: Local Traffic Hazards; Safety Patrol; Hiking; Baseball; Skating; Student Accidents; Bicycle Riding; Regulations for a Bicyclist; etc.

The topic of safety lends itself to debate interesting subjects such as, Resolved: Boys are More Reckless than Girls; Traffic Police Save More Lives than Firemen.

Paragraphs may be written, using such topics as: If an Auto Could Talk, What Would It Say to Pedestrians?; How I Can Teach Safety to My Younger Brother and Sister; How to Celebrate Hallow'en Safely.

Common safety words may be included in the new vocabulary.

A safety pantomime can create a lasting impression.

For picture study, why not use a safety poster?

The school newspaper calls for items such as: Beware of Poison Ivy; A Safe Place for Coasting or Skating.

The children may compose safety letters to their parents.

Every basic reader in grades four, five and six presents valuable material in this field.

The arithmetic period is an opportune time to total accidents and to record statistics.

Irving Caesar's "Sing a Song of Safety" should be in every school music library.

The art period provides time and materials to paint the posters suggested by the school safety council.

No topic in health study is more important than safety with the exception of disease prevention.

Community. Safety education should cover the community. The child is taught that in traveling through this world of unthinking forces, he has only his intelligence to depend upon for his safe conduct and security. Animals have developed physical adaptations for protection or defense. Not so with human beings. They have neither protective coloration nor great speed for their defense. But they have the ability to think, to reason, and to remember. Therefore, the child should be taught to apply his mental ability to his craving for excitement and his love for adventure. In the crowded urban areas, dangers arising from an era of power-driven speeding machinery require a new kind of alertness to danger. This is but one of the many phases of outdoor safety knowledge that young people must acquire if they are to become masters rather than victims of certain elements of the universe.

THE PROBLEM OF VARIABLES

Safety-minded people ask why there are such spectacular reductions in death rates due to childhood diseases as compared with death rates from accidental injury. Twentieth century medical science controls infections as soon as the causative agents and mode of transmission are determined. The lines of attack can be clearly drawn. In the control of accidents, however, we are not only faced with innumerable objects and forces in the outside world, but also with behavior of each individual in his relation to these forces. For this reason, safety education should consider the emotions.

Very seldom does it occur to us that emotional conflicts are often responsible for repeated accidents. Often, a placid, peace-loving, docile child has one

accident after another. Yet, on the surface, there is no evidence of emotional disturbance. Many times, resentment of authority is met with childhood evasions and escapes and results in an unfortunate propensity. The desire to escape one conflict ends in another. Again, it is found that an accident may have been carefully worked out by the child so that he receives the attention he craves.

In summary, we find that childhood accidents may result from deficiencies in safety education; lack of knowledge of inanimate forces; unwillingness to think, to reason, to remember; negative power of alertness; and emotional conflicts. Whatever the cause, the teacher can be of real help in recognizing symptoms and by removing inhibitions as far as she is able. This can be done primarily through safety activities integrated with all school subjects.

If America places little children on her pedestal of important things, then teachers should see to it that they are kept safe from unnecessary harm. Safety consciousness makes life richer, more significant, more socially mature. It points out to the child a special work for him to do. It entitles him to the right to make the community a safer place in which to live. Is this right not prompted by the Fifth Commandment of God—the right to *life*, as well as liberty and the pursuit of happiness?

THE INTEGRATION OF SCIENCE, SAFETY, AND HEALTH

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I am plunging into the topic which I was invited to discuss on this program from the vantage point of a diocesan superintendent who has covered a very considerable portion of the area under consideration. And that, too, in a manner not entirely theoretical, but through the process of endeavoring to establish a course of study in science, safety, and health for a diocesan elementary school system. I make no claims as one having authority, but I do insist that I have had some experiences, and also some headaches as the result of these experiences. And if learning comes through experience, then I modestly admit that I face you today as a superintendent who has acquired wisdom the hard way.

Our topic suggests to me three fundamental questions:

1. What does integration of science, safety, and health imply?
2. Has this integration been attempted?
3. Can this integration be accomplished successfully?

The experiences of one diocese cannot supply the final and convincing answers to these questions. They may be helpful, however, when studied in conjunction with the efforts of other diocesan groups and textbook authors and publishers, in building up a consensus of opinion which may have weight in pointing to the likely answers to the questions raised. With this thought in mind, an attempt will be made to state and to justify the answers which one diocese has given to the questions here proposed for your consideration.

Integration denotes a "bringing together into a whole." Applying this meaning to our problem we are confronted with the task of bringing together science, safety, and health into a unified program of subject matter, which could be presented, developed and taught as one harmonious whole. The achievement of such a program is highly desirable. All of us hope for and strive for the simplification of the curriculum. Isolated spheres of teaching and unrelated areas of learning tend to complicate the teacher's planning and to develop a pupil who possesses a varied assortment of "compartments of learning" and who too often lacks the ability to discover the relationships and the similarities which exist among these compartments. It surely seems that integration has great possibilities in the fields of science, safety, and health.

So it seemed to our little group of educators back in 1930. Since 1925 our diocese had organized and printed locally a series of graded text booklets embracing the subjects of nature study, hygiene, and citizenship. In the style of their time, those booklets were factual, concise and packed with detail. But they were *pioneers* in an era when elementary education was just discovering the educational possibilities of subject-matter lying beyond the traditional school horizons.

As early as 1936, we were giving serious thought to the improvement of our course of study in nature study and hygiene. Illustrated textbooks in these and related fields were appearing in greater number. Our little booklets seemed now inadequate. By 1939 a decision was reached to look for better published materials to replace our homemade and outmoded booklets: "We would examine all the copyrighted textbooks and select the one series in

natural science and health (with safety thrown in) which best conformed to the objectives demanded by a Catholic philosophy of life."

If any scientist-author believed in God, he guarded it closely as a phenomenon hidden from scientific scrutiny. If any author of a health or hygiene text knew he had a soul, it remained invisible to his readers. Excellent scientific development, fine natural inspiration to healthy development of the human body. But nowhere did the authors approach the high ideal of educating for the knowledge, love, and service of God. Natural science did not point to the Supernatural Creator. Health and hygiene and safety never implied a divine providence, a rational soul, a moral law.

Do you say that the authors should not step beyond the proven facts of natural science? Then I make bold to say that Catholic educators should be unwilling to accept their incomplete presentation, because we are looking for *integration*—"bringing together into one harmonious whole." We do not want science to end with half-truths. We do not want health and safety to glorify the physical well-being, and to ignore man's growth and development toward that perfection which will make him a child of God and a citizen of heaven. If integration is desirable, let us not rest until we find it—integration of the knowledge of the material and the spiritual with their common source in God.

And so, in 1939 and 1940 we read, and scrutinized, and rejected. We had failed in our purpose to find textbooks which would harmonize and integrate Christian principles with the facts and principles of science and safety and health. We were disappointed, we were disillusioned, we were frustrated. During this period I twice voiced appeals at the annual meetings of the Catholic school superintendents that competent Catholic scientists and authors undertake the publication of a series of Catholic textbooks in science. No one accepted the challenge. "What could we do, that we had not done?"

"We would write our own textbooks." This decision was made in 1941. But here integration took on a new complexion. Our experiences in investigating textbooks convinced us that the natural sciences, and safety and health were usually and most effectively presented in separate textbooks. There were many instances of relationship, but it seemed that each field suffered through efforts to integrate the three subjects into one course of study. The outstanding textbooks did not integrate. In accepting this finding, we conceded that we might still give honorable tribute to Caesar. Our integration thereafter was to consist in a harmonizing of natural science with revealed truth, in a recognition of natural phenomena having its source in God.

In 1943 we printed the first of four textbooks in elementary science for the intermediate grades. The final book appeared in 1945. It may be permissible to summarize the philosophy and the objectives of the series by quotations from the foreword and preface:

> Science and religion are mutually affinitive. Legitimate science and The True Religion are co-keepers of the Lighthouse of Truth. One cannot be known perfectly without a great deal of the other being understood. They live in perfect harmony; both love the Light; neither fears it. Both are more beautiful in it.
>
> This series is hardly intended to give grade school students a comprehensive grasp of all the sciences. Rather, the intention is to stimulate an interest in science, and to teach some scientific principles by the use of simple, everyday examples. It is especially intended that these ends should be accomplished without the usual questionable discussions of sex, evolution, and materialism, which would adumbrate rather than illuminate the scientific and moral concepts of young Catholics.

> We envision the child being introduced into the field of Science through a reading program supplementary to, or complementary to his or her fundamental reading activities. That is to say, the new Science books will constitute a series of Science Readers broadly keyed in vocabulary, in difficulty, in content, in interest, and in experience to the child's psychological level. Improved reading skills and an expanding knowledge of the phenomena of Nature and scientific invention will develop harmoniously in the normal environment of the classroom.

Briefly, our objective has been to familiarize the child with the world of science about him, to develop appreciations, and to emphasize God's influence in nature and things material.

Honesty demands that admission here be made that our effort to develop a Catholic series of science texts has not been brought to its anticipated conclusion. Our hope of adding satisfactory illustrative material and activities projects has been unduly delayed. Our further hope of securing a responsible publisher for the series has been alternately encouraged and shaken, to an extent that we now face the future with the attitude that we have achieved our principal objective at least, which was to provide a series of thoroughly Catholic texts in science for the children of our diocese. That we have succeeded is evidenced in the following excerpt from a letter sent to the author by the members of the science committee: "Last year we were enthusiastic about the work, but this year the enthusiasm has been more than doubled since we have seen how the children are enjoying the books." "If you could see the . . . interest they show in the topics discussed, you would feel rewarded for the many hours of labor you spent in writing them." I feel obligated to mention, too, that we have recently adopted textbooks in health and safety which are not integrated with science.

To bring developments up to date since 1941, acknowledgement should be made of one publishing company which has issued a Catholic edition of its popular science series, of another publishing company which advertises that its science series is acceptable for Catholic school use, and of a third publishing company that has, on my suggestion, revamped its treatment of evolution. At the present time rumors and reports are current that three or four series of science written by Catholics are to be published in the near future.

The picture which I have presented to you this afternoon enables us, I believe, to infer the answers to the second and third questions which I raised earlier. "Has integration been attempted?" The evidence at hand would seem to justify the conclusion that no outstanding textbooks have offered an integration of science, safety and health. To the third question, "Can integration be attempted successfully?" the answer again appears to be negative. Science education seems to have one set of purposes and objectives; safety and health are presented to the child with different objectives in view. As a result, publishing companies and authors are advocating and supporting separate series with due allowance for instances where some integration seems quite natural.

These are the answers which I have drawn from my experiences in the areas under consideration. You may have reached different conclusions. But we must agree that a primary purpose of Catholic education is to elevate the child from the natural to the supernatural, to make the child of nature a child of God.

SCIENCE, SAFETY, AND HEALTH—UPPER GRADE SECTION

SCIENCE IN THE JUNIOR HIGH SCHOOL

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In his *Encyclical on the Christian Education of Youth*, Pope Pius XI tells us that the final objective of education consists in preparing man to become a true and perfect Christian here on earth in order to attain the sublime end for which he was created. Our Holy Father describes this man who is to be educated as a soul united to a body and possessing the faculties of intellect, will and appetites—fallen from his original state of sanctifying grace, but redeemed by Christ so that he may reach his final destiny—an eternal child of God. Therefore, in order to arrive at this sublime goal, the intellect must be enlightened with the truth that it craves, the will must be strengthened to choose the good that it seeks, and the biological urges must be curbed even to the extent of refusing one's self lawful indulgence. This treatment, assisted by divine grace, should produce a true follower of Christ in all the aspects of man's life morally, intellectually, physically, socially, and individually.

It is further stated in the encyclical that the right to reach all these aspects belongs to three related societies: to the family, because of its purpose in the generation of offspring; to the state, because it is concerned with civic and temporal welfare; and preeminently to the church, because of the divine commission, "Go teach all nations." Thus she has the full right to control all branches of learning as she sees it beneficial in directing man's eternal destiny. To this end she has established the ideal school wherein she insists that the whole structure, teachers, curriculum, courses of study, textbooks, foster the truth and the wisdom which are the essentials in the formation of individuals that are morally, intellectually, physically, socially, and individually fit.

This discussion deals with a specific portion of the curriculum of this ideal school—Science Teaching in the Junior High School. A survey of the abilities desired, the content selected, and the goals to be achieved, will enable us to decide whether or not we are meeting the standards set for us in our Catholic way of educating.

The broadening and enriching of the science program in the elementary school have provided unlimited opportunity for the development of a science consciousness. The basic general concepts concerning God's creation, which are acquired at this particular period must be meaningful, and interpreted in the light of individual interests, needs, and mental capacities, as the student advances in his education program. Since the period of junior high is significant of growth—intellectual growth particularly—the teacher at this level must be very much on the alert to provide scientific experiences which are challenging, purposeful, interesting, stimulating, and sufficiently attractive so all the students will recognize the fact that science is most essential to a profitable general education. Too often in junior high school the science course is given a lasting bad reputation because of an uninteresting approach to its study. This method of approach accounts for the small enrollment at higher levels in other courses which are significant not only in the develop-

ment of well rounded individuals, but in the safeguarding of social and economic freedoms of the nation and of the world.

The *Education Summary* for January, 1949, comments that the lagging physics enrollment is alarming to educators. It also states that a recent survey shows that only 5.8% of high school students study the subject now, compared to the 20% at the turn of the century. Only one-half of the country's high schools offer physics, and 80% of these offer only one period per week with little laboratory work—a strange situation in an atomic age.

Catholic educators have greater cause for alarm if interest in science is lagging in our Catholic school system. In recent years Catholics as individuals are not identified in a prominent way with new influential discoveries. Our colleges and universities have promoted significant research, but unfortunately a sufficient number of Catholic workers have not been available to staff their research laboratories. This is a regrettable situation.

The goal of real science is truth. To the Church and to the Catholic scholar God is the complete truth. It has always been the great work of the Church to foster and promote all truth which attempts to give clear explanation of natural phenomena. As an infallible teacher she has set the example of caution when fact is not too evident; but she accepts humbly and entirely the truth when it is actually presented. Her members, therefore, are the best custodians of the findings of science. Because of the strength that they draw from the fountain of all goodness and truth, they will use these findings wisely to promote their neighbor's well-being, as well as their own. The products of our materialistic scientific age will destroy our individual, social, and economic rights only if we permit them to be used by godless, selfish people who are greedy for power and wealth.

The Near East and the Far East, Latin America, and Africa are rich in large stores of natural resources, but they lack the scientific knowledge necessary for their development. The peoples of these countries are observing our progressiveness as compared with their primitive way of life, and are now willing to accept our contribution to their advancement. President Truman, in the fourth point of his inaugural address, stressed the fact that the United States is prepared to help develop these backward areas of the world with our technical and scientific know-how. This development will not take place in one year, but will stretch through the next fifty years; and the students who are now in our junior high school will take an active part in that development if they receive from us the proper stimulation during these critical years.

To this end it behooves us to realize our responsibility to make our science teaching so effective that at this level we will inspire those who continue in the field of higher education to choose the study of science as their special field of endeavor. Thus they will fit themselves to form corps of Christian technologists and experts who will get in on the ground floor of these developments in backward areas. They will not only be armed with the knowledge for material development, but be schooled in the virtues of charity and justice by means of which they will effect a spiritual development, and again prove to the world that the Church is now as it ever was, the standard bearer of truth, virtue, and all culture.

Having discussed some of the reasons for developing abilities in the field of science, let us now examine the media by which this development is to take place.

First in importance is the selection of content and its grade allocation. There must be recognition of the importance of a year-by-year enrichment of the science program so that each year's work builds on the preceding one,

thus avoiding the repetition of subject matter which causes upper grade pupils to say with disgust, "We had that in the third grade." By way of illustration let us take the study of electricity for communication, a topic which is closely allied to their present as well as to their future needs and interests. In the primary grades pupils have observed and have made simple generalizations about such materials as water, air, soil, plants, animals. Pupils in the intermediate grades become more familiar with the distinguishing characteristics of these materials and with the simple units, the elements, and the atoms which compose these elements. From this idea follows the concept of the union of the atoms of elements to form new particles, molecules of compounds, having new characteristics. Thus they are finally led to that idea of the particulate make-up of matter which is fundamental in making meaningful their previous generalization on the nature of sound. The study of the auditory adaption observed in animals and man is consistently included.

With these preliminaries, the stage is set in the upper grades for the explanation of such characteristics of sound as pitch, quality, loudness, as well as for the future study of the auditory sense mechanism. New concepts of matter in its atomic structure are introduced. These lead to the idea of the electrons and their release from the atoms of elements to form the electric current which, under proper control, produces the electromagnet, that instrument which makes possible the telephone and telegraph.

Once the principles which control these instruments of communication are thoroughly analyzed, understood, and made applicable to present day standards of living, there should be a readiness and an eagerness to understand other means of communication such as wireless telegraphy, radio, and radar.

Fortunately authors of current textbooks and courses of study are recognizing the need for sequential arrangement of content, and are producing material to meet this need, while at the same time they do not sacrifice the psychological aspects of immediate interests and capacities of the pupils.

Now that an observation has been made concerning content selection and arrangement, the all-important task of proper presentation requires a few comments. A recent issue of the *Education Summary* gives the criticisms of science teaching as voiced by high school delegates at the Junior Scientist Assembly in Washington. They are summarized as follows: (1) instruction is leveled for the average, with too little consideration for either slow-going or exceptionally talented in science classes; (2) emphasis on memorizing facts without learning their meaning; (3) repetition of subject matter in succeeding courses; (4) teaching science as a subject unrelated to others; (5) classical methods of teaching.

These criticisms indicate that our students have made an honest and truthful evaluation of our teaching procedures, and have found in them the inadequacies which have been for some time in the minds of school administrators and teachers. This consciousness of our failure to measure up to the expectations of our pupils should stimulate us to seek newer and more effective methods of presentation.

Instead of requiring the recitation of a series of facts which are meaningless and unrelated, the student should be prompted to originate problems; to set up ways and means to solve them in an orderly manner; and thus be given the opportunity to use the facts instead of merely reciting them. This use calls for independent thinking, for intelligent planning of experiments, for reading research, and for working with facts until the problems are carried to satisfactory solutions which can be understood and verified.

In teaching the necessary basic principles the teacher should serve as a guide, provide aids, and suggest sources of information. The pupils should be required to do their own thinking, to find their own answers, and to see for themselves the applied scientific principles. Thus there will be a challenge to each pupil in accordance with individual mental ability. Aids such as slides, films, and models should be handled with caution lest they be permitted to interfere with the mental workout which is so important to learning.

With regard to the criticism of teaching science as a subject unrelated to others, it may be remarked that since the teachers in the Catholic junior high schools are not handicapped by a departmental arrangement, they have the golden opportunity of correlating science with religion, geography, mathematics, history—in fact all school subjects lend themselves to a profitable tie-up with the science program.

Let us evaluate our efforts in this teaching of science in terms of the goals to be achieved—to develop the student intellectually, physically, socially, individually, and morally.

It can be said without modification that science content provides more mental stimulation than any other subject. Habits of correct logical thinking are developed which not only serve the individual's purpose in this particular branch of learning, but which carry over into other fields as well; hence, the opportunity for mental activity without which intellectual development is impossible.

Our present social and economic systems are the outcomes of the scientific findings which have influenced industrial procedures, means of transportation, methods of communication, home life, medical services, use of leisure time, and in fact, every phase of our present day civilization. The telephone, radio, automobile, movies, to mention just a few innovations caused by science, were at one time considered luxuries; now, they are necessities according to our American standards of living. All students, not just the minority preparing for a college education, have need for a better understanding of these products of science. This understanding will result in their effective use in safeguarding individual and national freedom; in maintaining high standards of living; in conserving natural resources; and in finding careers by which an honest, profitable way of living may be secured.

Now let us give consideration to the all-important phase of our science program—its moral implications. The study of religion is centered on the relationships which exist between God and man. These relationships which are learned in early childhood are summarized simply in the statement: God created man to know Him, to love Him, to serve Him, and as a reward, to enjoy Him eternally in the Beatific Vision. Science has for its purpose a study of the creatures which God brought into existence for man's use and benefit. It has been stated that genuine science and genuine religion are but two viewpoints of the same thing, one looking from creatures to God, and the other looking from God to creatures.

In the study of science there is the opportunity to interpret and to further know God's attributes, beauty, goodness, omnipotence, and truth, by a systematic prying into His laws by which the whole universe is regulated, thus arriving at a consciousness of God as the eternal Law-Giver, and at a recognition of the need for His indwelling in all things, if they are to continue to exist and to operate. St. Thomas Aquinas has stated that the knowledge of God gained by the study of sciences enlightens our intellect by showing that God is the First Cause, that He is the One and All-Wise.

The moral value of all human activity is determined by the will's choice of what the intellect presents to it. If the intellect has comprehended the essence of all truth, the Infallible Law-Giver, in so far as its limitations permit, the will, assisted by divine grace, will make wise choices, which are coincident with the Divine Will. There will be broader understanding and appreciation of the fact that all law making has its origin in God, whether it is concerned with either the material or the spiritual order, and that it is through the observance of these laws the final goal is reached—enjoyment of the Beatific Vision.

We live in a scientific, materialistic world. The secular system of education has become a godless one. The teachers in its system are not permitted to mention the name of God, much less attribute to Him the role of First Cause. The judgment of the Supreme Court in the McCollum case testifies to these statements. It is an undisputed fact that science teaching separated from God will result in a material as well as in a spiritual destruction. The great scientist, Leonardo da Vinci, compared science without religion to a ship without a rudder.

These appalling facts should make us realize that our responsibility as Christian teachers is greater than ever before. It is our serious obligation to stimulate and to train armies of God-loving individuals, whose courageous spirit will dominate and conquer a world saturated with the materialism and the godlessness that threaten to destroy our civilization.

The junior high school teachers of science figure in a very special manner in the sharing of this great responsibility. They meet the students in the last span of their educational journey before they begin to branch off into special channels of learning. In many senior high schools science courses are still listed as electives. Therefore, it is imperative that an attractive "new look" be given to junior high school science so that students will be so favorably disposed towards it that they will have the desire and the enthusiasm to further pursue it, and thus continuously provide the needed reinforcements. In the hands of God-inspired leaders, science will be directed toward His greater glory and the world will become a scientific world which is decidedly a Christian world.

SAFETY AND HEALTH

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When approximately one-third of the men registered for service in World War I were rejected because of physical defects, our vast program of health education was initiated. Formal health education became another facet of the already many-faceted gem called the curriculum. Visiting doctor and nurse service to the schools became compulsory by law in most states throughout the nation. The outlay of money for athletics and their attending necessaries of playing fields, stadia, and equipment was very great; yet, less than twenty-five years had elapsed when, plunged into the diabolic World War II, we were amazed to find that, despite our vast program of health education, more than four million youths were unacceptable for service.

As Christian teachers and educators we have always been mindful of the place of health in the life of the individual. We do not need to go to Juvenal to learn that the development of potential intellectuals may be accomplished by following his maxim of "a sound mind in a sound body."[1] The Divine Teacher after Whom we, as Christian teachers, pattern our lives never failed to show us by example His interest in the physical well-being of His children. A cursory glance through the Gospels of the recent Lenten Season reveals that every kind of manifold disease—defects of the eyes, the ears, the limbs; fever; sickness of every kind, even death itself was encompassed in His interest for the well-being of those with whom He lived. He showed us so well that the supernatural is based upon the natural.

We know the place health education occupies in Christian teaching. Our problem now is how to make health education real to the children. Health, like religion, must be lived every day. At the National Catholic Educational Convention held in 1932, Father Wolfe stated that "Health education of the comprehensive type, which builds religious, spiritual and ethical integrity, with a scrupulous insight and care of what constitutes physical, emotional, and mental integrity is the best preventive of delinquency and disease."[2]

Emphasis on outward appearances has frequently led to a superficial regard for sound health practices. An illustration of this may be noted in the following story:

As the children lined up in the school yard one cold morning, the teacher questioned a child who had a very bad case of the sniffles. "Haven't you a handkerchief?" she asked. "Oh, yes," the child replied, "but I'm saving it for morning inspection."

Our teaching of health and safety must be active and practical. Seventh and eighth grade boys and girls are passing through a period of transition from childhood to adolescence. It is characterized by lack of symmetry and unevenness of growth. Sometimes it is called the "awkward age." They are manifesting a very keen sense of observation for those things which make for perfect manhood and ideal womanhood. This is the period for stressing self-control, self-discipline, perseverance in effort, and inhibition of temper.[3] It is the time when the principles of health can be most practically presented; when appeal to reason may have a more marked effect than previously.

The content of the curriculum in health and safety education for these grades changes very little, since the health program is essentially con-

cerned with building proper attitudes and habits; and safety education regards the ways by which this health can be protected and preserved.

Health education lays the physical foundation for happiness by emphasizing (1) good nutrition; (2) freedom from over-fatigue; (3) correction of physical impairments; (4) prevention of disease; (5) sound mental health; (6) and a clean, safe, healthful school, home and community.

Let us try to point up the practical applications in the classroom of the six factors to be emphasized in laying the foundations for healthful and safe living.

GOOD NUTRITION

Perhaps many of us can repeat as we look upon our children what Caesar said when he looked on Cassius: "that lean and hungry look!" How many of us have before us "breakfastless" children each morning, children who are not necessarily from "across the tracks." A slow child is often a poorly nourished child. We must stress the necessity of a solid breakfast to support a good day's work. This factor of "breakfast education" is neglected frequently by the parents. The child witnesses the father taking his coffee in one hand and his hat in the other; mother with the percolator in one hand, while the other holds the door ajar; the road cleared for father's marathon to the commuters' special. The child of poorer parents frequently finds himself alone for breakfast, father on a night shift, mother on a day shift, while the child between these two extremes is often left to his own whims and the packaged breakfast foods which one youngster labeled "wood shavings."

Thus there is a practical need to forcefully impress upon our pupils the value of an adequate breakfast. Proper food habits should be practically taught. Do we, as teachers, point up the use of the various colas and "soda-pop" as coal-tar sources? We illustrate with charts the value of balanced diet and foods essential for health. Are we mindful how large a part the "hot dog" and the "cheeseburger" or the "hamburger" play in the daily diet of our children? Seventh and eighth grade children can be impressed with the need for will power to choose between acid reactions, stomach disorders, and the like, caused by improper diet, and the healthy, ruddy, socially accepted glow of the athlete who chooses well his diet. Adolescents are susceptible to the appeal of good appearance and good looks; a clear, ruddy skin provides ample evidence of good health. It has been called the barometer "that registers good and poor eating habits, adequate and insufficient rest, right and wrong exercise habits, good body circulation, good digestion, and good metabolism."[4]

Then we have the vitamin family! It is our obligation to instill into the minds of children that vitamins for growth, protection, and health can be secured in adequate amounts from the foods that are eaten, provided there is sufficient variety in the foods selected. The high pressure salesmanship and successful business advertising, the blatant blasts and hawking tones that are occasionally interrupted by the musical programs on our radios, all stress the magic of certain pills, plasters, temporary pain-killers and vitamins. Our children listen to these fabulous statements, and it is for us to practically and effectively point out that, while vitamins are excellent, they are no substitute for solid well-chosen meals. "One of the best arguments for getting the vitamins from the natural foods that contain them is the fact that we cannot presume that all the necessary vitamins have as yet been discovered. Therefore we get the unknown with the known when we eat the foods that contain them. This is not equally true of the concentrates."[5]

FREEDOM FROM OVERFATIGUE—CORRECTION OF PHYSICAL IMPAIRMENTS—PREVENTION OF DISEASE

These are all important for sound health. Are we frequently unmindful of the possibility of fatigue occurring among our children? There are many factors today that produce this condition. Poor posture will produce unnecessary fatigue. Careful surveys in public schools have revealed that from 72 to 95 percent of the pupils have postural defects, and experts have estimated that 90 percent of the adult population have some type of faulty posture. Do our pupils slump in their seats the greater part of the day? Do they shift from one foot to the other, or, perhaps, rest part of their bodies on the seat when you call on them for recitation? Do they glide along the wall or bannisters, or help the pillars to support the school, instead of standing erect and alert? Do we permit them to "drape" themselves around their books when reading, although we, as teachers, know the proper habits to be formed? What percentage of work can you achieve when fatigue, lassitude, weariness and nervous irritability constantly disturb any serious purpose the pupil might have? The causes for most fatigue lie outside the school, but we can, in a very practical way, incite seventh and eighth grade boys and girls to see and understand these causative factors. We ourselves can do much within the school. The ventilation of the classroom! How often do we enter a classroom in our round of duties amazed that any life could still exist, much less function, in the stuffiness of the room. Eagerness and enthusiasm are praiseworthy qualities in a teacher, but when they cause her to become so completely absorbed in her work that she is oblivious to all other factors in the classroom, then these qualities are to be condemned. Are we faithful in the upper grades to the two or three minute recess and setting-up exercises? Our courses in psychology have told us about attention-span and the effects of change on learning and study. Do we make practical this knowledge in our daily health work?

In the correction of physical impairment and the prevention of disease much has been done before the child reaches these grades. We will consider here only the eyes, the ears, and the feet. Vision defects are often still unrecognized on this level. If they have been diagnosed, the problem becomes one of getting the pupil to wear the glasses prescribed. More serious are the hearing handicaps. Deafness in one ear is easily overlooked even by the child. Many children have chronic yet undiscovered disorders and defects which impair their hearing. Often they react slowly and are considered dull or lazy simply because they have missed the point through a hearing defect. How often the common cold leaves after-effects in the auditory passages! In a study made on the "Relation of Undiscovered or Disregarded Physical Handicaps to Learning"[6] we find that, among the children who were failing, 59 percent showed defects of the eye and 28.6 percent of those studied suffered from hearing losses.[7] Hearing conservation still lags far behind sight conservation. The development of an audiometer testing program should be encouraged in every parochial school.[8]

Seldom do we give thought in our daily health program to the feet. Yet to them can be traced very often the lowered resistance, nervous disorders, poor posture, internal difficulties, and lassitude of our children. Minor defects may pass unrecognized and yet cut down the child's efficiency by causing him to tire more rapidly. An orthopedist said that, if we, as teachers, could thoroughly discourage the wearing of "moccasins," "loafers," "strollers," and "ballets" by our girls, we will have made a very lasting contribution to the future well-being of the women in America.

Safety education may be taught in conjunction with health. Safety statistics reveal that 95 percent of all accidents are due to man failure and not to flaws in machines or materials. Accidents are the foremost cause of death among children of school age. About 16,000 children under fifteen years of age are killed in accidents each year. Motor vehicle accidents head the list for children in the ten to fourteen year age bracket, while drowning follows closely as the second cause.[9] In this group are found the pupils of our seventh and eighth grades. Safety education can be correlated with the teaching of all subjects. It should emphasize the desirable and the safe, rather than the unsafe ways of behaving. Seasonal and holiday hazards determine timely teaching. Alert the children to the dangers of fireworks, Hallowe'en pranks, winter hazards, heating of homes, slippery sidewalks, Christmas tree bonfires, summer sports, poison ivy, contaminated water. Plan school safety programs and foster a Safety Patrol and Traffic Police among the older boys. The practical test of the effectiveness of safety teaching will be the measure in which your children are displaying continuous growth in ability to control themselves and their environment, the reduction of child accidents and safety problems in your school. The Safety Education Syllabus of New York State declares that in general, at the close of the elementary school period, the child (1) has a good understanding of the hazardous situations in his environment and is increasingly self-directing and skillful in meeting them; (2) knows that the use of alcoholic beverages, overfatigue, worry, fear, confusion and irritation from noise and anger make one less fit to meet hazards safely; (3) is thoughtful of the possible injurious consequences to others of his own acts; (4) willingly forgoes unnecessary speed and immediate pleasure in order to avoid accidents and other penalties to himself and others.

MENTAL HEALTH

In treating health education we cannot neglect the very important training of our pupils in mental health. A mentally disturbed child is not normally a healthy child. Worry, anger, and lack of emotional control all interfere with the general well-being of the child. Seventh and eighth grade children should be exhibiting definite growth toward emotional maturity. They indicate this in their general cooperation with one another, in their generosity, considerateness, thoughtfulness, ability to learn from failure and criticism, and in their capacity to tolerate a certain amount of frustration, aware that they will not always get what they want when they want it. Doctor Furfey declared that "the greatest scourge threatening the health of the American people is mental disease." The scientific study of mental disorders had revealed that disintegration is characterized by lack of ability to concentrate and by lack of self-control.[10] It is interesting to note that in a New York State survey it was found that differences in the frequency of problems are insignificant according to home background. Mental aberrations and defects in behavior are equally common no matter what the socio-economic level of the home. Why we do not find the same preponderance of mental health problems in the child from the unfavorable home, as we do of most other behavior problems, is a question that deserves study.[11]

"One of the really significant contributions of modern psychology is its proof that early environmental influences exert a profound effect on the production of functional nervous diseases. They may not become manifest as full-blown neuroses until a person reaches maturity, but the seeds of them are very

frequently sown in childhood. Many gross aberrations of adult life are the results of faulty early mental attitudes or of unhealthy emotional habits. They are mentally unhealthy because they have not been trained in that self-control which is the natural preservative of sanity."[12] Self-control. Who should teach self-control better than the religious teacher, inured through love, not fear, of his or her Holy Rule and its prescriptions, to the continuous practices of it in his or her daily life? One of the earliest books on psychiatry, written by a non-Catholic, states that the greatest preservative of mental health is the practice of the natural virtue of humility. Doctor Johnson declared that "we want the child to learn very early in life that nobility of character implies the capacity to do unpleasant things even when they seem most unpleasant because of the presence of an alternative pleasure. In the Catholic school the child cannot learn too early the lessons of the Cross. But this is not to be accomplished by force or fear. It must be acomplished on the basis of a principle accepted by the child."[13] Here is perhaps where we fail. Our Catholic children are splendid examples, while we have them with us, of this training in self-control. It is when they leave us, however, that the work is tested. If our training in discipline has not been rooted in basic Christian principles for its action, then the teaching is but a veneer which peels off, bit by bit, as the child scrapes against the world outside our doors. Let us not fear condemnation by the so-called progressives for teaching discipline. Let us not hesitate to throw overboard any infiltration of so-called "free discipline" which may have seeped into our system. Sound mental health is based on discipline. A Catholic educator declared that "to the materialistic program of 'self-expression' we oppose a Christian program of 'self-repression,' self-repression or self-discipline which is diametrically opposed to all those beautiful theories of 'self-expression' about which we have heard so much in recent years particularly from the progressive education school. Self-discipline which is a habit acquired by repeated acts, which contributes most towards adjustment in every walk of life, which makes for healthy bodies, and clean minds, and peace."[14] True Christian teaching makes practical the art of self-discipline, the keystone of sound mental health in countless and manifold ways.

In the presentation of all these phases of health and safety, in the devious ways by which we inject into our daily program the many principles and ideals that make for the educated character, there stands far above all this the personality of the teacher. Principles may be forgotten but personality is indelibly stamped upon the mind of the pupil. It has been said that "no one can be educated by maxims and precepts; it is the life lived, the things loved, and the ideals believed in that have a lasting effect upon the pupils." We cannot exert this effect however without first securing confidence. A child's confidence is placed in that teacher who exhibits in his or her daily actions a keen sense of justice to all children, the courage of one's convictions; a deep sincerity in all that one does; a sublime sense of humor; an eagerness to listen and learn; patience and self-control; sympathy and friendliness. Obedience is not easily learned from those we cannot respect. Let our teachers be intelligent, cultured, refined, but above all holy[15]—and the problems of mental health will be largely solved. For it was for us teachers that Daniel Webster said:

> If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten all eternity.

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THE INTEGRATION OF SCIENCE, SAFETY, AND HEALTH

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Of the philosophers of old it was often said, "All they do is quarrel over terms." To those who have given any thought to the problem of integration, it must be clear, that educators, too, "quarrel over terms." In fact, the term "integration" comes to us as the by-product of almost as many philosophies as there are systems of education. One school of thought bases its theory of education on experimental naturalism and declares that integration is realized only through activity; another believes that it is the result of research; while still others speak of it as the conditioning of reflexes or responses.

With these thoughts as a background we shall consider integration in its usual accepted sense. To integrate means "to unite," to join together. It implies organization of subject matter into an organized whole. It considers knowledge in terms of relationships between the facts and not knowledge as an accumulation of facts.

Before we discuss this problem any further, I would like to point out that the integrated curriculum includes integrated learning and integrated teaching. We are often led to believe that this is unilateral and includes only integrated learning. The teacher's understanding of the problem is as important as the pupil's. If the curriculum is not organized so that it is readily comprehended by the pupil, it is useless.

As you well know there are two kinds of integrated curriculums, the subject unit and the activity unit. The subject unit keeps within the bounds of the subject matter, but aims to teach it as a meaningful whole. Under well planned units it adheres to a "core" and seeks to discover relationships to the main unit. Through it the child is led to see not only the lesson for the day, but the sequence of lessons that makes a meaningful whole. The activity unit, on the other hand, tends to disregard subject boundaries and often seeks to substitute for formal subjects. If the activity is fused into a meaningful unit, it is good, but there are many dangers if it is overworked. It may result in "dabbling with knowledge" and failure to develop the core subject. It may also lead to unsystematic and disorganized teaching.

To accept integration means to accept the axiom that the function of the school is to educate for complete living. This does not mean that we reject the 3 R's or the value of formal education. It does mean, however, that we place special emphasis on the child's ability to live with people, to cooperate with them, and to become an integral part of society.

In this day and age science has come to be an accepted fact in society. Scientific methods are today the tools of society. We can no longer think of science in terms of advanced education. It must be taught to the masses; it must reach down into the elementary grades. The child must be taught to be scientifically literate as early as he is taught to be academically literate. It is important, also, that the relationships between science and man be the center of instruction as contrasted to increased factual information on scientific phenomena.

The integration of science, health, and safety offers us an unusual opportunity to do all this. It will involve understandings, attitudes and habits concerning man's natural and social environment. It will also lead him to a

better understanding of God and His providence. As Monsignor George Johnson said in "Education for Life," "In his relationship to nature the child must first realize that all things are created and sustained by God; that He has made man steward of all lower creatures and given him the control and use of them for his good. This understanding will come through religion. It will be strengthened by the study of science in which the child observes, discusses, experiments with, and reads about the truths and laws of the world of nature."

Science is a natural channel for health and safety education. Through science a child develops a way of thinking and a way of solving problems in the light of most recent discoveries. Science brings into the child's life all those who help to protect and guard his life and leads him to an understanding of the scientific means used for the betterment of life. Of all things it will help to develop correct attitudes toward his natural and social environments.

We need not worry about creating interests in health and safety through science. Children are naturally interested in science and its explorations. The success of the program will depend largely on the experiences in science offered them. Two classes could have the same content and the same materials, but fail to achieve the same satisfactory results. One fails because the teacher fails in her program of motivation; the other succeeds because the experiences are directed to the interests of the child. One class develops a scientific way of thinking in terms of health and safety, the other merely stores up an accumulation of unrelated facts.

We realize that the elementary curriculum is overcrowded, that the very thought of another school subject meets with universal disapproval. However, through integration it is possible to teach science, health, and safety as part of the regular program and not as so many separate subjects. The effectiveness of such a program, of course, will depend upon the administrative machinery set up to implement it. In any event integration is the answer if we are to meet the challenge of this age of science.

We believe that integration through correlation is the most practical way of promoting this program. It not only affords the teacher an opportunity of eliminating extra subjects, but it enables her to give the program Catholic life. However, we must warn teachers against the danger of sacrificing practical scientific information for the sake of Catholic principles. Too often our zeal for the principles of Catholicism may cause us to omit the basic facts of science and its integrated subjects. By so doing we by-pass some of the most important problems in life and its environment, natural and social.

Rightfully considered, social consciousness is a major objective in health and safety education. Legislation, better housing, safety rules, glaring caution signs will do little to improve either the health or the safety of a community if social consciousness is lacking. Knowledge is not the test of health and safety education. The real test is action. The attitudes and desires to keep healthy, to keep the community healthy, to avoid accidents, to promote the slogan "Safety Counts" must develop a social consciousness so strong that only action can follow.

It is difficult in a discussion of this kind to point out the specific areas of integration for science, health, and safety. That will depend largely on the constructive program set up for diocesan or school needs. It cannot be a "catch as catch can" program or left to the futility of "trial and error." It will require the pooled resources of your best teachers—men and women who not only know science, health, and safety, but can with equal facility apply

the principles of Catholicism, for science without religion is like a body without a soul.

To a Catholic the core curriculum in all learning is God. To him the mystery in all science is God. To him true knowledge is centered in God and so integrated that it considers all things in relation to Him. If it does not point to that Infinite Center, there follows confusion and chaos, the obvious that is happening in modern education today.

THE HOME, SCHOOL, AND COMMUNITY COOPERATING IN EDUCATION

A PARENT SPEAKS TO THE TEACHER

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Today I find myself in a rather peculiar position—faced with the possible charge of talking to myself. Some of my own students might suggest—"Well, what of it? He does it all the time." However, if you will forget that teaching is my profession, and remember that we have five children, two of whom are now in school, you will probably agree that I have the right, if not the qualification, to speak as a parent to the teacher. With the full realization that some of the things I might say could be directed to myself it is understandable that I approach the subject with a certain degree of caution.

Perhaps we distinguish too much between the parent and the teacher. A comparison of their ultimate objectives shows a striking similarity. Both must teach if the word teach means "show how to do" or "make understand." The one great difference between their tasks lies, I think, in the sheer weight of the numbers involved. It is difficult for any parent to understand how a grade school teacher can exert such an influence on a large group of eager, squirming children. Even parents with large families, who are admired by sympathetic neighbors for the manner in which they handle their children, will be forced to admit that the first grade teacher, for example, has a much more complex problem to solve. As I look back, it seems to me that my first grade teacher must have been a saint—I can see her removing coats and rubbers, soothing the less adventuresome spirits, maintaining a firm, yet kindly discipline, and, at the same time, doing a very effective job of teaching. And presently we are watching several of our children pass through the same capable hands. It must be a revelation to all parents, as it is to us, to see these teachers take the raw material which we give them and transform it into a finished product.

We, as parents, are, of course, vitally concerned with this finished product. We believe that those who share our responsibility should "set their sights" on the same target. What do we *expect?* Well, at home we try to teach our children to be honest with us and with each other, to be kind and considerate in all of their dealings, to have respect for us and for the rights of others, to be patient, to exercise self-control, to know the difference between right and wrong and to act and think and speak accordingly. Indeed these are the lessons we learn from the teachings of the Master—Our Lord and Saviour. We feel that there can be no real education where these qualities are ignored. To us the so-called formal education is but a by-product of these. Mere factual knowledge will be forgotten unless put to more or less continual use but the lessons of good living should be so thoroughly inculcated that they cannot be forgotten. To this end we ask our children's teachers to dedicate themselves. And we fully realize that the parents, no matter what the level of their formal education might be, must also dedicate themselves to this end.

Nearly everyone agrees that a good teacher satisfies at least these five conditions:

(1) she is enthusiastic;

(2) she knows her subject matter;

(3) she is more interested in her pupils than she is in her subject matter;

(4) she has a sense of humor without being ridiculous;

(5) she has chosen teaching as her profession because she would rather teach all day long than do anything else in the world.

To these five I would add another—she knows how to teach—since a teacher may fulfill the five conditions and still achieve only moderate success because she does not know some of the techniques of her profession.

To the parent one of these conditions is of paramount importance, namely, that she is more interested in her pupils than she is in her subject matter. We don't profess that subject matter is unimportant but rather that there is something which is more important. And when we say that a teacher is interested in her pupils, we mean that she is more concerned with developing traits of character and correct moral principles than she is with anything else. I don't mean to imply, by any means, that the teachers in our schools should have a monopoly in this thinking. This should characterize any good teacher's work in any school in the land.

With regard to the other conditions we Catholic parents feel that there can be no criticism on the score that our teachers do not know their subject matter. The various teaching communities in our school systems have taken care of that situation admirably. Furthermore, our teachers have indicated upon entering religious life that they would rather teach than do anything else in the world and they continually demonstrate the truth of that statement. And in their community life they have a greater opportunity than any other group of teachers to learn the techniques of good teaching which they might lack due to inexperience. In their own house there is probably a teacher who has met their current problems successfully in the past.

That leaves only enthusiasm and sense of humor to discuss. These are the qualities which parents and teachers alike must possess if success is to crown their efforts. How important are these two, relatively? Well, I don't believe that there was ever a great teacher who didn't have a generous measure of enthusiasm—that contagious spark which lights up the entire classroom—that spurs even the duller pupils on to achieve things which other teachers would not have believed possible. How often have you heard, "I simply can't do a thing with this class—they are the worst I have ever taught," or "Whoever had these pupils before certainly didn't teach them anything"? These statements invariably come from the poor teacher or the teacher who lacks the enthusiasm necessary to pitch right in and do whatever is necessary to spur the pupils on to greater effort and greater achievement. The reaction of a supervisor to such statements must be "What is wrong with the teacher? What is she doing to improve the situation?"

Yes, I believe enthusiasm to be the most important qualification of a good teacher. If a good teacher sets the pace for the pupils, they will inevitably respond. On the other hand, sense of humor has often been described as the "saving grace." Too many teachers, by their unbroken, owl-like solemnity, destroy the interest they most earnestly wish to have; and too many pupils regard their teachers as only partly human because a bit of fun now and then seems to pain them so greatly. You have seen some of these teachers in your own community—they are perhaps more sincere than any other teacher but they just refuse to thaw out. It seems to me that I have heard

some of your more advanced pupils referring to such teachers as "The Great Stone Face" or some other such appellation.

You teachers must realize, of course, that many of the things that happen in the classroom and about the school are carried home and discussed at quite some length. Some are amusing and some are not. Sometimes we find ourselves at home trying to defend the actions of some teacher or to justify penalties which have been imposed or to correct wrong impressions which the children bring home. Most of the difficulties arise over the efforts of the teacher to secure good discipline. To us, at home, these difficulties are quite understandable as we have quite similar ones. We like to believe that the teacher adopts this rule with regard to infractions of discipline—"Dislike what a pupil does, but never dislike the pupil" or, in other words, "Hate the sin, but love the sinner"—because the moment personal emotion enters a situation between teacher and pupil, the pupil feels that his prestige is being attacked and he will fight back to maintain that prestige. The teacher who consistently belittles the pupil in front of his classmates will surely succeed in antagonizing other members of the class.

We have steadfastly defended the imposition of penalties by the teacher on the ground that some punishment was probably deserved. Some of the penalties cannot be justified because they accomplish nothing—"Sit there with your arms folded behind your backs and don't move" smacks of corporal punishment and certainly nothing of value goes on while this deep gloom descends upon the classroom. This form of punishment should be a last resort, not a common practice.

Neither parents nor teachers can avoid the responsibility that is part of their God-given authority. In the imposition of penalties we cannot, we *must* not forget that there is such a thing as justice. Suppose a mistake has been made and some pupil has been punished unjustly—probably in front of the class. How much does it cost to rectify the mistake? Nothing will do less than a sincere apology on the part of the teacher, and this in front of the class if the punishment has been meted out in the presence of the class. How does the pupil react in this case? Well, how would you react? The teacher is immediately placed upon a pedestal by the pupil. And the parent, who has been watching the performance from a position closer than you suspect, smiles to himself and says, "Thank God for such a teacher."

Things take a humorous turn occasionally. One of my boys is in the second grade. He started to do his homework one night and proudly informed me that they were now doing the "Divide Table." Shortly afterwards he showed me his work. He had written:

$$5 \div 5 = 1$$
$$5 \div 10 = 2$$
$$5 \div 15 = 3$$

When I said that it was not the right way to do it, he said, "That is exactly the way Sister had it on the board," and like all humans he resisted changing it because he had done so much work which had to be revised. A little while later he displayed the correct version with the comment that "Sister had it this way, I guess."

On another occasion one of the boys went to school with a costume for a Hallowe'en Party they were to have after school. When he came home, we inquired about the party. He said that Sister gave a prize to the best costume. "Who won?" I said. He said, "The devil." "And what was the prize?" "A statue of the Blessed Mother."

With regard to homework we feel that a moderate amount is desirable and that the teacher is in a much better position to determine what is moderate. We know that some teachers seek to avoid work by assigning no homework whatsoever. Others fail to assign homework to gain popularity. But we are conscious of the fact that there is no substitute for hard work and we also recall very vividly the teachers who made us work and have hardly any recollection, much less respect, for those who did not. If you and we believe that one learns by doing, we must subscribe to the assignment of homework.

Please be assured that we do try to understand the problems you have in handling our children and that we have a deep resolve to help make your problems less difficult. Many, many times I pray to God to give me the patience necessary to be a good parent and to raise my children properly. I know that I make mistakes. I know that you make mistakes. Let's all try to improve and to become better and better teachers. And we shall be if we keep in mind that—

There is an education of the mind
  Which all require and parents early start,
But there is training of a nobler kind
  And that's the education of the heart.
Lessons that are the most difficult to give
  Are faith and courage and the way to live.

(Edgar A. Guest)

THE COMMUNITY SPEAKS TO TEACHERS

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The word "Community" is understood to mean all the mature citizens of our country. For the purpose of this discussion, these citizens will be classified as follows:

A. All persons loyal to the ideas and ideals of democracy and aware of the need to be constantly vigilant in its defense and preservation.

B. All persons who would subscribe to these ideals but are only conscious of their duty when need for defense is brought to their attention.

C. All those who belong to either the A or B group and also belong to the group of persons who are professionally active in efforts to teach a way of life, to equalize opportunities, to compensate the handicapped for the difficulties with which they contend, whether they are educational, environmental, industrial, physical or mental. To this group belong priests, teachers, doctors, psychologists, psychiatrists, nurses and social workers.

If we compare conditions at the beginning of the century with the present, we will probably agree that the C group have a just claim to a large share of credit for bringing about notable improvements. Society is further indebted to the C group for promoting better understanding of persons of limited intelligence and those suffering from mental disease, and also for emphasizing the need to consider the "whole child" in dealing with individual problems. However, the failure of many in this field to recognize the human limitations of understanding any mind—much less the mind of a child—has resulted in the development of a philosophy of excuse, which is often more alarming than illuminating.

D. All persons who lack the ideals and ideas of A, B, and C groups but are eager to profit financially, by exploiting its ideals and your pupils. In this group are many who, as representatives of organizations, approach the schools seeking your cooperation in stimulating pupils to participate in their activities. That these activities have sufficient value for the education and wholesome development of the pupils to offset *loss of time* and diversion of interest from the school schedule is a point on which there has developed a grave question.

The community must depend on school authorities, as leaders of thought, to see that all proposals brought to you are subject to a calm unhurried analysis to determine the *real* values which may be present and how these may be secured without detriment to the major responsibility the school must continue to bear. Teaching the essential tools of learning and providing the means for acquiring the elements of knowledge and the development of an unquenchable thirst for more knowledge are the tasks which no other agency has agreed to assume. The writers of the pseudo-religious pamphlets threaten to encroach on your most precious privilege—that of training souls to walk in the footsteps of Christ. These programs should not infringe on the time pupils should spend in the service of their own homes and families. The school should make sure the program suggested is completely wholesome in its objective, mode of procedure and environment. Furthermore, the community must depend on the school authorities to assay the maturity and

dependability of the persons to whom they entrust temporary direction of your pupils' bodies and minds.

It *does* happen that some of the promoters of the so-called "youth activities" are promoting these activities because they are congenital adolescents or have become chronic adolescents of an older physical growth but arrested social maturity. In the literature of organized recreation at this time there is a wide-spread concern on this point of reliable leadership. In private conversation grave concern is now being expressed for the unhappy effect on youth of the war-hysteria promoted social acceleration of grade school pupils. Commodity markets, having lost the patronage of their older brothers, turned their attention to a younger group. There pupils were catapulted into social situations beyond their maturity, subjected to excessively exciting atmospheres and sometimes stimulating liquids. They were deprived of their rest and sleep and the more wholesome recreation suitable for their age and state of development.

We have considered what the community must expect of you. May we briefly state the high points of what the community has done to preserve the essentials of decent living for all citizens, to protect them from loss of home, through death, complete loss of earning, through unemployment, loss of earning capacity or the other hazards to which our civilization at present exposes the average family.

Back in the dark days of the late twenties and early thirties the community was *not* prepared to preserve the home and health of your pupils. You soon learned that minds concerned with where the family would sleep that night could not stave off the fatigue of malnutrition. In some states there were fairly adequate provisions for widows and children. To these homes went trained visitors to help with family problems, and secure supplementary aid for special needs. No small part of these services was the constant reminder to the widows that the community believed in their good character and skill in training for citizenship.

On the whole, however, the picture was indeed grim! It was unforgettable for those of us who saw it at close range. Equally unforgettable was the nobility of soul exhibited by the pupils and parents we were privileged to know in those trying times.

The community then moved into another stage of our history during which, with greater speed than any previous social advance, there was designed, built and operated a gigantic system for underpinning the security of homes by means of funds from taxes. The coverage of states is almost complete. At this time 95% of all aid to individual and family preservation comes from federal, state and local funds.

These measures insure infinitely greater economic security and are most reassuring as we look to any business recession which may come. Some economists tell us that one is bound to come. However, two items of importance present in previous programs have been sacrificed.

1. Mothers need not now be of good character to receive aid to dependent children.

2. No visitor calls on Old Age and Survivor beneficiaries to help with problems of ill health. These usually are present in families so lately absorbed in attending the fatal illness of the head of the household.

We all agree that children should be reasonably secure, well-fed and well-clothed to be able to give their best attention to your teaching. Since the community no longer asks that mothers who receive aid be of good character,

this omission would seem to increase the responsibility of all persons with a sense of moral values to add to the efforts being made to uphold standards of good character and morality. The primary importance of parental responsibility desperately needs the active support of a practical demonstration of the community's respect for its functions. Here the school has its great opportunity to teach and practice respect for the office of parenthood. The emphasis here is on the attitude of administrators and teachers toward parents' rights and responsibilities.

Through the voice of an infinitesimal segment of the community, it has tried to share with you its concern for the welfare of your pupils. To quote the late great Monsignor William J. Kerby, "having been profoundly disturbed by these considerations, they are set forth in the hope that others will find them equally disturbing." The community counts with confidence, based on your past interest, that many of you will want to follow up the little that could be said in ten minutes.

Therefore, four aids to the pursuit of your interest will be provided, that you may know conditions in your own state. The first two may be had on request to the National Conference of Catholic Charities.

1. List of Directors and Supervisors of Catholic Charities for all States in the United States.

2. List of addresses of the Secretary of Public Welfare for all States in the United States.

Social Security pamphlets:

3. "Social Security for Children," I.S.C. 65.

4. A brief explanation of the Social Security Act, I.S.C. 1, which gives the provisions to which reference has been made in this attempt to make vocal the community's need for your help. Nos. 3 and 4 may be obtained from the United States Printing Office, Washington, D. C.

If the views expressed have validity, then the value must come from a breadth of experience in one area over a long period of years and the opportunities this afforded for thoughtful observation. Confidences of parents, which have been received and appreciated, have offered a basis for understanding the family problems, which must be the concern of all of us who are entrusted with the education and training of youth.

THE PASTOR AND THE SCHOOL

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To be a successful administrator it is not necessary to know a multitude of facts and principles. It is only necessary that what one knows makes sense. A man may have spent long hours in reading about parochial school techniques and administration. He may have delved deeply into the study of child psychology. However, unless he has been able to winnow the practical from the theoretical, it is quite likely that what he knows will not make sense. To accomplish this separation of the chaff from the wheat nothing equals the hard and enduring thrashing-floor of long experience. Nothing compares to the actual handling of a multitude of concrete cases.

Because it has been my privilege to be the pastoral administrator of a parochial school for twenty years, I consented to read this paper and present to you the conclusions at which I have arrived. I trust that they may make sense.

All of us are familiar with the trinity of factors involved in the religious, intellectual and physical development of every child; namely, the home, the church and the school. The home is a unit of the church; the church is the instructress of the home; the school is the handmaid of both. Within the limits of every parish, however, the one figure who influences all these, the one person whose duties stem from each, is the pastor. His effective work for any one of the units helps the other two. His neglect of one harms all three.

We shall, therefore, consider first the pastor and the home. The home is the first and most universal of all schools. Here the child receives its first and most lasting impressions. Here it encounters the environment that will guide and control its impulses and desires and consequently influence its emotional life. It is in the home that it receives its first lessons in respect for authority, in obedience to law and order and in the formation of good habits. It is here that it makes its very first social adjustments and learns the principles of mental and physical hygiene. Now every pastor knows only too well that as training camps for the battle of life all homes are by no means equal. They follow a curve from overstrict and tyrannical parental domination up to the ideal and down to the sad spectacle of those with a careless, irreligious and worldly atmosphere. Hence, just as we should never judge an historical event except in the light of its own time, so a pastor should never judge, punish, advance or retard any pupil until he is thoroughly familiar with the home from which that pupil comes. Nothing should influence this mode of judgment, not even the fact that the parents are generous contributors, personal friends or energetic church-workers.

As regards the home as a factor in education, the duty of every pastor then is clear. It is also simple. He must familiarize himself with the home background of every pupil in his school. This is not a difficult task, for he has in his files a wealth of information about each family. It is knowledge gathered from the annual visitation of his parish, personal contacts with parishioners, visits to the sick, and information obtained from his assistants. However, what he should do is to write up or have prepared a case history of every child and this should include an adequate survey of the home background. The initial effort would be somewhat tedious and bothersome but after that it could easily be kept up to date by a yearly checkup.

To outline the position of the Church in the field of parochial school activity would be more than superfluous in speaking to a group such as you who have been patient enough to listen to me thus far. The Church is the child's second mother. Through the church it is born again of water and the Holy Ghost. Through the medium of her Sacraments it receives the supernatural life of sanctifying grace. It is through her it learns of the existence of God, its duties to Him and its fellow human beings, its purpose in life and the means of acquiring salvation. However, we are more concerned here with the position of the pastor in the Church's work of training the child. His first efforts should be more or less indirect; that is, he should work through the parents. He should see to it that periodically sermons are preached impressing them with their grave obligation of making the home truly Catholic, of supervising the children's religious life, companions and diversions. He should thus inspire them also with appreciation of their position, in God's plan, as heads of families and the greatness and dignity of their calling. Catholic education, even at the cost of sacrifice, should be frequently shown to them in its proper light. They should be taught the Church's attitude in this matter as set forth in the great encyclicals. The pastor should praise them for their support of the parish school and show them that in so doing they are complying with the statement of the Council of Baltimore that the only way to have a Christian people is to give youth a Christian education. The pastor who neglects the regular stressing of these topics is failing to help the cause of education in his parish and is not an efficient administrator of his educational office.

There is another important matter in this particular sphere in which the pastor can be most effective. New homes are being constantly formed by young men and women who enter the holy state of matrimony. Ninety per cent of these young people undertake this life with practically no particular knowledge of what can well be termed the "science of rearing children." These are the persons who will be the fathers and mothers of the future children of his parish. What is the Church doing to help them? To me, few more vital needs are present in any parish—and few are more neglected. A set course of instructions to those considering marriage should be given annually in every parish. Four evenings would suffice. A priest, a doctor, a lawyer and an experienced mother of a family could be the speakers. I truly believe that the over-all and future good effect of such a project on education in the parish could scarcely be reckoned.

Last but not least in the Church's role of education is the formation of good habits in the child as regards pious practices such as attendance at daily Mass, frequent reception of the Holy Eucharist, recitation of the beads and making of the Stations of the Cross. Habit can be acquired in only one way—by regulated and repeated acts. I know that the modern attitude in these matters has been against regimentation. In this I agree almost entirely. On the other hand no habit worth while can be formed without some regimentation. It is employed in the home as regards meals, hours of retiring and in a dozen other ways. So I think a prudent amount of regimentation should be employed in educating children in pious practices. The experienced pastor will know best how to use it in his particular parish and with his particular type of people. No regimentation can be almost as harmful as over-regimentation.

It is now time to think of the pastor in connection with that all-important unit of the trinity of educational factors—the school. No saying was ever more true than the old adage that without his tools the workman is helpless. A pastor may have a faculty in his school made up entirely of Ph.D.'s in

education and psychology; but, if he is going to house them in a building where matured, cultured ladies must sleep four and six in a room like children in an orphanage, where the heating apparatus is outmoded and faulty and where kitchen facilities and cooking equipment would try the soul of Job, he is not going to have an efficient staff. Opportunities for recreation and diversion should also be given the sisters. They more than help to sustain the morale of any group.

The school itself should be the best the parish can afford, both in the substantial nature of the building and the physical equipment. If it is a question of expending money for the erection of a new rectory, the decoration of the church, or the equipment of a modern school complete in every detail, the pastor who is truly convinced of the importance of Catholic education will have no hesitation in deciding where the money should be spent.

When it comes to the general administration of the school, the pastor plays a double role. He is the "Watchman on the Tower" and the "Court of Last Appeal." In this double office his contacts are with the principal, the faculty, the curriculum, the discipline and the external activities of the students and sisters. As watchman on the tower he should maintain a constant but unobtrusive supervision over all these departments. In fact a monthly written report on the general state of affairs is a wise and not unreasonable demand. He or his assistants should visit the school regularly and give religious instruction in each class.

It goes without saying that the pastor should give the principal a free hand in all the general management of the school as a school. She is trained for this work by study and experience and knows far more about it than he does. There is one thing he should insist upon, however; nothing outside the ordinary scholastic activities of the school should be undertaken without his previous knowledge and consent, and he should always defend and uphold the principal's actions with the parents of the pupils.

The only time that the pastor should concern himself with the faculty as such is when he is sure that one of its members is truly inefficient or in any way a hindrance to the best interests of all concerned. But this is the rarest among the rare troubles he may have, for our teaching sisters are an extremely well trained group of workers in God's vineyard.

When it comes to the curriculum the pastor should exercise a strict policy of "hands-off." He should remember that, if his school is worthy of the name, the outline of studies has been prepared by experts and is properly geared to the various age levels of the children. To insist on inserting something different, to have the children lose a morning addressing envelopes, or to declare a holiday not scheduled in the year's calendar is to throw out of order an otherwise smoothly operating machine.

As regards discipline the pastor must be the Court of Last Appeal in all extraordinary situations. The ordinary discipline of the classroom can be left to the teacher and the principal. In all such matters he needs the greatest prudence. He must remember that his school is an "informatory," not a "reformatory." No severe punishments given out like a roaring lion seeking whom he may devour. This way he can lose a child forever. Firmness plus kindness is best. Here again there is something on which he must insist. Growing misbehavior must be reported to him before it is too late to hope for correction—not after a long series of major delinquencies that can upset a whole class and lower its respect for authority. The pastor alone should do any necessary dismissing from the school for he knows the child's home background better than the sisters.

By activities external to the school I mean those apart from the actual scholastic occupations of teachers and pupils. Some will be internal, others external to the school itself. A favorite internal one is to have the children do the work of a janitor or scrubwoman. This a pastor should never allow. The children frequently and the parents always resent it. It lowers the standing of the school in the eyes of all who observe it and makes the children turn against school-work in general for it keeps them from their well earned and necessary play and recreation. When the dismissal bell rings, a child should know it is finished for the day. A boy should not be made to swing a mop instead of a baseball bat or a girl to give up skipping rope to wash blackboards.

A pastor should never allow the children to be employed as money raisers. Ringing doorbells to sell chances, cookies or any other commodity should be absolutely prohibited. It annoys the neighbors and gives them a complaint against parochial schools. The competition between classes and the offering of free days to the groups collecting the largest amounts overemphasizes the importance of money in the children's minds. Altogether it is a dangerous practice. In the same vein a pastor should be careful to see that no child is kept out of a procession because he or she cannot produce the proper clothes, stockings or shoes. This certainly will make the child think that the material is more important than the spiritual. I think, too, that the practice of taking a child out of a class to give him a music lesson impairs the efficiency of the school. Under whatever subterfuge children are taken out of a class for a private music lesson it is a practice hard to condone.

One external activity that would be most desirable would be some arrangement by which the sisters could visit the homes of the parents of their pupils. Parent-teacher associations are certainly to be encouraged but they could never produce the good results of periodic visitations. I realize the difficulties involved but I pray for the day when such a plan can be safely and properly put in practice. The time of the sisters is so taken up after school and in the early evening with religious and other duties that there is no leisure for visiting homes or receiving visits from the parents of their pupils. I am not decrying the spending of time in prayer and spiritual reading, but it seems to me that Catholic educational life is a religious life in itself and teaching for the honor and glory of God is as much a prayer as any set of spiritual exercises prescribed to be undergone in the convent after school hours. And visiting homes in the interest of the school or to give comfort to the sick is a religious work profitable alike to those who are visited and to the sisters themselves. I can think of nothing that would be better for the sisters spiritually and physically. It would relax them mentally and give them an opportunity to share in the missionary work of the Church.

These then are the gleanings from twenty years of pastoral supervision of a parochial school. Nothing new, perhaps, but at least I believe them to be wheat and not chaff. Above all, I trust that they make sense.

A TEACHER EVALUATES HER TASK

MOTHER M. STELLA MARIS, R.S.M.
MOUNT SAINT AGNES COLLEGE, BALTIMORE, MD.

Viewed from different angles the teacher's task appears in varied lights and hues. At one point it seems glorious, glamorous; at another, drab and uninviting. To be fair to the task it must be studied as a whole under the many aspects it presents. Surely to help form "the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ" or to "cooperate with Divine grace in forming the true and perfect Christian" [1] is a glorious vocation. At the same time, St. Thomas would keep us humble by reminding us that a human teacher can never hope to be more than a disposing, auxiliary cause of knowledge. A teacher cannot be the principal cause of the knowledge of his pupils. He may make the attainment of truth easier with the aid of signs. St. Thomas insists on a twofold manner of acquiring knowledge:

> . . . the one, when the natural reason of itself comes to a knowledge of the unknown, which is called "discovery," the other, when someone extrinsically gives aid to the natural reason, which is called "instruction" . . . it happens in the acquisition of knowledge that the one teaching leads another to a knowledge of the unknown in the same way as he (the learner) would lead himself to a cognition of an unknown in discovery. . . . according to this, one man is said to teach another because the teacher proposes to another by means of symbols the discursive process which he himself goes through by natural reason, and thus the natural reason of the pupil comes to a cognition of the unknown through the aid of what is proposed to him as with the aid of instruments. As, then, a doctor is said to cause health in a sick person through the operation of nature, so man is said to cause knowledge in another through the operation of the learner's natural reason—this is to teach.[2]

Almost seven centuries have elapsed since St. Thomas gave the world a philosophical and pedagogical handbook in his *De Magistro.* I know of no other treatise which so well defines the teacher's task. The good things in education emphasized by modern secular educators are all suggested in this work. Long before John Dewey was and thought, St. Thomas stressed the fact that there is no learning without self-activity. The pupil must be capable of learning, must have a real problem to solve so that his thinking is stimulated, and must be guided to knowledge ending in truth under the watchful supervision of a teacher. St. Thomas says: "The intellect must become self-active. It must educe the knowledge from potentiality to actuality by self-activity. The function of the teacher is to propose the symbols, but the natural reason of the individual must do the work."

As Christian teachers we must learn to understand as Aquinas did that "*docere*" means "*ducere.*" We must be guides to our pupils, leaders first to them on the way of learning, later leaders on the way of living. This represents team work on the part of teacher and pupil. In true Thomistic fashion we start with experience, but we do not end there. Every pupil has seeds of knowledge, called by philosophers first principles, which include awareness

[1] Pius XI. *The Christian Education of Youth,* p. 32.
[2] Mary Helen Mayer, *The Philosophy of Teaching of St. Thomas Aquinas* (Milwaukee: Bruce Publishing Co., 1929), pp. 52-53.

of being, contradiction, identity, sufficient reason, causality. Some concepts of truth or falsity are grasped immediately. Upon these the teacher may build. The intellectual virtues of wisdom, understanding, knowledge, prudence, and art are basic to any true science of education. To these must be added the infused moral and theological virtues. For intellectual learning, both speculative and practical, the student has need of intellectual habits; for right living he needs prudence and the other moral virtues. His intellect has to be enlightened to grasp truth, his will disciplined to seek the truly good, and his appetitive faculty brought under the control of his rational nature. Through faith, hope, and charity he is made conformable to his Divine Maker and Model.

Pius XI warns us not to forget "that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite." [3]

Teacher training schools are changing their programs and their emphasis. Certain courses in philosophy are required of teachers no matter on what level they intend to teach. May the day soon dawn when courses in theology will also be a universal requirement! The heresy that anyone is good enough to teach in the elementary school is dying; in fact, it is almost dead. It cannot die too soon. Until we are intellectually convinced that our best teachers belong in the grade school, there is little hope of improvement on the secondary school and college level. Isn't it logical that the little ones of Christ deserve the best? If we are to teach successfully, we must possess intellectual honesty; we must know what we know, know what we don't know and why we don't know it, and if it is knowable, take the means to discover it. The greatest philosophers are not necessarily the best elementary school teachers. Yet the person who has intellectual knowledge, a broad cultural background, an understanding of child nature, a love of children based on love of Christ, and a complete grasp of pedagogical methods cannot fail to succeed in the parish school whether elementary or secondary. We all recognize the fact that we can only truly learn by being led from the known to the unknown and so, too, we can only teach by applying the same principle to other minds. We must perceive the truths they already know in order to lead them to new truths. Knowledge grasped momentarily will not become permanent without meaningful drill. The teacher has a grave responsibility to insure that the truth made known be loved when known, or at least, must strive to attain this goal. Johnson tells us, "It is the function of Christian education to provide facilities for the formation of that kind and quality of character which will enable the individual to behave as Christ expects him to behave in relation to God, to his neighbor, and to nature." [4]

Maritain offers some practical advice to teachers when he states:

> With regard to the development of the human mind, neither the richest material facilities nor the richest equipment in methods, information, and erudition are the main point. The great thing is the awakening of the inner resources and creativity. . . . Education thus calls for an intellectual sympathy and intuition on the part of the teacher, concern

[3] Pius XI, *op. cit.*, p. 19.
[4] George Johnson, *Better Men for Better Times* (Washington, D.C.: Catholic University of America), p. 113.

> for the questions and difficulties with which the mind of youth may be entangled without being able to give expression to them, a readiness to be at hand with the lessons of logic and reasoning that invite to action the unexercised reason of the youth. No tricks can do that, no set of techniques, but only personal attention to the inner blossoming of the rational nature and then confronting the budding reason with a system of rational knowledge. . . . the whole work of education and teaching must tend to unify, not to spread out; it must strive to foster internal unity in man.[5]

And Maritain again counsels:

> The purpose of elementary and higher education is not to make of the youth a truly wise man, but to equip his mind with an ordered knowledge which will enable him to advance towards wisdom in his manhood.[6]

Let us suppose that a teacher has been given a fair preparation for the task of teaching. What aids can she reasonably expect from the church, the parents, the community? With the best intentions in the world it is not always possible to do effective teaching for one reason or another. Basement rooms are not conducive to learning or teaching. In some instances there may be an excuse for the existence of basement classrooms but that can hardly be true of parishes where the financial condition is such as to warrant something better. Poor lighting, meager ventilation, inadequate facilities for lunchrooms, rest rooms, etc., can sometimes be avoided when parents, pastors, and the community work together for the good of the children. A teacher needs tools with which to work. A school library equipped with essential reference books and periodicals should be the aim of every school. Books are expensive and housing is not cheap, but an active P.T.A. can do wonders in providing both. The use of visual aids is recommended to teachers. Sometimes they find a blackboard that is scarcely usable, little space for bulletin boards. Again, a victrola, a radio, an audiometer, a projector and slides may be available but there is no electric outlet in the classroom. Would the placing of an electric plug cost so much that the teacher must be deprived of a valuable help to her teaching and the pupils of the enjoyment, the motivation, the interest certain types of visual aids supply? Then there is the big question of overcrowded classrooms. We are now in the era of too small a space for too large a group of children. Adjustable furniture affords some consolation. Materials to care for individual needs will lighten the teacher's load and assist her in the task she undertakes. A mimeograph, ditto, or duplicating machine of some sort is a necessity. One or two good typewriters for the use of the teachers could hardly be considered luxuries. There are numerous ways and means by which the Church, the home, and the community can enable the teacher to do a more effective job under the most trying circumstances. Many times parents do not know the needs of their school. Sometimes civic-minded citizens lose sight of their obligations to *all* the children of the community. An adult education program may be the solution to many educational and school problems. Lack of thought, preoccupation with matters of more vital interest, and overwork are responsible in many instances for the seeming indifference towards the problems many teachers have to face alone. After all, the teacher is taking the place of the parents for five or more hours a day, five days a week. She is employed by the Church to teach the children of the Church the things of eternity as well as those of time. She has obligations to the community.

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[5] Jacques Maritain, *Education at the Crossroads* (New Haven: Yale University Press), p. 43.
[6] *Ibid.*, p. 48.

> Unless the child is taught from his first day in school the basic concepts of a society built on justice and Divine charity, the Church through the popes will have taught in vain.[7]

Many pastors in planning convents for the sisters have studied the plant from the standpoint of the health and convenience of the occupants. Individual rooms with desks are conducive to study and preparation of classwork. In such cases, the initial cost is soon compensated for in the educational assets which accrue to the children of the parish. Likewise pastors, mothers' clubs, parent-teacher associations, alumni and alumnae of schools contribute to the in-service training of teachers. The religious community cannot always afford to send its members to summer school for special courses or for advanced degrees. In many instances, these advantages are made possible through the self-sacrifice of parish priests and people.

Considered in any light, then, I think it is clear that the teacher's task is not an easy one. Through the cooperative effort of others outside the school it is rendered less difficult and more fruitful. No one would deny that teaching is a sublime profession calling for enthusiasm, self-sacrifice, and generosity. It is a direct participation in the mission of Christ Who came upon earth *to do* and *to teach.* What teacher can be found wanting who strives to accept the challenge of Pius XI expressed in these memorable words:

> Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the children confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country.[8]

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[7]Gerard S. Sloyan, *The Recognition of Certain Christian Concepts in the Social Studies in Catholic Elementary Education* (Washington, D.C.: Catholic University of America Press, 1948), p. 13.

[8]Pius XI, *op. cit.*, p. 30.

CATHOLIC DEAF EDUCATION SECTION

PROCEEDINGS

At the meeting of the Catholic Deaf Education Section of the forty-sixth annual convention of the N.C.E.A. held in Philadelphia, April 19-22, 1949, the following program was presented:

WEDNESDAY
April 20
9:30 A.M.
Room 19

CATHOLIC DEAF EDUCATION SECTION

OPENING MEETING

Prayer: Rev. Eugene Gehl, St. John's School for the Deaf, St. Francis, Wis.

Chairman: Sister Rose Gertrude, St. Mary's School for the Deaf, Buffalo, N. Y.

Summarizer: Sister Theresa Vincent, De Paul Institute for the Deaf, Pittsburgh, Pa.

ADDRESS OF WELCOME BY THE CHAIRMAN

ROLL CALL AND MINUTES BY THE SUMMARIZER-SECRETARY

Address: THEME OF THE CONVENTION IN RELATIONSHIP TO THE DEAF

Very Rev. Msgr. Sylvester J. Holbel, St. Mary's School for the Deaf, Buffalo, N. Y.

Report: SPIRITUAL GROWTH OF THE DEAF DURING POST-SCHOOL YEARS

Rev. Thomas F. Cribbin, Associate Editor, *Ephpheta*, Brooklyn, N. Y.

Report: THE APOSTOLATE AMONG THE DEAF IN WESTERN NEW YORK

Rev. John B. Gallagher, C.SS.R., St. Mary's School for the Deaf, Buffalo, N. Y.

Report: TEACHER TRAINING AT CATHOLIC UNIVERSITY
Rev. Francis T. Williams, C.S.V., New York, N. Y.

APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

2:00 P.M.
Ryan Memorial Institute,
3509 Spring Garden Street

Paper: TESTS AND HELPS IN TEACHING RELIGION TO THE DEAF

Rev. Paul F. Klenke, St. Rita's School for the Deaf, Cincinnati, Ohio

Demonstrations:

A. RELIGION: WHY I MUST BE A GOOD CHILD: Sister St. Timothy, Ryan Memorial Institute, Philadelphia, Pa.

B. LANGUAGE: PRONOUNS COME TO LIFE: Sister M. Seraphica, Ryan Memorial Institute, Philadelphia, Pa.
C. LANGUAGE: I KNOW WHERE IT IS: Sister St. Esther, A.B., Ryan Memorial Institute, Philadelphia, Pa.

Demonstration: TEACHING OF RELIGION

Rev. Stephen Landherr, C.SS.R., St. Boniface Church, Philadelphia, Pa.

Paper: READING FOR DEAF CHILDREN — **THURSDAY April 21 9:30 A.M. Room 101**

Sister M. Renee, St. John's School for the Deaf, St. Francis, Wis.

Demonstration: READING

Sister Anna Rose, St. Joseph's Institute for the Deaf, St. Louis, Mo.

Demonstration: DRILL ON LANGUAGE PATTERNS IN BEGINNERS' GEOGRAPHY

Sister Helen Louise, De Paul Institute for the Deaf, Pittsburgh, Pa.

Paper: READING — **2:00 P.M. Room 101**

Sister M. Stanislaus, Boston School for the Deaf, Randolph, Mass.

Demonstrations:

A. AURICULAR TRAINING AND READING: Sister M. Pauline, B.S., St. Mary's School for the Deaf, Buffalo, N. Y.
B. RELIGION: Sister Maura, Ed.M., St. Mary's School for the Deaf, Buffalo, N. Y.

VISIT THE MARTIN DAY SCHOOL (22nd and Brown Streets, Philadelphia) — **FRIDAY April 22 9:30 A.M. Martin Day School**

Mrs. Serena Foley Davis, Principal

Among those present at the sessions were the following: Very Rev. Sylvester J. Holbel, Buffalo, N.Y.; Rev. Thomas F. Cribbin, Brooklyn, N.Y.; Rev. Bernard DeCoste, West Trenton, N.J.; Rev. Walter D'Arcy, New York City; Rev. John B. Gallagher, C.SS.R., Buffalo, N.Y.; Rev. Arthur Gallagher and Rev. John Wilson of Cleveland, Ohio; Rev. Eugene Gehl, St. Francis, Wis.; Rev. Julian Grehan, C.SS.R., St. Louis, Mo.; Rev. Paul F. Klenke and Rev. Philip Kesting, Cincinnati, Ohio; Rev. Stephen J. Landherr, C.SS.R., Philadelphia, Pa.; Rev. Andrew Molnar, Passaic, N.J.; Rev. E. W. McPhillips, Providence, R. I.; Rev. David Walsh, New Orleans, La.; Rev. Francis T. Williams, C.S.V., New York, N.Y.; Rev. John J. Watson, Boston, Mass.; Rev. Mr. Thomas Egan and Rev. Mr. Francis Donovan, Mt. St. Mary's Seminary, Maryland; Rev. Mr. Martin J. Hall, Immaculate Conception Seminary, Long Island.

Sister Anna Rose, C.S.J., and Sister Agatha Joseph, C.S.J., of St. Joseph's Institute, University City, Mo.; Sister M. Renee, O.S.F., and Sister M. Thomasilla, O.S.F., of St. John's School, Milwaukee, Wis.; Sister M. Adrian, S.S.J., and Sister M. Stanislaus, S.S.J., of Boston School for the Deaf, Randolph, Mass.; Sister M. Xaveria, S.S.J., Sister St. Esther, S.S.J., Sister M. Seraphica, S.S.J., Sister St. Timothy, S.S.J., Sister Ann Ignatius, S.S.J., of Ryan Memorial Institute, Philadelphia, Pa.; Sister Lawrence Joseph, O.P., Sister Henry Joseph, O.P., Sister Francis Dominic, O.P., Sister Elmina Therese, O.P., of Jamaica, New York; Sister M. Rosalia, M.H.S.H., Sister M. Helene, M.H.S.H., Sister M. Annette, M.H.S.H., Sister M. Gerard, M.H.S.H., of Baltimore, Md.; Sister M. Theophila, M.H.S.H., Sister M. Annunciata, M.H.S.H., of Trenton, N. J.; Sister Rose Gertrude, S.S.J., Sister M. Regina, S.S.J., Sister Maura, S.S.J., Sister M. Pauline, S.S.J., Sister Rosemary, S.S.J., Sister M. Laurentia, S.S.J., of St. Mary's School, Buffalo, N. Y.

Miss Constance M. Nix, St. Mary's School, Buffalo, N.Y.; Miss Caroline Schulze, Miss Joan Lynch, Miss Constance Foster, and Patricia Durnan, of Trenton, N. J.; Mr. J. L. Warren, Chicago, Ill.; Miss Florence Waters, Brooklyn, N. Y.; Miss Natalie P. Riesner, Baltimore, Md.; Miss Kathleen M. Gaffney, White Plains, N. Y.

The Committee on Elections presented the following names for consideration and they were unanimously elected by the assembly: The Rev. Joseph Heidell, C.SS.R., New Orleans, La., Chairman; Rev. David Walsh, C.SS.R., New Orleans, La., Vice-Chairman; and Sister M. Rosarita, Chinchuba School for the Deaf, New Orleans, La., Secretary.

The Committee on Resolutions made the following report: Be it resolved:

That the Catholic Deaf Education Section of the National Catholic Educational Association express profound gratitude to his Eminence, Dennis Cardinal Dougherty, for his kindness as host to the general convention of the N.C.E.A.

That we extend our gratitude to Monsignor Frederick G. Hochwalt for his interest in the Catholic Deaf Section.

That a note of thanks be extended to the Sisters of the Archbishop Ryan Memorial Institute for their kindness in arranging an exhibition for the delegates and for the delicious dinner served.

That a note of thanks be extended to Mrs. Serena Davis and to the teachers of the Martin Day School for the courtesy shown on our visit to that school.

That in view of the growing problem of the hard-of-hearing one half day be set aside for the discussion of the problems concerned with the spiritual growth of the hard-of-hearing youth.

That the content matter of the papers be limited to some consideration of language and religion and the religion to include First Holy Communion.

That the delegates recommend utilizing the advantages and facilities for the preparation of teachers of the deaf and hard-of-hearing at the Catholic University of America in Washington, D. C.

That the procedure established at the convention held in St. Louis in 1946 be continued in the next convention.

Respectfully submitted,

SISTER HELEN LOUISE,
Pittsburgh, Pa.

SISTER M. STANISLAUS,
Boston, Mass.

REV. ANDREW MOLNAR,
Passaic, N. J.

REV. PAUL F. KLENKE,
Cincinnati, Ohio

SISTER ROSE GERTRUDE, S.S.J.,
Chairman

PAPERS

THE RELATIONSHIPS OF GOVERNMENT, RELIGION AND THE EDUCATION OF THE DEAF

VERY REV. MSGR. SYLVESTER J. HOLBEL
ST. MARY'S SCHOOL FOR THE DEAF, BUFFALO, N.Y.

During the long centuries when the great mass of the world's population were the educational "should-not's," the deaf were the educational "could-not's." The popular and governmental attitude was that the average citizen should not and the deaf citizen could not be educated. Education was for the classes, not for the masses and the deaf were uneducable. In Europe about the middle of the eighteenth century and in America about a half-century later, both these attitudes began to change. There is a close relationship in time, therefore, between popular education and the education of the deaf as a class. In fact, the "could-not's" became the "could's" before the "should-not's" dropped their appendage.

While the first schools for the deaf were established primarily as educational institutions, the conception of custodial care for a class of people who could not provide for themselves was very prominent. The fact that many of them were called "institutes" and not schools confirms this conception. The improvement of the educational program, the raising of standards, the specialized training of teachers, new and better techniques of instruction, more adequate physical facilities and, above all, the excellent results, gradually changed the attitude of the general public, government and educators. Today, we can use the term "education of the deaf" and the most meticulous purist and the most inflated guardian of educational standards will accept it. Perhaps the educator of the deaf does not occupy the highest place at the pedagogical table, but he is firmly entrenched as a member of the household. So far have we advanced, however, that this morning, as a section of the National Catholic Educational Association, we can take the general theme of this convention and consider it in its application to the education of the deaf.

This paper will be concerned with

1. The Relationship of Government to the Education of the Deaf;
2. The Relationship of Religion to the Education of the Deaf.

The written history of the education of the deaf is neither extensive nor intensive. However, it is sufficient to make indubitably clear that the first schools for the deaf were not established by government but by individuals and societies of private citizens and that the meager funds came from membership fees, subscriptions and donations. These private schools which in America were established, roughly, during the first quarter of the last century, soon demonstrated their value and the states in which they were located first began to supplement their income with small appropriations, and then stepped in and took them over. It must not be forgotten that it was private initiative and private funds which brought the early American schools for the deaf into existence and it was usually the determined efforts of a few interested people who secured their adoption by the state. Generally, we may place this second step in the second quarter of the last century.

The third step began about the middle of the century when states began to make direct provision for the education of the deaf. Harry Best in his book *The Deaf* states that New York in 1846 was the first state to make reference in its constitution to a school for the deaf. Michigan in 1850 was the first state to provide directly for their education, followed in 1851 by Indiana and Ohio. Today, in varied language, more tnan one-half of the states have actually written into their constitutions some such provision as that which we have in the constitution of New York:

> Nothing in this constitution contained shall prevent the legislature from providing for the education and support of the blind, the deaf, the dumb, the physically handicapped and juvenile delinquents as it may deem proper. (Art. VII, Sec. 8)

Be it in constitution or only in statute, all the states today have accepted responsibility and have made provision for the education of their deaf children. The facilities and methods vary, but the deaf children in this great land of ours now have equal opportunities with other children for gaining at least a basic education. Furthermore, our national government established and has maintained since 1864 Gallaudet College in Washington for the higher education of the deaf.

The story of the relationship of government and the schools for the deaf would be incomplete without mentioning that which exists in New York State. Here legislative appropriation did not carry with it expropriation of existing private schools and their conversion into state schools but resulted in the establishment of a policy, through the enactment of statutes, whereby private schools were authorized for use by the state for the education of children who were deaf. While these schools, and any which may be later incorporated, were made subject to the visitation of the Commissioner of Education, they preserved their identity, maintained ownership of their property, selected their own principals, administered their own program and were directed by their own board of trustees. The authority which the State exercises over these schools is enumerated in Article 85, section 4201, subdivision 2 of the Education Law as revised in 1947. The language of the law is as follows:

> It shall be the duty of the commissioner:
>
> 1. To inquire into the organization of the several schools and the methods employed therein.
> 2. To prescribe courses of study and methods of instruction that will meet the requirements of the state for the education of state pupils.
> 3. To make appointments of pupils to the several schools, to transfer such pupils from one school to another as circumstances may require; to cancel appointments for sufficient reason.
> 4. To ascertain by a comparison with other similar institutions whether any improvements in instruction and discipline can be made; and for that purpose to appoint from time to time, suitable persons to visit the schools.
> 5. To suggest to the directors of such institutions and to the legislature such improvements as he shall judge expedient.

Section 4203 describes the method which is used in educating its deaf children.

> All deaf children resident in this state, of the age of three years and upwards and of suitable capacity, and who shall have been resident in this state for one year immediately preceding the application, or, if an orphan, whose nearest friend shall have been resident in this state for one year immediately preceding the application, shall be eligible for

appointment as state pupils in one of the institutions for the instruction of the deaf of this state, authorized by law to receive such pupils.

The next section states:

Each pupil so received into any of the institutions aforesaid shall be provided with board, lodging and tuition, and the directors of the institution shall receive an appropriation for each pupil so provided for, in quarterly payments, to be paid by the commissioner of taxation and finance, on the warrant of the comptroller, to the treasurer of said institutions, on his presenting a bill showing the actual time and number of pupils attending the institution, which bill shall be signed by the chief executive officer of the institution, and verified by his oath.

The New York plan may be simply summarized as follows: The State makes certain that the six private schools, including two under Catholic auspices, can and do give deaf children a good education according to generally accepted standards. To these schools, then, it sends its deaf children. Payment is made on the basis of each child committed to the schools. The payment is for services rendered the state. Neither in law nor in practice is any distinction made between the schools which are Catholic and those which are not. The plan has worked to the benefit of the deaf and to the satisfaction of both the state and the schools. Here is a plan, proved by years of experience, for a workable relationship between government and Catholic education in general. Here is a proof for any not suffering from mental myopia that state aid can be had without crippling state control. Here is an arrangement which has been working for years which gloriously refutes the arguments of those who have been kicking up their heels on the highways and byways of America and braying that such a relationship would destroy our democratic institutions and very way of life. After all these years of operation, we find the deaf in New York State just as devoted and loyal citizens democracy in New York just as strong, and deaf educational standards just as high as in any state in this country.

The second relationship which I must discuss is that between religion and the education of the deaf. The early history of the education of the deaf shows that this relationship has always been a most intimate one. In Europe long before the establishment of schools, we find people who were deaf being instructed by priests, monks and Protestant clergymen. It was Abbe Charles Michael de l' Epee who founded the first regular school for the instruction of the deaf in France. In 1784, we find schools established in Catholic Rome in 1788 in Catholic Madrid and in 1801 in Catholic Genoa. Gallaudet was a theological student when he left for France to study at the school founded by the Abbe de l' Epee. A clergyman by the name of the Rev. John Stanford was prominent in early deaf education in New York. It was only under the impact of public school policies in America that religion and the education of the deaf were severed.

Religion is essential in education, in the education of the deaf child as well as of the normal child, perhaps even more so. As Catholics and as true educators, we must subscribe to the principle that there can be no true education without religion. Therefore, Catholic schools for the deaf are just as necessary as Catholic schools for the hearing child. The Catholic deaf child has just as much right to a Catholic education as his hearing brother or neighbor. In fact, the obstacle to learning which his handicap places in his way makes it much more necessary. No one realizes this more clearly than you who have dedicated your lives to the deaf. The nature of abstract religious truths, the nature of learning and the nature of the deaf, make a Catholic residential school almost an essential element in the salvation of a truly deaf person. The deaf more than hearing children learn by example rather

than by precept. Day in and day out, they must have doctrines, practices, virtues lived for them in order that they can understand and make them part of their own lives. To be learned, abstract truths must be presented to them in a great variety of concrete ways and retention comes only through exhausting repetition. Morally good habits are developed through constant guidance, direction, supervision and encouragement. Correct attitudes are formed only by exposure to thousands of religious experiences. They must be submerged in an uninterrupted religious environment and by an osmotic process be filled with the spirit of faith. They learn their religion by living their religion. While all this is also applicable to the hearing child, it is practically essential to the deaf child. If he needs a special school for learning mathematics, geography, history and literature, he needs a special Catholic school to learn his religion.

To accomplish this, then, the entire curriculum of a Catholic school for the deaf must be Catholic. It must be founded on Catholic philosophy of education; it must have definite aims and objectives; it must furnish experiences, it must have activities, content, methods and above all teachers which are thoroughly religious. Every activity of the school must be planned to make the child more Christlike. Not only must everything that is done contribute to this end, but not a single thing should be done which deviates from the pattern. I am not exaggerating, neither am I describing a program for a seminary or novitiate, but a curriculum which establishes the proper relationship between education and religion in a Catholic school for deaf pupils. As educators of the deaf, you have established schools, not merely custodial institutions. Anything less would have been a betrayal of the deaf. As Catholic educators of the deaf, you must establish a Catholic curriculum in those schools. Anything less is a betrayal of the priests, sisters and brothers who have devoted their lives to the salvation of souls.

Deaf education is a very costly undertaking. Board and lodging, teachers with specialized training, small classes, an extensive activity program, elaborate equipment and a program extending from the age of three years to twenty or twenty-one, add up to staggering figures. Our Catholic schools, with few exceptions, have been carrying this tremendous burden for many years. If they could be relieved in whole or major part of it, the effort expended in raising funds to meet essential needs could be directed into extension and intensification of their educational program. Present conditions indicate little, if any, hope of state aid. The fear of the "union of church and state" has developed an adverse public opinion. The confusing McCollum decision of the United States Supreme Court is a serious obstacle to an immediate solution of the problem. The difficulties which we are experiencing in having even health and welfare services for children in Catholic schools included in federal aid to education bills show the futility of the effort at this time.

On the other hand, our Catholic schools for the deaf must be continued. Their number must be increased; their standards must be as high as or higher than state schools. Twenty years ago, yes, even ten years ago, such a statement would have been only wishful thinking. Today, it is a goal, not without our immediate grasp, but attainable. To this end, I am presumptuous enough to suggest the following plan in the hope that it will stimulate contributions from all of you.

1. Continue to emphasize and improve the educational standards of our schools. The apostolate of the deaf must have organic unity. Each unit must be clearly defined. Each unit must be functional, but it makes its

greatest contribution to the organism when it reaches the highest perfection in its own life.

2. Organize a long-range program for securing state aid for the children who wish to attend our schools. An initial step would be for each school to secure the most influential Catholic men of its community for its board of trustees. The prestige which the school would get from such a group would be little in comparison with the actual assistance which individual members could give in solving this problem.
3. Take the utmost advantage in your publicity of the attractiveness which the private character of our schools holds for the parents of tuition-paying pupils.
4. Appeal for diocesan support. The rigid parochial isolationism of the early American Church is breaking down. Dioceses are no longer the loosely-knit collection of parishes which they were when Catholic schools for the deaf were established. Diocesan needs are being met with diocesan agencies; the office of the Superintendent of Schools, Catholic Charities, the Catholic Youth Organization, the department for Home and Family Life, Guild for the Blind, Diocesan Union of Holy Name Societies, Diocesan Conference of St. Vincent de Paul Societies, the Diocesan Missionary Apostolate, Diocesan High Schools and others.
Some diocesan school systems are beginning to recognize and provide for children with special disabilities. Many dioceses are conducting annual fund-raising campaigns or participating in community chests in order to finance the charitable institutions and agencies as well as other diocesan projects and departments. In the Diocese of Buffalo, the institutions which formerly raised their own meager budgets are now supported through a diocesan fund. There is a definite pattern to supplement the work which has been carried on by religious communities or lay societies with diocesan projects or to supply diocesan funds to carry on the work. Certainly a legitimate case could be made for the education of the deaf.

I have been close enough to the education of the deaf for the past ten years to be able to make a general observation, an observation which I feel history will one day confirm. I see a new day dawning, a new era opening. Healthy differences continue to exist but they have not been permitted to obstruct the effort toward a common objective. I have seen words transformed into action. I have seen many of the clouds which hung over this work for years swept aside by the gentle breezes of genial personalities and the strong winds of persuasive reasoning. Let us not forget that, if we of today and tomorrow do our work under the bright light and warmth of the sun, it is only because the pioneers of yesterday fought this battle through the darkness of the night under the dim light of the moon and the stars. It is not for us to condemn what was left undone, but to praise these men and women for what was done. Let us bless the night that has brought forth such a glorious day. I thank God that I was privileged to be on hand to see the sunrise.

SPIRITUAL GROWTH OF THE DEAF IN POST-SCHOOL YEARS

REV. THOMAS F. CRIBBIN, APOSTOLATE FOR THE DEAF AND HARD OF HEARING, BROOKLYN, N. Y.

The topic of this paper brings us face to face with a most critical situation. Its critical character lies in the fact that our remarks will deal with the Christian Catholic development of the deaf at a very difficult age, namely, the "teens." Let me state first that I wish to limit my remarks primarily to the deaf in the post-school years which lie in the age category of 18 to 25. Also, we shall consider "spiritual growth" in its wide interpretation, that is, to include not only growth in the knowledge of religion but also growth in those things which pertain to the advancement of one's welfare, spiritual and otherwise.

That this matter of spiritual growth poses a problem is due to several causes. After enumerating these, we shall proceed to mention some possible solutions, some proved by actual experience, some existing in theory, awaiting the proof or failure of their merits.

Deaf youth face life either well grounded in the faith, if they have attended a Catholic school, or poorly instructed if they are products of state or private non-sectarian schools. The latter group cannot receive sufficient religious instruction because of time and circumstance limitations. Confraternity, released time, or other religious programs are only substitutes struggling under many obstacles and accomplishing as much as possible. The graduate of a Catholic school is better trained, better instructed, but, like his associates from other schools, he finds no follow-up program for his continued instruction, the solution of his problems and answers to his questions.

Though diocesan facilities may be available for religious services of the deaf and hard of hearing, it is an accepted fact that the percentage of youth attending such services is negligible. Youth prefer associations in their own age levels and programs suited to their own needs and tastes.

Today, we are faced in Catholicism with a grave problem of leakage or defection from the faith. Youth, imbued with a spirit of indifference or sophistication, or infected with the materialistic spirit abroad, or perhaps even the victims of delinquency, are forming a large portion of the defection numbers. If this be true of hearing youth with sodalities, CYO and numberless other advantages, it is no surprise that the deaf youth becomes cool and weak in the faith. Often their working conditions are not conducive to the spirit of Christ. Often their associations, distance, or fewness of friends cause them to drift away from the Church. With none, or very few concerted movements to unite them, it is understandable that their spiritual growth remains stunted. This is true even in instances where active alumni and alumnae organizations exist, and where once active members of Newman Clubs still return for meetings or meet informally in small groups. These programs are not sufficient. Often, they provide a social program and an opportunity for reunion, both laudable, but not productive of sufficient spiritual growth.

The facts of the situation as it now exists sum up into this truth: Actually, very little is now being done towards the spiritual growth of the deaf in post-school years. The solution to the situation may lie in different directions. Time will not permit a detailed discussion of pro and con factors of the

solutions. This paper aims only at one end, i.e., the hope of stimulating thought productive of action aimed at improving the spiritual stature of our deaf youth.

Undoubtedly, the most effective solution is personal, individual contact. I feel that our Catholic schools and Catholic teachers in non-Catholic schools should furnish a list of graduates, names and addresses, each year to the Diocesan Director of the Deaf Apostolate. Though a tedious task, the director and his associates might aim to arrange to meet these graduates, either individually or in very small groups, at least once a month. Many important discussions could be planned, covering a review of the catechism, discussion of problems (especially sex, purity and marriage, labor situations and other topics of current interest). Distance may pose an obstacle, but this could be obviated if the priest received permission to use one room of a school or rectory at a convenient location in various parts of the diocese.

Likewise, the teachers, especially the nuns, should form some program that would bring the graduates back at regular periodic intervals. On such occasions, whether it is a private visit in a parlor or a small group meeting, a well-defined program should be mapped out and followed. Most necessary would appear the need of giving encouragement, urging the deaf to utilize diocesan facilities at their disposal.

Youth Clubs seem to be a necessity. Preferably, such would be a club with officers from the youth, and a moderator. Members would have a meeting place of their own, open several nights of the week, equipped with games and recreational facilities. Television is of incalculable assistance. It provides a good "hang-out" for them, takes them from less wholesome places of congregating. Here the priests or even volunteer Catholic Action workers may mingle with the deaf and convey important ideas to them. Such a system makes for more confidence and a better bond between the youth and the clergy. In addition, a program of athletics, basketball, swimming, baseball, picnics, etc., can aid in their cultural growth. Other programs, e.g., cooking, some crafts or the like can provide growth in other fields.

In conjunction with such clubs, it would seem advisable to endeavor to learn the likes and dislikes of the youth, and endeavor to interest each in some field of his liking.

Another means of improving the spiritual growth of our youth might be found in correspondence courses. Such a course might utilize a monthly personal letter, either typed or mimeographed, containing a special point of Catholic doctrine, or Christian virtue, or something productive of good for the welfare of the deaf youth. Either the priest moderator or someone else interested in the youth might conduct the courses.

Another service of benefit to them would be a circulating library, which could be set up at the permanent meeting place. Also, in most cities there are companies or organizations which provide different types of "home work," for example, knitting or crocheting for girls, assembling small mechanical things for the boys. This work could be under the supervision of the youth movement sponsored by the Church, and would give the priest moderator an opportunity of more frequent personal contact with the deaf youth.

One final suggestion stems from the program conducted for the average hearing youth, known as marriage preparation courses and family renewal talks. To the latter, our young deaf married couples might be invited for a series of talks on the necessary elements of Catholicity in the home and the moral laws of the Church and a practical solution of their problems.

In the former, our young deaf and hard of hearing, who will form the greater portion of our deaf apostolate of tomorrow, might be trained and schooled in the Christian outlook towards the vocation of marriage, and the virtues necessary for a succesful fulfillment of it.

This paper has endeavored to accomplish only one thing—that is, the establishment of the idea that at the present time very little is being done for the welfare of our deaf and hard of hearing youth once they sever heir connections with school.

It is the hope of this paper and the suggestions made therein that each and every one of us here present will give some srious thought to this perplexing problem: thought which will be productive of action which will benefit the entire deaf and hard of hearing apostolate, but in a special way enhhance the spiritual success and also the materila welfare of our deaf and hard of hearing youth who come under our individual care.

THE APOSTOLATE OF THE DEAF IN WESTERN NEW YORK

REV. JOHN B. GALLAGHER, C.SS.R., ST. MARY'S SCHOOL FOR THE DEAF, BUFFALO, N. Y.

"Preach the Gospel to all Creatures. . . . Teach them to observe all things whatsoever I have commanded you. . . ."

Before we began this paper, the first thing that we did was to page through a dictionary and learn the meaning of the word "report." This is the most fitting definition that we could find: "To report—to prepare from personal observation a more or less detailed record of something." Our topic this morning is "The Apostolate of the Deaf in Western New York." That really is too broad a subject to treat in the time allotted for this paper. We must confess that we cannot treat it adequately, for we must necessarily limit our report on Western New York to the dioceses of Buffalo and Rochester.

Our problems in Western New York are the same as those of you who are working for the deaf so zealously in other parts of the country. We do not believe for a moment that we are more successful in our programs. Like you, we have our moments of joy when we honestly believe that God is giving us our hundredfold reward here on earth; but like you, too, we have our moments of sorrow when we actually look about for another Simon to ease the burden, lest we fall victim to discouragement.

The general public does not fully understand the numerous difficulties that we daily encounter in the process of educating the deaf. But even one short visit to a classroom composed of deaf children should convince anyone of the tragedy of the situation and the impending miracle of redemption that is slowly being brought into realization, thus promising to the world and the community, useful, independent lives, instead of dependent burdens. And to bring out these changes, how many people ever give a thought to the necessary academic and psychological preparations that must be exacted of the teacher who assumes the task of this burden. Teachers of hearing children meet the requirements of an academic education and of a teachers' college and are able to conduct classes, because through the spoken word the hearing children gain knowledge. The flow of language through their ears continues even after school dismissal. Not so with the deaf.

This knowledge of the deaf is not acquired immediately. It is a slow tedious study that is accomplished only after months of faithful endeavor. It is doubtful if in the world there is an enterprise bristling with greater difficulties than the teaching of the deaf. For this reason, it is one of the finest forms of apostolic work to which a priest or religious or lay person can dedicate his life. To communicate the word of God to a mind, the avenue to which, through the sense of hearing, is altogether closed, presents a problem of the severest order.

Whether by use of signs, manual alphabet, or by observation of the movements of the mouth, known as lip-reading, efforts must be skilled, persistent, and unwearied. All this is demanded of a priest working for the deaf, even though he is not formally connected with a deaf school. For a priest is an "*Alter Christus*" and Christ was a teacher. It is the work of the priest to see that deaf children learn to know God, learn to serve Him, and learn to love Him. It is the full responsibility of the priest working for the deaf, and his responsibility alone, to continue the grand work done by the sisters in Catholic schools for the deaf. Without that, all previous labor and patience

of the sisters might be wasted. To be guilty of allowing such long hours of tedius work to be lost is the fearful responsibility resting on the shoulders of the chaplain of the deaf. No matter how much these deaf boys and girls loved and respected their teachers in school, once they leave their Alma Mater with diploma in hand, it is to the priest that they will turn for instruction and guidance. The chaplain for the deaf understands this responsibility and spends long anxious hours planning different ways and methods by which he can further the education of the deaf in the things that pertain to God. This situation presents a twofold problem that is the same in all deaf centers: "How can I reach all the deaf for whom I must answer to God? And what is the best method to follow in educating them to the things of God?"

We have briefly pointed out to you that there is a difficulty existing in educating the deaf—a difficulty that certainly is not present in the education of hearing children. We have gone on record to say that the continuance of the education of the deaf rests solely on the shoulders of the priest; that the priest must keep the light burning late into the night to devise ways by which he can further that education. We are now going to state briefly what means we are making use of to further the education of the deaf in the dioceses of Buffalo and Rochester. We do not boast that we have the key to success, for we definitely do not.

This paper will not treat of the mammoth work done by the Sisters of Saint Joseph at Saint Mary's School for the Deaf. We could never do the school or the sisters justice with just a paragraph in this paper. The Sisters of Saint Joseph have made use of all the modern means of educating the deaf with a success that is the envy of other schools. We will just make this report: The children are well taken care of spiritually; the sisters have a religion class every day; a priest instructs each class once a week. Opportunity is given to the children to hear Holy Mass daily and to go to confession weekly. A Boys' and Girls' Sodality exists in the school which encourages devotion to the Mother of God, and periodically stages religious pageants. Again we repeat, to do the school justice demands a paper whose matter would be limited solely to Saint Mary's School.

In the diocese of Buffalo, we have a meeting for all the adult deaf once a month. This meeting is preceded by the hearing of confessions, Holy Mass and breakfast. The purpose of conducting the meeting in the morning is to follow out the wishes of our Bishop, "to give all the opportunity to receive Our Dear Lord in Holy Communion at least once a month." During the Mass a timely instruction is delivered in the sign language. After Mass, breakfast is served, and then the men and women (Holy Name Society and Holy Rosary Society) assemble in different rooms and hold their business meeting. This gives the priest another chance to instruct when he is called upon to say a few words.

Although we preached a sermon at all of these monthly Communion Masses, and gave practical advice at the business meetings, we still felt that the patience and labor exerted by the sisters and the lay teachers in the school were risking the danger of being exerted in vain. Once more the fearful responsibility of continuing the education of the deaf, now that they were no longer sheltered by the healthy atmosphere of the school, gnawed at our conscience. So we began the publication of a modest four-page bulletin, a bulletin that we named "The Gilmorean" in memory of Father Gilmore who spent his priestly life working for the deaf. This bulletin will never go down in history as a literary masterpiece, but it helps us fulfill our role as teacher.

It is sent to all the Catholic deaf of the diocese and into the deaf clubs, and it always carries salient points of Catholic doctrine.

The next problem to solve was "What about the Catholic Deaf Youth?" The boys and girls between the ages of fourteen and twenty-five who are not in school, what are you doing for them? Are they to be forgotten? We have always dreamed of a Deaf Catholic Youth Organization. Why could not a Deaf C.Y.O. in Buffalo be formed and affiliated with the C.Y.O. of the diocese? The Bishop was enthusiastic over the idea and gave permission graciously. This was to be another medium to instruct the deaf. A meeting is held once a month, at which the moderator gives a practical instruction after the business program is concluded. During this meeting the deaf boys and girls themselves draw up their plans for the coming month. According to the official C.Y.O. program the ideal is to plan something in the religious, the cultural, the athletic, the social and the civic field. We do not always meet all of these requirements, but we do make plans for at least three. Time does not allow us to describe this program in detail. Our C.Y.O. has taken part in the diocesan girls' and boys' softball league; the girls' and boys' basketball leagues; the diocesan table tennis and ping-pong. It has taken an active part in the Youth Leaders' Retreat, in the Divisional Communion Breakfasts, and this year, it will compete in the one-act play contest. Last year, it sponsored a basketball game to raise funds to contribute to the Catholic Charity Fund, and this year it sponsored a volley ball game for the same purpose. This latter project impresses upon the youth the obligation, that they, too, must help God's poor and suffering.

Last year we tried a study club and in the fall it was very successful, but in the winter, the deaf found it too difficult and too dangerous to travel across the city for these meetings. We hope to continue them again.

As time went on, the deaf were receiving more and more opportunity for instruction. They were gradually getting closer to the Church and their priests. But it seemed that one of their greatest friends was being overlooked. The Mother of God was not receiving the attention that she deserved. Here was another means at our hands to instruct, and at the same time, to place before the deaf, someone to whom they would turn in any difficulty; someone to whom they could come and seek help and never be left unaided. And so we began one of our most consoling works—a perpetual Novena to Our Lady of Perpetual Help. We hold this novena every Friday night. It consists of prayers, sermon in signs, hymns, and Benediction of the Blessed Sacrament—a most powerful medium that we have found to instruct the deaf. Confessions are heard after the novena services. So far, the Blessed Mother has smiled most kindly and favorably upon the devotion. She waited a long time for us, and we hope that she is pleased. After devotions, the deaf go to the parish hall that the Rector of Saint Mary's has graciously offered to them and take part in different games or sit around and talk. And someone always has a problem that he or she wants the priest to solve.

The last means that we are making use of to instruct the deaf is the information class. This class is new and at the present time we have three deaf persons coming in every week. We see possibilities of this developing into a strong convert class once the Catholic deaf themselves interest their non-Catholic friends in coming to the rectory and getting better acquainted with the Catholic priest. We have just purchased two slide projectors to help in this work.

This is a bird's eye view of the work in the diocese of Buffalo for the deaf. There is much that we must learn—and we always leave these con-

ventions with new ideas and helpful suggestions. We expect the same this year.

The work in the diocese of Rochester is a little different. The work of Father Dougherty there is a living testimonial of his zeal and sacrifice for God's forgotten ones. We are trying to follow in his footsteps, but his seventeen years of experience, hard work, love for the deaf, and above all, his self-sacrifice, cannot be attained even slightly in the few months that we have tried to carry out his program. We have been talking a long time and do not intend to try your patience in giving an elaborate description of how we are trying to fulfill our obligation as "teacher" in the diocese of Rochester.

There is in Rochester a State School for the Deaf. Naturally, the first thing we had to do was to continue the work of instructing the children. It is not only a Herculean task to accomplish alone, but an impossible one. Seeking the advice of older and wiser minds, we decided to give a talk on the deaf to the sociology class at Nazareth College and seek help. The Sisters of Saint Joseph, who teach there, were enthusiastic about the idea and most cooperative. Here was a chance for the girls to put their dormant zeal for Catholic Action into practice. Over half of the class of sixty volunteered, but we had to limit the number to a dozen. This group then sacrificed one of their free days and came to Buffalo where they observed the methods used at St. Mary's School for the Deaf. Their success has been phenomenal and their zeal for the work is sincere and enduring. Their reward will come from the hands of God. The children, seventy-two in all, have been divided into ten different classes, arranged according to their ages and mental capacity. These college girls teach the children for one hour every week. The method they use is the manual alphabet, pictures, blackboard work and visual education with the aid of strip-film machines.

The children at the Rochester school have Mass at the school every Sunday and take an active part by reciting in unison parts of the Mass which they read from a book called, "The Children's Mass." One of the older girls, or one of the teachers, leads them in the Mass prayers. On the first and third Sunday, we preach to them by means of the manual alphabet. The third Saturday of every month they have the opportunity to go to confession and receive Holy Communion on the following Sunday.

So far, we have not done too much for the adult deaf of Rochester. They have Mass in their own private chapel twice a month with an instruction. On the third Sunday they have their general Communion and breakfast is served after the Mass. Also on the first and third Saturday, a priest acquainted with the signs hears confessions in their chapel from four to six and from seven-thirty until nine o'clock. The children are surely being prepared for the kingdom of heaven in the best manner under the circumstances that we can devise, and, although we do not feel that the adults are getting the best and most out of us, we try not to neglect them. We visit the sick and bring Communion to them every month, and those who are able to come to Church receive an instruction and a sermon twice a month. The field is wide open to do more, but for the present that is all we have to report.

That, my dear friends, briefly sums up the apostolate of the deaf in our section of Western New York (dioceses of Buffalo and Rochester). There is room for improvement. We hope to learn much during the days of this convention.

"When they came to the coast of Galilee, they brought to Jesus, one deaf and dumb, and they besought Him that He would lay hands upon him. And taking him from the multitude, He put His fingers into his ears, and spitting,

He touched his tongue, and looking up to Heaven, He groaned and said to him: 'Ephpheta,' which is: 'Be thou opened,' and immediately his ears were opened and the string of his tongue was loosed, and he spoke right. And He charged him that he tell no one."

We do not hope to perform miracles, but please God, we will help them speak right. And by accepting our work as teachers of the deaf in this light, we find the work interesting. We know from our experience that the harvest is ready for a priest to do a tremendous amount of good in bringing these forgotten souls closer to God.

THE TEACHER TRAINING PROGRAM AT CATHOLIC UNIVERSITY

REV. FRANCIS T. WILLIAMS, C.S.V., NEW YORK, N. Y.

You are, I am sure, inspired by the knowledge that the Catholic University of America in Washington has recognized the urgent need for added, specialized education for teachers of the deaf. This program, instituted last year—one which, I am pleased to say, I had the privilege of directing—instantly proved its worth.

Its efficacy could not be based upon enrollment. There were very few students since the course was a new one and not sufficient time had been allowed for acquainting our teachers of the deaf with its availability. Such a situation does not, however, obtain this year. I am sure that all of you here today—all members of Catholic schools for the deaf—are now aware of the opportunity which the Catholic University has provided for you.

There were but seven teachers who took advantage of this specialized educational program last summer—two sisters from St. Rita School in Cincinnati; one from St. John's School in Milwaukee; two sisters who are Missionary Helpers at the deaf school in Puerto Rico; and two lay students—both Negroes—one of whom was a social worker and the other a teacher.

This, you may feel, was not a very auspicious beginning, but let me assure you that the University was well pleased. The manner in which the students received the course—with ever increasing enthusiasm and, finally, in a united declaration that their methodology had been abundantly enriched, as well as in some respects revolutionized—was sufficient in itself to satisfy the University of the efficacy of this innovation. Proof of its worth is seen in the addition of four courses for this summer to the three which were instituted last year.

Thus there are now available seven courses; plus the practicum for observation, practice teaching, demonstrating methods and materials, as established last year. The program covers six weeks, with classes of 50 minute periods, five days per week, beginning June 27 and continuing through August 6.

Before outlining the program, I think it is important to stress this fact: Too many who have specialized in a given field assume the attitude that their own practical experience leaves nothing further to be learned; or, at best, that revised or completely revolutionized methodology is unnecessary, perhaps dubious, or indeed, undesirable. Let us bear in mind that such an attitude is seldom found in the field of science, of medicine or the arts. Any clear-thinking individual, from the most renowned philosopher to the lowliest craftsman, adheres to the soundness of this adjuration: "Be not the first by which the new is tried, nor yet the last to cast the old aside." What the Catholic University offers to teachers of the deaf cannot be construed as *new* in the sense that it is *experimental.* It is, instead a program based upon the findings of large numbers of educators and specialists who have devoted many, many years to the study of the subject, including consideration of every meritorious change, innovation or suggestion leading towards more highly perfected methodology.

There are, in our field, perhaps a few instances of disinterest or prejudice due to lack of initiative, an inherent abhorrence of change, an equally tenacious adherence to tradition; or attributable to lack of opportunity for acquiring added specialized education. I am convinced that any such instances will soon

be eliminated since I am sure that the great majority of teachers of the deaf will take advantage of the program the Catholic University is affording. Then, through the application of this newly acquired specialized training, such alert teachers will demonstrate to the reluctant die-hards the desirability —indeed, the vital need—for all teachers of the deaf to enhance their abilities and lessen their burdens by acquiring this knowledge of new, better and more effective educational processes.

The program of last year, along with the additional courses offered this summer, includes, first, course 500 which is the "History and Development of the Education of the Deaf," to be presented by Father Francis White, C.S.V., who received a Master of Arts degree in deaf education from the University of Illinois. This course will deeply interest you, tracing as it does the development of present methodology through the gradual progress made in our field of teaching.

A second course, number 501, is the "Psychology of the Physically Handicapped," presented by Father Klenke of St. Rita's. Father Klenke has spent the past year taking courses in this specialized area at St. Xavier's in Cincinnati. I need not stress the importance of this phase of administering to the deaf since without applied psychology our other measures will be ineffectual and in some instances disastrous. Here unquestionably is a subject of constantly widening scope, demanding that we keep abreast of it.

In Education course number 502, to be given by Sister Mary Berchmans, of the Boston school, the subject is "Special Methods in Teaching the Deaf." Here, you can be sure there will be revealed to you techniques new and approved, based upon wide study, observation and evaluation of results.

Father Paul F. Klenke will also offer course 503, "Mental and Social Adjustment of the Handicapped." The title of the course connotes its import. Surely now in this chaotic world there is the *greatest* need for *understanding* and *applying* every recognized means to help the handicapped child take its place in society. The instances of maladjustment, introversion, delinquency, crime and even suicides among children considered normal are proof of the urgent need for very special attention to the mental processes, the moral stamina and social adjustment of the child who, by his deafness, is a problem to himself, his parents and to the world at large.

Added to these courses, all presented last year, is Education 506, dealing with the "Physiology of the Organs of Speech" to be given by Father White. I think you agree that it is important for us to understand the physical aspects of deafness as well as their resultant effects. This is especially true, considering the new methods of diagnosis, treatment and, often, cure, constantly under development by otologists and their kindred scientists and research experts.

"Voice and Speech Development," course number 507, to be introduced this summer, will present much that is entirely new to you teachers since it encompasses the very latest tested and approved methods. The same can be said for Education 508, which is "Special Correction, Embracing Acoustics and Eurythmics," both to be given by Sister Mary Xaveria of Archbishop Ryan Memorial Institute, Philadelphia. A seminar, known as number 510 will prove fruitful, you may be sure; while "Practicum," offered as course 504, involves clinical study and observation.

A feature of last year's program was a demonstration in methods, conducted by Sister Rose Anita and Sister Rose Alice of St. Mary's School, Buffalo, which was highly instructive and inspiring. There will be a lecture this year

on the John Tracy Clinic by Mrs. Spencer Tracy, who, as you know, is director of the John Tracy Clinic in California. This will take place on July 20.

The entire program, known as the Institute for the Preparation of Teachers for the Deaf and Hard-of-Hearing, is approved by the University of the State of New York, Teacher Division and Certification Division, as meeting the requirements for teaching in state-aided classes. It is likewise approved by the Conference of Executives of American Schools for the Deaf. You who take this course may become candidates for a Deaf Education Certificate, issued by Catholic University, while all these courses may be applied toward a Bachelor's, Master's or Doctor's degree, with a major in Education.

Not all of you may be interested in acquiring certificates. Not all of you may have the time to take the complete program. Not all of you may be able to go to Washington this summer to take any of the courses; but assuredly *some* of you *can* and *will* take advantage of this opportunity provided especially for *you*, while even greater numbers among us today can plan towards acquiring this education in the summer of 1950.

Naturally, as director of the program, I am hopeful of a large enrollment. This is not because I have devoted most of my teaching years to education of the deaf and the supervision of a school for the deaf or because my doctorate, which I shall presently acquire from Fordham University, is devoted to this same subject. In other words, my eagerness for you to embrace the opportunities for specialized education which Catholic University offers you is in no sense the fanaticism of a specialist, if I may be so termed.

I urge you to take this program—or as much of it as possible—because I realize there is so much to learn and so much to be done that neither you nor I shall live to see the desired degree of perfection which should be attained in the education of the deaf. The opportunities afforded by Catholic University represent a step—a *big* step—in the right direction. You who acquire this specialized education will carry your knowledge to your fellow teachers, thus widening the scope of their endeavors and so the lives of your handicapped charges will be enriched. Finally, you will carry back to the course, year after year, your own findings, so that this program can become a vast working force for the mutual advantage of teacher and pupil.

Your broadened knowledge, leading to more efficient and effective methodology in your school, will have such far-reaching results as to bring about the construction of more Catholic schools for the deaf. As you know, there has not been a new one opened since 1915 although at the same time the incidence of deafness grows annually. This applies to the congenitally and to the adventitiously deaf.

In an address I shall be privileged to give before the Catholic school heads meeting here, I will call their attention to the fact that five percent of all school children in the United States today have a hearing loss. Of these one and one-half percent suffer such hearing impairment as requires lip-reading; while more than three million children are, right now, on the way to hearing impairment—many to total deafness—unless corrective measures are immediately employed!

It is apparent therefore that, despite corrective measures—even assuming that our Catholic schools and the public schools will lose no further time in implementing to meet this situation—there will still remain a very large number of children with constantly diminishing hearing. This means we shall have to have more Catholic schools for the deaf. Meanwhile, the only way to meet the situation is to raise the standard and increase the scope of our present

schools, thus justifying and encouraging the institution of added schools to meet growing demands.

I think I can awaken superintendents of our parochial schools to the vital importance of immediately providing hearing tests so that hard-of-hearing pupils will be discovered and thereupon provided with specialized instruction. You and I know that the hard-of-hearing child has no place in a school for the deaf. Likewise, we appreciate the fact that, with a little equipment costing a paltry amount, plus some specialized education acquired by one or several sisters in each school, the problem of pupils with impaired hearing can be satisfactorily met.

I wish you here today would become disciples of this cause. Make known to the sisters of your acquaintance who teach in our schools the vital need for implementing their schools and themselves to cope with such handicapped children. Encourage these teachers to take the specialized education which our Catholic University offers. Our neglect of this issue will mean that Catholic parents will, of necessity, send their handicapped children to the public schools where specialized methods are now being established for them on a constantly widening scale. Needless to point out to you, our Catholic schools should be first in exercising every known means to provide for the moral, physical and mental welfare of the hard-of-hearing child. This can only be done by recognizing his handicap, then properly coping with it.

I urge you, therefore, to spread this gospel. I urge you further to take advantage, personally, of the program of specialized, modernized and revelatory education for you, teachers of the deaf, which Catholic University has prepared for you. My own prolonged and thorough observation of our own schools as well as of the state schools for the deaf has established the fact that some improvement—and in many instances, *much* improvement—in methodology is needed. The Catholic University will implement you to make progress, keep abreast of the times and, indeed, to place all our Catholic schools for the deaf where they should be as *leaders* in the field of ministering to boys and girls doomed to live in a world of silence.

You, and only you, can bring this about. You who are devoting your lives to God wish to perform His work with all possible perfection. The gateway to such perfection is open to you, this summer, at Catholic University.

TEXTS AND AIDS IN TEACHING RELIGION TO THE DEAF

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Volumes could be written on the subject of this paper. It is practically impossible to state the number of texts written and compiled for the teaching of religion. Whatever the number, certainly I am not familiar with all of them. I thought it might be interesting, therefore, to describe the religion course as given at St. Rita's. We do not claim it is an ideal course. It has been changed during the past few years and will probably undergo some more changes in the near future.

Until the last few years we were using the texts prescribed by the archdiocese—the revised edition of the Baltimore Catechism. No one will deny that this is a fine book as a basic text. For the deaf child, however, it is not sufficient. In the high school department we were using the four volume set of books by Laux. This too is a fine set of books, a little out dated now as to make up and too heavy by far for the deaf student. In the pre-school department and in the first and second grades we were using no textbooks. The first book used was in the third grade which was preparing for First Communion. *My First Communion Catechism* was the book used. In all of these grades memory was the important thing. The child memorized the allotted questions and answers and was graded on his work. Understanding was hoped for but not too often achieved. Understanding did come as the child progressed in grade. It is true that the small hearing child memorizes at first with little understanding, but he begins to understand some of the truths he has memorized shortly thereafter. With the deaf child, this understanding comes a little slower. If we are sure that these children will return to us year after year as in most cases, the procedure is not too bad. However, where we allow a child to make his First Holy Communion and then lose him shortly thereafter to a state school or day school, the system is not satisfactory. All in all, the methods of the past cannot be condemned too much because they did turn out many good Catholic deaf men and women.

Our interest now lies in having a religious course that does not consist in memory work alone but one which brings with it understanding as early as possible. We are interested in moving the First Communion class from the third grade to second as has been done in other schools. This will be done when we think the second grade child has a sufficient knowledge and understanding of his religion.

There have been some changes in textbooks during the past few years. In the pre-school department and in the first grade, religion is still taught by visual aids, flash cards and pictures. During this present school year we have placed our first text in the second grade. The text selected was the one sent out for your inspection by the staff at the Institute for the Deaf and Hard of Hearing at Catholic University. This is the primer of the *Living my Religion Series,* entitled, *Our Heavenly Father.* This book was selected last summer because of its vocabulary and also because of its pleasant make-up. It is well illustrated with pictures and is very attractive. It served a twofold purpose. It was an additional reader as well as a primer in religion. The children finished the book shortly after the beginning of the second semester. Consequently we took the next book of the same series, Book I, *Living in God's Love.* They will not finish this book this year. We will move

it along with the class in the fall into the third grade and let them finish it with any additional work they can do.

In the First Communion class we formerly used the text *My First Communion Catechism.* We still use this book for certain parts it contains. For the past two years, however, we have been using slidefilms to good advantage. The catechetical films are sold by the Visual Educational Society of Chicago. It has helped, I believe, in giving them a greater understanding, a clearer grasp of the great mysteries into which they are being initiated. This, in conjunction with the little manual *Pax,* a booklet for confession, constitutes the texts and methods we are now using in our First Communion class. We shall use these until we find something better—that next stage for which we are all seeking.

In the intermediate grades we are using a revised edition of the Baltimore Catechism, Father McGuire's adaptation of the Baltimore Catechism. This particular book was chosen because of its various features which we consider valuable. It is illustrated; it has phoneticized vocabulary lists at the beginning of each new lesson; it has study helps after each lesson, sentence completions and questions to be answered; and it has a short explanation which is easy to read at the beginning of each lesson. Its main disadvantage is that it retains the questions and answers as found in the Baltimore Catechism, which in themselves are not to be disputed, but which I feel are a little difficult for the deaf child.

In the upper grades we are using the second of Father McGuire's books, drawn up on the same plan. These books do have one advantage as to question and answer. They not only have the ones demanded by the Baltimore Catechism but have additional questions and answers which draw out and explain the content matter more fully.

The third book of this series was revised by Father Connell. We are now using it in the first two years of high school, the ninth and tenth grades, completing the book in two years' work. It also has the work book features about it and, covering two years' work, is not too difficult.

In the third and fourth years we have been running a cycle course of church and bible history. Thus far we have used Laux's *Church History.* It is too much for one year's work. More than that, it is too difficult. It is a fine church history book and is used widely in many of our parochial high schools. We are contemplating a change within the next few years but have not decided on a text as yet. The second year of the cycle is taken up with bible history, using Gilmour's old text with the aid of slide films covering the subject thoroughly. There is some question in our mind as to the value of this latter subject, especially as to high school students.

This year we have had church history. We have picked out the salient points only, trying to give the students those parts of history which will mean the most to them—the founding of the church, the glorious days of the church, her great efforts towards the educational field, a bit of the dark ages in our history, the founding of the non-Catholic churches, etc. The last six week period will be taken up with a thorough handling of marriage and their future life. The students have requested this. We will use no textbook but will confine ourselves to notes taken down in a note book which they will be able to take home with them. We plan to study marriage in all its aspects; as a sacrament, a natural union, its importance, difficulties, children, their duties, etc.

We do not offer this as an ideal religion course. It is the best that we have to offer at the present time. We expect to make changes as they seem

advisable. We do feel that it has been a success, especially when we consider it in conjunction with the informal religious training the students get in their daily Mass, in the rules of the school and the example of their superiors. The whole life of a religious school is centered about Christian ideals and conduct. The students unconsciously acquire many moral principles from their everyday life and activities.

We might add a word about slide films. I personally think there is a great future for them in deaf education in general and in religion in particular. They must be used judiciously—not as a means for a lazy teacher, nor as a stopgap for the teacher when he or she does not have a class prepared. The army used them to good advantage during the war and there is no reason why we cannot do the same. The catechism has been put on film as has the whole bible history series. The Mass, vestments, famous churches of the world, famous saints have all been produced and we think a greater demand will produce larger libraries and better films. Some tried thus far are not too ideal for the deaf child, particularly the catechism, since its vocabulary is too heavy. The others, however, are suited admirably for our purpose. Slide-films would not answer all our difficulties, but I do think they would be a valuable aid in the hands of a wise teacher.

The construction of our own textbooks would be one possible answer to many of our difficulties. I do not mean by this that our religion has to be "watered down" nor do we have to miss any of the essential teachings. Our efforts are towards bringing our deaf children to the same level as our hearing children. In teaching religion, however, we must be sure that they are getting the doctrines correctly and that the moral truths are being engrained within them. This, I think, is the first purpose of any religion class. Where we can work in a lesson on language or any other phase of education with it, all well and good, but religious training first, at any cost and by any means—for after all, this is the purpose of having Catholic schools.

READING FOR DEAF CHILDREN

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Pope Pius XI has expressed his ideal in Christian education in the following words:

> Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view to reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.[1]

Dr. Iral S. Wile's view is in conformity with these objectives when he states that:

> The trend in education is to train the child as a whole and to fit him for life, not only through the school curriculum, but by taking into consideration his emotional and social adjustments and character building as well.[2]

This trend has shown itself more progressively in the reading program than elsewhere in the curriculum.

Reading is more than acquiring skill in the recognition of printed symbols. In reality it is "an active dynamic process during which something happens to the child."[3] Reading influences the child's thought life, his emotional life, and his conduct.

Reading is a means of attaining higher purposes, goals and objectives. In its broadest sense reading should aid in developing the finer things of life, thus tending to make better individuals, more noble Christian citizens and a more wholesome Christian society.

Betts regards reading as a process and not a subject, a social tool to meet social needs. Speech, reading and writing are referred to as facets of a large area of learning called language.

Dr. Pugh in speaking at the Fifty-Eighth Annual Meeting of the American Association remarked:

> Since the child is seriously limited in his ability to acquire perfection in speech, the other facets of language that are less affected by his handicap should be stressed even more than they are with hearing children. We should remember that a deaf child learns to read the lips because he is deaf, and this is his means of substitution for hearing.
>
> However, he should learn to read, not as a substitute because of his deafness, but because he is an intelligent and reasonable human being who has need of this tool, in order to learn innumerable facts, universal truths, and personal beliefs that make up our social thinking.
>
> There is unlimited evidence to show that a deaf child gets much more precise understanding from language that is written than he does from language presented to him through lip reading alone.
>
> There is strong indication of more permanent relation of language that is presented in the written form.[4]

The large number of books now available affords a wide field of simple reading material beautifully illustrated. It is no longer necessary that special

[1]James H. Ryan, *Encyclical Letters of Pius XI* (St. Louis: Herder, 1927).
[2]Josephine Bennett, "Reading for Primary Classes," *Volta Review*, 40:5, Jan., 1938.
[3]Sister M. Marguerite, S.N.D., *Methods and Procedures* for *These Are Our Neighbors* (Ginn & Co., 1942), p. 1.
[4]Dr. Gladys Pugh, "Reading for Deaf Children." *Volta Review*, 50:426, September, 1948.

books be written for the deaf child. Textbooks already on the market, covering stories of all types and social studies, scaled to childhood vocabulary for the primary and lower grades, challenge the interest of the deaf child and meet his chronological and psychological needs.

The child should have access to as many books as are within the range of his understanding and can be squeezed out of the school budget. Of far more importance than modern school buildings, desirable though they may be, are adequate library facilities throughout the school.

Alexander Graham Bell said:

> I would have a deaf child read books in order to learn the language, instead of learning the language in order to read books. Comprehension always precedes expression. A child must learn a language before he uses it. . . . The duller a pupil is, the more necessary is that repetition.[5]

Gates expressed himself thus, in teaching reading to deaf children:

> If deaf children could be taught early to read, their lives could be immeasurably enriched and enlightened since they would not be limited to the presence of moving lips or hands of others for linguistic development and could, during the hours alone, devote themselves without serious limitations to reading for information or pleasure.[6]

Many factors enter into reading disabilities. An auditory defect is only one, but this need not be associated with poor reading.

Dr. Pugh gives us a fine list of some of the factors commonly linked with reading disabilities:

> . . . low intelligence, nervous or poor motor coordination, bad personality, visual defects, poor visual memory, narrow span of recognition, ineffective eye movements, inadequate training in phonics, inadequate meaningful vocabulary, lack of interest, guessing rather than reasoning, dislike for reading, inadequate phrasing, failure to vary rate according to the type of material being read, the teacher's disregard for reading readiness, lack of suitable reading materials in the class room, lack of suitable reading materials in the home, neglect of certain skills, over-prodding the slow reader or parents, the use of wrong methods of instruction, and insufficient preparation on the part of the teacher.[7]

A teacher with a little initiative can control most of these factors. Today we have visual training centers where some visual defects can be helped. Regarding intelligence, the teacher can help the child to develop to the limit of the capacity he has.

Our three main objectives in teaching reading at St. John's are the following:

1. to enrich and enlarge the child's experience,
2. to develop permanent interests in reading,
3. to develop desirable attitudes and effective habits and skills.

At St. John's we follow a sequence of reading texts which we use throughout the school. This includes the Cathedral Basic series, the Easy Growth series and the Faith and Freedom series. However, we have a few children needing an adjusted program and sometimes substitute another series. I have used the Quinlan series for a year, substituting it for Easy Growth, and found it appropriate for deaf children, because of its informational material.

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[5]Helen Fulkerson Ingle, "Language for the Deaf," *Volta Review*, 43:645, Nov., 1941.
[6]Arthur I. Gates, "An Experimental Study of Teaching The Deaf to Read," *Volta Review*, 28:295, June, 1926.
[7]Dr. Gladys Pugh, *op. cit.*, p. 427.

The children use the picture dictionaries until the completion of the third grade. In the fourth grade they start the Thorndike Beginning Dictionary. By this time the children have become familiar with the Thorndike markings which have been used in speech classes.

We have a central library where books are pocketed and grouped according to grade levels. Each class has a special time for library hour when the teacher accompanies her pupils and helps them in their selections according to their independent reading level. The public library also sends a selection of books for each classroom and each classroom has its own library shelf.

In order to gauge achievement and place the child at his instructional level tests are administered periodically. The tests we use at St. John's are the Metropolitan Achievement test and the Unit Scals of Attainment. We also administer the tests accompanying the skill-text, diagnostic workbooks and the Weekly Reader. We have found that deaf children fail on these tests in vocabulary achievement. Therefore, we have been working doubly hard at that phase in our reading program.

Betts gives us four ways in which vocabulary can be developed.

1. Through direct contact with facts, i.e., rich, direct, and significant experiences.
2. Vocabulary is developed through a need for oral communication about experience.
3. Vocabulary is further extended by wide reading—vicarious experiencing.
4. Vocabulary is put under more precise control when used to communicate through writing.[8]

We try to give our children as many experiences as possible and then talk about them and write about them. We try to correlate all our subjects with our reading program. We carry the words and phrases used in our reading program into speech and lip-reading classes. Social study charts are made in which everyday experiences and situations that a deaf child needs in daily life are studied.

We put all the vocabulary words from the respective readers on small flash cards. In presenting the word first pronunciation is stressed, then meaning. Meaning is expressed by giving a written pattern in a sentence and allowing the children to think of other original sentences. In case it is a word of more than one meaning this is always stressed. Illustrations are used, especially when the meaning is colloquial. For example—*Park* the car—We played in the *park*. *Store* nuts—Go to the *store*, etc. Words are constantly reviewed and the pupils are expected to give original sentences with them.

All the verbs taken during our reading program are put on flash cards and correlated during our language class.

Rachel Davies presents verbs by using a color crutch, making the root form one color—pink; the past form—blue; and the participle—green. She uses the present form in as many situations as possible. A set of pictures is shuffled and put on a ledge and matched until the children see the common element and the difference. Miss Davies feels that the children are not psychologically ready until this can be done.

For recognition of the common word variant certain known words can be written on the blackboard and s, es, ed or ing added. Pronunciation and correct selection for use in a given sentence can be called for. For example:

[8]Emmett Albert Betts, *Foundations of Reading Instruction* (Chicago, Ill.: American Book Company, 1946), pp. 96-97.

happened
It happens before I came to school.
happening

For observing how the final letter changes meaning and pronunciation of words, sentences can also be used. For example:

	is				had	big	
Ann		in the house.		Joe	two		apples.
	it				hat	bit	

Phrases are put on strips and used in tachistoscopes not only for quick recognition but for vocabulary and sentence building as well.

Dramatization is enjoyed by deaf children. We have found the words we have dramatized make a stronger and more vivid impression upon them.

To check word meaning we usually give tests of our own making after each unit has been studied. There are different types of tests. Among these we use "fill in the blanks," "true-false," "matching" and "multiple choice."

In our vocabulary development we use the Dolch picture words, the Dolch nouns, Dolch sight vocabulary and Durrell Primary and Intermediate lists. Synonyms, antonyms and homonyms are also correlated with our reading program.

The following is a list of *Teacher Helps* in increasing vocabulary—word meaning.

1. Stimulate wide reading of simple, well chosen, well graded reading.
2. Teach words in isolation, phrasing, or paragraphs in which typical meanings are stressed.
3. Have pupils read to find expressive words, or descriptive words.
4. Drill cards with opposites, words of like meaning, nouns and descriptive adjectives. In each case the pupil matches the card with its partner. Various games and matching exercises can be planned along this line to get variety.
5. Encourage use of dictionary when meaning is not found in content.
6. Encourage pupils to derive word meanings from content. Make them conscious of unfamiliar words, and develop spirit of wanting to know all unfamiliar words.
7. Provide pupils with certain amount of basal vocabulary. Teacher should consciously introduce words to be used the following week in reading, use them on blackboard, in sentences, etc.
8. Use games, informal tests.
9. Introduce words from other subject fields, especially those in which the pupil is weak.
10. Study prefixes and suffixes to get word meanings.
11. Classify words according to kind, as fruits, vegetables, etc.
12. Devise paragraph leaving blank spaces to be filled in from list of difficult words, whose meanings are obscure to child. Take the words from lists they are learning, or lesson, etc.
13. Try a child-made dictionary. He gets his definition, and gives a sample sentence. Pupils can use this for motivation—counting the words they add to sentence.
14. Construct sentence using words in various meanings.

15. Bring in pictures, and have pupils use descriptive words, etc., action words to describe motion.
16. Find as many words as you can to describe, e.g., movement, as strolling, walking, sauntering, etc.[9]

After the vocabulary has been mastered and become the child's own, we are ready to develop the reading lesson itself.

Usually a short preparation is given and then questions are asked. We have found that giving the children questions on little cards and allowing them to study before class works out very satisfactorily. The questions are then given through lip reading. This method gives the poorer lip readers a fair chance.

Sometimes, however, we take the story without giving a list of questions ahead of time, asking questions about a page of the story at a time.

Some recommendations regarding the preparation of single-answer questions for checking comprehension are listed as follows:

1. Use questions that must be answered from the reading matter rather than from experience. However, there will be an occasion to use questions which tap background of experience, especially when estimating capacity.
2. Use questions that have only one answer, as stated in the reading matter. For example, avoid such questions as "Where was Tom going and why?"
3. State the question so that a parroting of the exact wording in the book is not required. A stimulating question should require the reader to reorganize his experiences. In one of the primers used by the writer, there is a story about Mary's kittens that "run and jump and play." To ask, "Are the kittens lively or lazy?" and to recheck by "What sentence tells you the answer?" requires some reorganization of experience.
4. Avoid "catch" questions. Misleading irrelevances should be avoided by asking direct questions that are clearly worded and concise.
5. Use interrogative—or imperative—type questions. Do not combine the two types in one question. For example, "The name of Peter Cooper's locomotive was what?" creates the wrong mind-set by beginning with a statement and ending with a question. It would be more direct to simply ask, "What was the name of Peter Cooper's locomotive?"
6. Adapt the questions to the learner's maturity level. Simple facts described in complex language can frustrate comprehension. Good questions challenge attention.
7. Ask sequential questions, especially for guiding the first silent reading. One question should lead into another. This will facilitate checking on knowledge of vocabulary and on background of information by separating such an information for diagnostic questions. Furthermore, the use of sequential questions preserves the unity of the selection.
8. Avoid the use of questions that require simple "yes" and "no" responses. For example, "Can you find the sentence that answers the question?" may be stated "Point to the sentence that answers the question," or "Read the sentence that answers the question."[10]

[9]Sister M. Julitta, O.S.F., *Teacher Helps* (Milwaukee, Wis.: Cardinal Stritch College Reading Clinic, 1948).
[10]Emmet Albert Betts, *op cit.*, pp. 459-460.

Workbooks corresponding with the respective readers are used after the completion of the lesson.

Whenever possible books for independent reading correlating with the reading lesson are placed on the reading table for the children to use independently.

For development of silent reading skills we use the skilltext, diagnostic workbooks, teacher made question books, three minute tests, Weekly Readers, Champion workbooks, Practice Exercises in Reading by Gates and Peardon and Merton McCall readers.

Visual aids play an important part in the life of every chlid. At St. John's we have an opaque projector which we use in various ways. It is ideal in showing the children's own work (especially movies of their own making), little pictures with stories, social studies and for every phase of the school curriculum.

We also have a 16mm. sound projector where educational movies are shown weekly. Our slide projector is a big help, too. We can procure both the slides and the films from the public library.

The magic eye, an electrical device, is ideal for vocabulary and lip reading development. It makes learning a joy to the children.

Then we use many teacher made devices in the form of games and tachistoscopes.

The teachers of reading for the deaf must use the same preventive measures against retardation in reading as teachers of hearing children use.

Sister Mary Nila, O.S.F., gives us the following preventive measures:

1. Assure readiness before beginning initial instructions in reading. Do not advance child faster than he is able from one reading level to the next.
2. Readiness for progressing from one reading level to the next higher level. This readiness must be appraised.
3. Readiness for each new lesson through direct reading activities, necessary experience, developing working concept, and directed silent-oral reading.[11]

At St. John's we feel our reading program presents a wonderful opportunity to form the young child's mind unto the things of Christ, by elevating the aspects of the social life of the child, by teaching him to view them in a supernatural light, by motivating natural virtue to a supernatural level, and thus developing a true Christian character.

[11]Sr. M. Nila, O.S.F., *Unpublished Paper on Reading*, 1947.

THE VALUE AND NEED OF READING IN THE DAILY CURRICULUM OF THE DEAF CHILD

SISTER MARY ST. STANISLAUS
BOSTON SCHOOL FOR THE DEAF, RANDOLPH, MASS.

It has long been a much contested question as to just how much time in our teaching schedule should be allotted to the subject of reading. I think we who have been working among the deaf are unanimous in asserting that reading, both oral and silent, is an absolute necessity and should be one of the most important branches of our educational efforts. Miss Marjorie Hardy, author of *The Child's Own Way Series*, says in her Teacher's Manual,

> The goal has been reached in learning to read when the child reads voluntarily, extensively and with evident interest and absorption. It is not enough that a child shall learn to read rapidly and understandingly; he must develop a real love for reading—one that will prompt him to spend many of his leisure hours in reading for pleasure.

I think we teachers of the deaf would like to add to this particular aim of Miss Hardy's a most necessary objective, particularly for the deaf child, that of helping him to realize the fund of knowledge and material to be obtained from books—books of all types—fiction, biography, books of a scientific nature, etc. Once a deaf child discovers that he can find in books the answers to his many unanswered queries, he very often becomes what we have so often called "dictionary conscious" or "book conscious."

I am sure we will all agree that one—perhaps the greatest—means of furthering one's field of information and of acquiring knowledge is through the medium of good books. The deaf child more than any other type child, perhaps, feels this need as he goes through his school life. It should be one of the greatest objectives of all teachers of the deaf to awaken in their children an interest towards good literature by providing a background of knowledge.

With the acquisition of language, the child realizes that there is a meaning to everything and he soon discovers that that meaning can be understood and enlarged upon through the printed page. The graphic forms presented to him in books give him a mental picture, and here is the opportunity for the good teacher of reading to develop in the child his ability to visualize his reading. This necessitates a constant effort to enlarge the imagination which should be done particularly through illustrations and teacher made material. Since the deaf child depends in a good measure for his future knowledge on these graphic representations, which he can only acquire through good literature, much preliminary work should be done especially in the primary grades. The child's own activities and experiences make excellent reading lessons, increase his vocabulary and furnish a background for later reading. As the child progresses, his experiences will be richer and his interests will broaden.

We, as teachers, must bear in mind that, as the hearing child learns reading through the process of association of ideas, so too, the deaf child does in like manner. Therefore, it is most important that new material be presented when proper motivation is present, for only under such circumstances is the new information likely to be retained. The resourceful teacher will find many opportunities for creating normal and natural settings calling for

the desired response. New material should always be correlated with silent reading, lip reading and written language.

I would like to offer a few suggestions that may stimulate and develop intelligent and enjoyable reading among our deaf children.

1. There can be no real comprehension of the reading material used unless the child has an understanding of the majority of the words used. This necessitates the building up of an adequate vocabulary and should be attacked consistently, persistently, and cooperatively throughout the grades.
2. The teacher should read and tell interesting stories to her class frequently. In this way conversation may be encouraged, tying up the facts read with the children's own experiences. We learn of the efficacy of story material from the greatest of story tellers, our Lord. He told His stories simply, in a way that held the interest of His listeners. The principles which we find exemplified in the stories of the Divine Teacher are those which should guide the preparation of our story telling with our pupils.
3. Dramatization stimulates interest not only in the action but in the printed page. Dramatization makes the story real. To the deaf child it gives the same satisfaction that hearing a story read aloud gives to the hearing child.
4. It is well occasionally to tell the children a story before placing the books in their hands. They will soon be reading voluntarily.
5. The children should be surrounded with an atmosphere of good books. A reading table should be in every classroom to which they are at liberty to go during their free time. On this table should be kept various types of books—books carefully selected as to the reading ability of the class. Books containing many illustrations (preferably colored) are desirable. Pictures attract the unwilling reader. We want the deaf child to feel that books are full of information—information that will answer the unsolved questions that have been formulating in his mind. Once a child discovers that reading will contribute to his pleasure and increase his knowledge, keen interest will result.

Today we do not have the difficulties formerly encountered of trying to persuade the deaf child to read with enjoyment, understanding and attention. We can easily find any number of books beautifully illustrated, and containing such simplified matter, that with the help of classroom aids any teacher should be able with very little difficulty to give her pupils a sound reading basis.

We all know the training of the deaf child begins his very first day in school. This training involves all branches of knowledge—physical, mental and moral. These are the formative years, and, if at this time he is given the teaching which is his God given right, he should normally develop into a pupil who is capable of learning and acquiring knowledge towards his future development.

Let us consider the deaf child as he enters school. As you know, he has practically no knowledge whatsoever of language, either printed or oral. His means of communication and of making his needs known have been entirely through signs and natural gestures. All kinds of experiences and observations have been his, it is true; but how is he to express his reactions, his wants, his quest for more knowledge? Instinctively he feels this want—something is the matter, something is lacking.

Beginning the first day in school, the deaf child comes in contact with the printed form not only in the classroom, but in the playroom, the dormitory, the cloakroom. He sees his own name printed on his chair, his desk, his napkin ring, his clothing, etc. Gradually he learns, through both lip reading and the graphic form, the names of the children in his classroom, names of furniture, miscellaneous objects. As time goes on, he learns the meaning and application of a few verbs in connection with commands, such as *jump, run,* etc. This is followed by a consciousness of color and number associated with a noun; for example, *a blue ball, two tops.*

Work sheets are prepared by the teacher and play a great part in our reading program. Their underlying objective is to teach the child to follow directions. Each new word, phrase, or idea is presented clearly and carefully and the necessary repetitions given. Time is saved by using the work sheets, as the child can go to work quickly and quietly on his own copy. They contain many types of reading skills and give the child an opportunity to work independently and at his own rate of speed.

Natural experience charts are built up frequently. These charts are used both for lip reading and silent reading and are most beneficial in introducing new language, new vocabulary and new happenings in the child's everyday life.

In our beginners' classes we use:

1. *Fun with Words and Pictures,* Benton Review Pub. Co.
2. *Work Books in Reading,* Book I, Book II, Beckley Cardy.

During the following years the basic readers used throughout the school are:

1. *Faith and Freedom Series,* Ginn and Co.
2. *Cathedral Basic Readers,* Scott, Foresman and Co.

Several supplementary readers with their accompanying work books are added in each grade at the choice and discretion of the individual teacher.

New Ideal Catholic Readers, Sisters of Saint Joseph
Through the Gate, Silver Burdett Co.
The Laidlaw Basic Readers, Laidlaw Brothers, Inc.
The Keystone Visual Readers, Keystone View Co.
Quinlan Readers, Allyn and Bacon
Basic Science Education Series, Row, Peterson Co.
A Child's First Picture Dictionary
The Wonder Books
Golden Dictionary, Simon and Schuster, New York
The Self Help Picture Dictionary, The Play and Learn Co.

It made me very happy a short time ago when one of the children's parents wrote to her little girl saying,

> I am glad you are enjoying the books you got for Christmas. When you come home at Easter, I will take you to the library and get you a library card of your own so you can read many books during your vacation.

Last September a boy of twelve brought his library card back to school with him thrilled to show sister all the books he had read during the summer.

I fully realize that all children do not become avid readers; however, I do feel that, when a child graduates from school, he should have not only an appreciatior of good literature, but also an appreciation of the knowledge to be found on the printed page.

In conclusion: I would like to stress the fact that by careful guidance the deaf child can be led to love the best in reading—lessons of faith, sacrifice truth, courage and heroism. He will be made better and happier by contact with great and noble minds and will be given a firm foundation for the building up of a strong character of his own modeled on the best that is found in good literature.

DEMONSTRATION

DRILL ON LANGUAGE PATTERNS IN BEGINNERS' GEOGRAPHY

SISTER HELEN LOUISE, S.C.
DE PAUL INSTITUTE FOR THE DEAF, PITTSBURGH, PA.

THE DEMONSTRATION IS AN "OVERVIEW" INTRODUCING A UNIT ON WHEAT WITH A FOURTH-YEAR-IN-SCHOOL CLASS

The aim of the overview is to arouse interest in the unit through the use of audio-visual aids:

Specimens—stalks of wheat, grains, flour
Wheat Foods—bread, pie, cake, pancakes, waffles, cereals, macaroni, spaghetti
Pictures and Print—plowing, planting, farming, cutting, baking, farmers, millers, bakers
Stereoscopes and Stereographs—farming and grain growing
The Language—vocabulary and patterns learned in classroom drill

PRESENTATION STORY

This is wheat. (Show the stalks of wheat.) These are grains of wheat. (Show the grains.) This is flour. (Show the brown and the white flour.) The flour is made of the grains of wheat. Many foods are made of wheat. Some foods are made of grains of wheat, and other foods are made of wheat flour. These cereals are made of grains of wheat. (Show the boxes of cereal.) These foods are made of wheat flour. (Show the foods.) All these foods are wheat.

The farmer plants the wheat. (Show the picture and the chart.) First he must plow the ground to make it soft. (Show the picture and the chart.) The farmer is plowing the field. Then the farmer is ready to plant the seeds. (Show the picture and the chart.) The farmer is planting wheat. (Make a simple diagram on the board.) The seed is dropped into the earth. God sends the rain and the sun. (Indicate in the drawing the action of the sun and the rain.) The seeds begin to grow. (Indicate the wheat growing taller and taller.) The wheat grows and grows until it is ripe. Ripe wheat is yellow. (Show the picture and the chart.) Jesus often walked in the wheat field. (Show the picture and the chart.) Jesus is walking in the wheat field. Men cut the wheat. (Show the picture and the chart.) The men are cutting the wheat. A large machine pulls off the grains of wheat. Pull off a few grains from the stalk. (Show the picture and the chart.) The grains fall off in the big machine. The farmer takes his grain to a grain elevator. (Show the picture and the chart.) This is a grain elevator. The men send some of the grain to the flour mill. (Show the picture and the chart.) This is a flour mill. A machine grinds the grain into flour. The whole grain is brown flour. (Show the flour.) (Give the pupils a few grains of wheat to open.) See the white flour inside. White flour is made of this part. (Show the two jars of flour and the printed chart.) Flour is made of wheat. The baker buys flour. (Show the picture and the chart.) This is the baker. The baker makes bread. (Show the picture and the chart.) The baker is making bread. Mother buys flour. She makes bread. (Show the picture and the chart.) Mother is making bread. All these foods are made of flour. (Indi-

cate pictures and charts of rolls, pies, cakes, waffles, pancakes, noodles, macaroni, spaghetti.) Many cereals are made of the grain. (Indicate pictures and charts of shredded wheat, wheaties, bran, puffed wheat.) All these foods come from God. God gives us the wheat.

SPEECH-READING WITH AUDIO-VISUAL AIDS

Show us the stalks of wheat.
Show us the grain.
The men are looking at the wheat.
The men are cutting the wheat.
The girl is carrying some wheat.
Mother put the pie into the oven.
David likes to eat shredded wheat.
Pancakes and waffles are made of wheat.
Cakes are made of wheat.
The flour is white.
The wheat is washed in a large machine.

Who makes the wheat grow?
Who plants the wheat?
What is bread made of?
What are cereals made of?
What color is ripe wheat?
What is the baker doing?
What kind of cereal do you like?
What shape are grains of wheat?
What shape is spaghetti?
What do the sun and the rain do?
What happened to the seeds?

The farmer has wheat in one arm and vegetables in the other.
Jesus is walking with His Apostles in the wheat field.

PRESENTATION STORY QUIZ

Write *Yes* or *No*.

1. God makes the wheat grow. _____
2. The baker plants the wheat. _____
3. The miller plows the field. _____
4. The farmer makes the bread. _____
5. The men cut the wheat. _____
6. There are many grains of wheat on a stalk. _____.
7. Some flour is white. _____
8. Bread is made of wheat. _____
9. Cereals are made of grains of wheat. _____
10. Macaroni is made of wheat flour. _____

Put in the right word.

1. The _____ plants the wheat. — wheat
2. The _____ makes bread. — cut
3. Men _____ the wheat when it is ripe. — God
4. Cereals are made of _____. — baker
5. _____ makes the wheat grow. — farmer

Draw a line to the right word.

1. Men	makes the wheat grow.
2. Farmer	makes the bread.
3. Baker	cut the wheat.
4. God	plants the wheat.

Put a line under the right answer.

1. Who plants the wheat?	miller	farmer	baker
2. What is bread made of?	stalks	wheat	vegetables
3. Who makes the wheat grow?	God	farmer	miller

FOLK SONGS AND GAMES

Wheat and All the Other Grains Grow—Adapted from Czech

Wheat and all the other grains grow;
Wheat and all the other grains grow!
You and I and everyone knows,
That God makes wheat and all the grains grow.
Refrain:—First the farmer sows the seed
Then he stands and takes his ease.
Stamps his foot and claps his hand,
Then turns round to view his land.

Making Flour—Hungarian Folk Song

Hey, Miller! Ho, miller! Here is our wheat.
Come, take it; Please make it ready to eat.
How the wind blows. How the grain flows.
Rap, tapping, clap, clapping. so the mill goes.
Hey, laddie! Ho, laddie! Here is your flour.
I've weighed it; I've made it all in one hour.
Round the mill flew, when the wind blew.
Come take it, now bake it. This is for you.

ADDITIONAL AIDS

Folk Songs and Games

Can You Plant the Seeds?—English Folk Tune
Pancakes—Czech Folk Tune

Story Telling and Dramatization

Little Red Hen

Slides

Grain and Flour—State Museum

Films

Adventures in Learning—Midwest Audio Visual Company, Minn.

The Story of Bread—American Institute of Baking, N. Y.

Wheat—Films Inc., Chicago

Our Daily Bread—Visual Instruction Bureau, Austin, Tex.

Stereoscopes and Stereographs—Keystone View Company, Pa.

Records

Victor #22356-B and #20214-A; Sonora #1046-A

References

For Teachers:

Growing Wheat in the Eastern United States
Seedtime and Harvest Today—U.S. Department of Agriculture
Bread—International Milling Company, Minn.
The Story of Cereal Grains
Grains—General Mills Inc., Minn.
Agriculture—Our Fountain of Life—Bureau of Educational Services, N.Y.
The Talking Millstones—Pillsbury Mills Inc., Minn.

For Pupils' Use:

The Farmer Sows His Wheat—Milton Balch and Company, N.Y.
The Farm in Pictures—Saalfield Publishing Company, N.Y.

Wheat—Maude and Miska Petersham—John C. Winston Company, Philadelphia

A Visit to a Bakery

SOURCES OF MATERIALS

Pictures

Magazines

Catalogues of seed and farm implements

Cereal advertisements

Railroad catalogues

Public Library

State Educational Departments

City Museum

Publishing Companies

CATHOLIC BLIND EDUCATION SECTION

PROCEEDINGS

The Catholic Blind Education Section held its first meeting during the forty-sixth annual convention of the N.C.E.A. at ten o'clock. All sessions took place in Room 22 of the Convention Hall, Philadelphia. The Rev. John H. Klocke, S.J., National Director of the Xavier Society for the Blind, presided at all meetings.

The Chairman, Father Klocke, extended a welcome to the delegates: priests, sisters and lay people who had come to represent their respective schools and centers. Then followed the reading of the minutes of the previous meetings as printed in the annual bulletin of the N.C.E.A. for 1948. The same were unanimously approved.

The following delegates were present at all sessions:

Rev. John H. Klocke, S.J., National Director and Chairman
Rev. Harold Martin, Diocesan Director of the Catholic Guild, Brooklyn
Rev. Edward Conroy, Associate Director of the Catholic Guild, Brooklyn
Rev. Paul Lackner, Director of the Catholic Guild, Pittsburgh
Sister M. Richarda, O.P., Lavelle School for the Blind, New York
Sister Jeanne Marie, O.P., Lavelle School for the Blind. New York
Sister M. Gregory, C.S.J., St. Joseph's School for the Blind, Jersey City, N.J.
Sister Rose Magdalene, C.S.J., St. Joseph's School for the Blind, Jersey City, N.J.
Sister M. Stephanie, C.S.J., St. Mary's Institute, Lansdale, Pa.
Sister M. Louis, C.S.J., St. Mary's Institute, Lansdale, Pa.
Miss Louise Hamrah, Director of Social Service, Catholic Guild for Blind, Brooklyn
Mrs. Lillian Zeller, Receptionist and Guide, Catholic Guild for Blind, Brooklyn
Miss Agnes Stone, Pittsburgh
Miss Genevieve Harris, Pittsburgh
Mr. Joseph Corcoran, Pittsburgh

Before the reading of the first paper, Father Klocke gave a brief summary of the work being accomplished in the various centers and congratulated the priests, sisters and other zealous workers who are responsible for these very praiseworthy endeavors. Father also took this occasion to voice his appreciation to those who cooperated with him in accepting and preparing the papers which were read at the several meetings. Among other points touching on work and education of the blind, Father Klocke stressed the fact that seeing people should encourage the blind (and especially the newly-blind) to learn Braille as early as possible. He emphasized the great blessing and comfort which the ability to read Braille can be to the blind during their leisure hours. Miss Hamrah, a young woman of wide experience in this field, advocated that this be a very gradual approach towards those who have only recently been deprived of their sight.

Father also mentioned the fact that he had been very recently asked to put a juvenile magazine into Braille, something of the nature of the *Young Catholic Messenger*. All agreed that it might be a fine procedure. In connection with this he said that there was a great need for more children's literature.

Father also proposed for consideration a project which has been of great interest to him for some time: the availability of Braille and talking books

of a textbook nature, for students of elementary, secondary and college level, especially of the latter two. He feels that we should have a clearing house situated so centrally that individuals could borrow books for their courses.

Father Paul Lackner of the Pittsburgh Diocese and his zealous co-worker, Mr. Joseph Corcoran, favored the delegates with an account of their work among the blind of the above mentioned diocese. We found this talk to be quite interesting and most revealing.

The pros and cons of seeking scholarships for the graduates of our grammar schools were exhaustively discussed. It was decided through a very appropriate suggestion of Father Harold Martin that the principals of the various schools should approach the authorities of our Catholic high schools and colleges and make known this very important need of blind young men and women who are worthy of a higher education. It is being done in some areas. Why not in all? As Father Klocke mentioned, there is still a great need of correcting the false impression among some educators that the blind do not have a place in education.

During the course of these few days three meetings were held and four papers were submitted, read and summarized. These papers offered individual solutions of various problems and the general discussions which followed resulted in the expression of points of view and offered suggestions that sometimes hold much importance.

The titles were as follows:

"The Present Trend to Grade Two in Braille," read by Sister M. Stephanie, C.S.J.

"The Education of the Blind Child for Life in a Community," read by Sister M. Richarda, O.P.

"Building Confidence in the Blind Child," read by Sister Rose Magdalene, C.S.J.

"The Catholic Guild for the Blind in Action," read by Miss Louise Hamrah

The first paper was on a very timely subject and raised a lively discussion. All, and especially the teachers, who were present agreed that our primary concern should be for the needs of the very young blind. They were accordingly in favor of a continuation of Grades One and One and a Half being taught up to and including the Fifth Grade.

The second paper was exceptionally fine and covered every phase of education of the blind child to fit him for his place in American democratic society. Sister Richarda concluded her discussion by a plea for interest on the part of the Catholic high schools and colleges in the acceptance of blind students who desire to pursue higher education.

The third paper pointed out how we as religious teachers of the blind may lead our young people to the realization of the great goal of their lives and implant in them a great filial confidence in God and their fellow associates. By thus following this procedure we shall be enabled to build characters along the plan of divine principles and make our children true sons and daughters of the Church and loyal citizens of our country.

The fourth and final paper presented a very interesting account of the Catholic Guild for the Blind as it functions in the Diocese of Brooklyn and gave a very thorough idea of the possibilities of a similar program in all dioceses.

The closing session was concluded by an election of officers. All present were more than pleased and happy that Father Klocke graciously accepted

our unanimous appeal that he continue as Chairman of our Section. During the years which have elapsed since the untimely death of Father William Dolan, S.J., Father Klocke has been untiring, zealous and unselfish in his service of the blind.

Sister M. Richarda, O.P., was elected Secretary of the unit and graciously accepted the responsibility.

After some further discussion, when all business had been concluded, Father Klocke again expressed his thanks to all for their hearty cooperation and stated that it was a real inspiration to know how devotedly the delegates, one and all, had entered into the very Christlike work of serving the blind. A motion to adjourn was in order and passed.

SISTER M. LOUIS, C.S.J.,
Secretary

PRESENT TREND TO GRADE TWO IN BRAILLE

SISTER M. STEPHANIE, C.S.J.
ST. MARY'S INSTITUTE FOR THE BLIND, LANSDALE, PA.

Tendencies and trends in public opinion are usually indicative of progress and activity. They may not always materialize, but they do stimulate our attention and challenge our worth. Those of us engaged in educating the blind today are confronted with the problem of a general trend toward the use of Grade 2 in Revised Braille; whatever our personal opinion may be, we shall eventually be obliged to accede to the decision of the majority.

The present system of Revised Braille includes four Grades: Grade 1, the simple, uncontracted alphabet; Grade 1½, the alphabet plus 44 contractions; Grade 2, the alphabet with 185 contractions; Grade 3, a highly abbreviated system in the nature of shorthand, with approximately 550 contractions.

During the past years it was customary to teach Grade 1 to beginners, and many schools adhered to that practice throughout grades one and two, postponing all contact with Grade 1½ until children had reached their third grade year. Grade 2 was often introduced as early as sixth grade school level, in order gradually to familiarize the pupils with the new contractions, so that by the time they reached eighth grade, they had an accurate reading knowledge of it.

The present trend, however, leans towards introducing Grade 2 from the very start. The proponents of this method maintain that it is a waste of time for children to be obliged to learn Grades 1 and 1½ when they must change to Grade 2 as they advance. Those who are opposed to this procedure claim that so highly a contracted system is too difficult for very small children, and that it is especially detrimental to spelling. As the matter is still in the experimental stage, individual schools are naturally at liberty to pursue their own course; but we must bear in mind the fact that less and less material will be printed in either Grade 1 or 1½.

In view of this fact, might it not be well to present Grade 2 to the younger children, starting as early as first grade with the brighter pupils, and permitting them to become familiar with such contractions as will come within their limited experience? In this way a knowledge of Grade 2 will be acquired very gradually as they pass from grade to grade. It could be confined to reading at first, and considerable skill on the contractions could be accomplished through written assignments. The teaching of the various rules governing the use of Grade 2 might be delayed until sixth grade level, or until the pupils have had considerable experience in its correct usage, independent of such rules. This procedure could be continued through seventh and eighth grades. By the time a pupil reaches high school he will have assembled a thorough knowledge of the system. Such method would help to counteract the numerous uncertainties and glaring errors which teachers encounter and would insure thoroughness and stability from every standpoint.

The learning of Grade 2 should never be left to the pupils themselves. This may have been done with seeming success, but it is this very practice which explains so many deficiencies in the use of Braille. We do not leave pupils to their own devices in mastering other subjects, so it is only fair to assume that a "hit-and-miss" method in this connection is unwise.

Our concern here is primarily for children, but the adult blind must also be considered. Since Braille in any form is space-consuming, Grade 2 has the advantage of taking less room, thus reducing the size of books, the amount of paper used, and the cost involved. Mature minds, unacquainted with the simple forms will find little difficulty in mastering the more contracted characters. Without knowing it, they will be spared the tedious process of changing from one Grade of Braille to another.

The most recent experiment to introduce Braille, Grade 2, for reading at the lowest level was conducted last year by eight midwestern schools. The *Alice and Jerry Pre-primer Series* was put into Braille, with one side of the page in Grade 2 and the other in Grade 1. The flash cards used in this series were also Braille in Grade 2, so that the children learned their reading by the phrase-and-word method, with no regard whatever to individual contractions or to spelling. As for the question of writing, no definite plan was followed; in fact, it was stated that mastery of reading in Grade 2 was the only object of the experiment. Spelling, it was stated, is learned by the child on the typewriter, so that aspect of the process was completely disregarded. According to the experiment, which is really a method of teaching, a spelling book is treated much like a vocabulary, each word being written, first, in Grade 2, the way the child has learned the word form; then in full spelling—sort of going in reverse, from Grade 2 to Grade 1.

According to Mr. Langart of the American Printing House, all eight schools reported very successful results in the experiment, but there is still considerable disagreement among teachers of the blind throughout the country (1) as to desirability of the phrase-and-word method; (2) as to the level of learning at which Grade 2 should be introduced; (3) as to whether Grade 1 and 1½ should be eliminated altogether as a means of reading and writing; (4) as to the effect of Braille contractions on spelling; (5) as to whether pre-primers are practical in teaching reading to the blind child, since the words require association with the pictures to which the ideas exclusively refer; (6) as to the level of learning at which writing should be taught.

Perkins Institution has also been teaching Grade 2 at the first-grade level. About two years ago the American Foundation for the Blind put out a primer (for adults) which disregards Grade 1 and 1½ and goes right into Grade 2. At the New York Institute for the Education of the Blind, children at the kindergarten and first-grade levels are taught to read in Grade 1½, and this year they have started to teach Grade 2, for both reading and writing, at the sixth grade level. They have also started to Braille, at the upper school, a textbook which deals with contractions as contractions only, since this method is perfectly workable and does not frighten the older beginner into saying, "Grades 1 and 1½ were difficult enough. Now, how am I going to learn Grade 2?"

All books now printed for adults, or transcribed by such organizations as the Red Cross Chapters, or the Xavier Society for the Blind, are done in Grade 2. While there is still some opposition to this arrangement throughout the country, it looks as if Grade 1½ has outlived its usefulness, and that it is definitely on the way out, both as a medium of teaching and as a general tool for reading and writing.

At a meeting held at Overbrook School for the Blind a few months ago, representatives endeavored to point out the advantages of teaching very young children Grade 2. They demonstrated the use of flash cards and even presented a primer embossed in Grade 2. The weekly magazines, *My Weekly Reader* and *Current Events*, are now printed in Grade 2 exclusively, so it

behooves us to get our children started on the reading process fairly early; otherwise, they will have to forego much that is of vital importance to them in the world of books.

Miss Madeleine Seymour Loomis of Teachers' College, Columbia University, New York, has a very good book entitled *Which Grade of Braille Should Be Taught First?* It is well worth reading.

Experimentation may point out the advantages of modern methods in any field of endeavor, but experience is still a great teacher. My personal views in this matter favor the simple method of teaching the alphabet first, particularly to young children. Accuracy in pronunciation, phonetics and spelling, so basically important to any student, will be more assured to the blind pupil who proceeds gradually from the recognition of Braille letters to that of words built from them. His mental picture of words uncontracted should be complete before he meets them in their highly abbreviated form. Similarly, the normal pupil should find the transition to the use of Grade 2 an easy and natural one because of his former experience with the medium of Braille.

Reading in the life of the sightless is one of their greatest treasures, for through it they must acquire much of their knowledge. It follows, then, that no sacrifice should be considered too great where its mastery is concerned. True it is that the moving picture, the radio, and the talking book have opened up unlimited avenues of information to them, but it frequently happens that the sightless member of the family is not taken to the show, and may not be fortunate enough to own a talking book or radio.

But a good Braille book will never fail the blind boy or girl. They are blessed in this regard today, as there is abundant reading material in circulation for them. The United States Government has granted free delivery of Braille books, and libraries are making every effort to cooperate in keeping quantity and quality at a high level for every sightless reader in the country.

Going back to the matter of the blind child and his reading, it is my opinion that all instructors of the visually handicapped should continue to teach Grade 1 and 1½ to their pupils in the lower grades. They should also urge publishers of books to continue their service to the blind children of the nation with reading material in Braille 1 and 1½.

Children enjoy doing things for themselves, and those without sight are no different. They love to spell and read and write, and to advance step by step in these skills. They prefer the simple approach and system, the gradual transition from the easy to the more contracted forms.

An eight or nine year old sightless child trying to learn Braille, Grade 2, would seem as inconsistent as a pupil of the same age with sight struggling with eighth grade class work.

"Let the little ones come to Me," Our Lord said. It is our duty to the sightless children in our care to bring them to a knowledge of Him and of their proper relationship with Him through faith, and hope, and charity—lessons that can be found in good, wholesome reading. Through books the blind student may travel around the world, may learn to appreciate his own great country, may gain a knowledge of his fellowmen, and find common bonds that will enable him to mingle with others.

Whether the mastery of reading be accomplished through the medium of Grade 2 will be immaterial if the pupil has acquired good tastes and powers of discrimination in his choice of books. However, the opinion of teachers in schools for blind should be respected. Those who consider the trend toward Grade 2 as premature for primary grade children should keep the authorities reminded of that fact, because it is a vital one for future generations.

THE EDUCATION OF THE BLIND CHILD FOR LIFE IN A COMMUNITY

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We are all God's children—some born to walk in His golden sunshine, others to stumble in the shadows, and none to ask the why or the wherefore.

Before launching into a discussion, I want to state concisely what I mean by the term used in the title. The term "community" is not to be construed in too narrow a sense. We often think of it as a small locality, fixed by set geographical limitations. Webster tells us that the word means a body of persons having common interests, privileges, laws, etc. In this broader definition, "community" becomes synonymous, almost, with "society." This latter concept describes the group to which I would like to introduce the blind child.

When the term "blind child," is used, I mean a child with vision less than 20/200. Sight-conservation cases are faced with the need of important adjustments. However, they have, happily, some visual means of acquainting themselves with their environment, and will not here be considered as properly being included under the term "blind." It is, then, a discussion of the preparation and education of the sightless child for absorption into the community to which we shall give our attention. When we speak here of "education for the blind," it is the Catholic blind that we have in mind.

Education has common aims for all creeds, but Catholic education differs from others in that it stresses spiritual considerations. We know it is one of our foremost duties to the young to guide them in attaining eternal salvation by teaching them to know, love and serve God in order to share with Him eternal happiness in Heaven. In all teaching, we endeavor to correlate the beauties of Catholic doctrine with all subjects taught, and to inculcate into the daily lives of our charges, those religious practices which will aid them in their battle with temptations. Especially in the case of the blind is it most necessary to know and to love God, for it is He to whom they can turn for consolation when discouragement, through lack of adjustment, besets them. In viewing an over-all picture of a plan of education for our sightless ones, we must consider first what big objectives we have in mind. Next we should examine the various levels of infant and adolescent development and decide what content and techniques are best for each, and what elements of our aim are more wisely stressed at one level than another.

There are various definitions of the aims of Catholic education. I like the phrasing of this one: "The aim of Catholic education is to prepare one to live righteously, happily, harmoniously and beneficially with his God, himself, and the members of his community."

The levels which call for variations in stresses of objectives, content, materials and teaching techniques, are: 1. the pre-school level, 2. the elementary school level, 3. the secondary school level, 4. the higher education level.

During this period, or, definitely, at its termination, the individual seeks to take his rightful place in the world. Family, school and church are all faced with certain obligations to do their utmost for our handicapped ones at each of these levels, to the end that we shall be able to present to society a

person who has attained adjustment to such an extent that he will be an asset rather than a liability.

In citing, briefly and in a general way, all the items to be stressed in the education of the pre-school and the elementary school blind, I am guided by what is being done at the three Catholic institutions for the blind, the only ones existent in the United States at this time. They are: 1. Saint Joseph's School for the Blind, Jersey City, N.J. 2. Saint Mary's School for the Blind, Lansdale, Pa. 3. Lavelle School for the Blind, Bronx, N.Y. These schools are staffed by religious and lay personnel especially trained in education for the blind. Speaking for our own organization with which I am most intimately acquainted, I shall try to give a general picture of what is being done educationally. This I shall use as a yardstick to measure the degree of success attained in educating the blind by parents and by secular institutions, both private and state. We have mentioned four levels of the educative process. Let us explore what we are doing to attain the goal of fitting the child to take his place in the community. Wherein are we failing? How can we improve our shortcomings? If we discover faults, we must admit them freely. We can do this without shame. For education of the blind is yet in its infancy. It was in the latter part of the eighteenth century that Valentin Hauy, in Paris, France, first gave attention to this need. Not until 1832 did the first school for the blind appear in New England. We can well be proud of the fact that since then we have gone a long way. To realize that there is still far to go is to illuminate the path to progress and perfection.

In this light let us now consider the pre-school level. From the time of birth to, roughly, the age of six years, is a most important one in the life of the blind child. Here it is that the seeds of character, personality and habit formation are planted. Here it is that he develops from a helpless babe into a child who, despite his handicap, can enter a school (preferably a school for the blind) so well adjusted to his environment that he can be considered self-reliant and able to do most things for himself.

Because of space limitations, a listing of the objectives to be attained during this pre-school period must be general. There must be an appreciation of the fact that, beginning at the age of conscious responses, to successfully compensate for the loss of sight, we must integrate to the highest possible degree all of the remaining senses, and achieve their maximum coordination. We must realize that the blind are ever dependent upon environment. The child must build up confidence in himself. Neglect and overprotection will be ruinous to the proper development of this confidence. And, in all our teaching, the principle "Learn to do by doing" is especially applicable.

These general principles must be kept in mind in teaching at all levels of development, but they should be particularly made use of right at the start, so that the child may gain a sound footing. Through their application, the child must be taught to creep, to stand, to walk, to imitate simple sounds, such as "mama"; to perform simple acts, such as eating from a spoon, drinking from a cup; to imitate simple pantomine, such as shaking "Bye-Bye"; to give and take an object, to eat independently, to talk, first in words, then in phrases and sentences, to become gradually accustomed to the routines necessary for attention to his wants; to announce his needs to his parents; to play with toys increasingly involving thought, such as sand-box, mud-pies, blocks, see-saw, swings, jungle-gym, beads, clay, furniture, dolls, models of animals, etc.

As he approaches his sixth year, he should be acquiring some degree of independence. His toys may now take on a mechanical aspect, he can be

introduced to garden tools, he can swing and climb more courageously. He can be taught to go to the toilet independently. He has dressed dolls and can now dress and undress himself; he is taught to eat with only necessary assistance, sing songs, recite poems, partake in mimetics and in rhythmic dances done to singing or music. Many of the simpler skills here mentioned will have been acquired by some children before they are turned over to us, for rarely are we able to accept a child younger than four years of age. How we teach these accomplishments at Lavelle is outside the scope of this paper. However, the good sisters let no opportunity be lost to make all possible experiences of the child contribute to good habit formation, and to the development of sweet, childlike character, and a well-balanced personality.

We are ever conscious, even with respect to our youngest child, of the importance, in Catholic education, of helping him to know and love God. It is difficult to say at what age one should begin religious training. The time is dependent upon the youngster's ability to comprehend. All are taught the concept of God, are told simple stories dealing with the narrative aspect of religious history, are taught simple prayers. The dog and the cat, whom they are encouraged to fondle, are described as God's creatures, and therefore to be loved. Through stories and experiences, the rudiments of patience, resignation, loyalty, devotion, kindness, honesty and the other virtues are instilled.

In this rapid resume, we have told what is being done for the pre-school child in starting him on the path that will finally lead him to community life. It is all his rightful heritage. Is it being done for all of the Catholic blind at this age? The answer is most emphatically, "No." How tragic! How can we build structures in future levels upon no foundation, or upon foundations of sand?

Let us try to discover the reason for the failure of others, parents or institutions, to accomplish what our three Catholic institutions have achieved.

A child is born blind. Its parents are intelligent, or they are not. They are kind, loving, patient, self-sacrificing, understanding, or they are not. They are virtuous, morally and spiritually, or they are not. Realizing their various inadequacies, they may have the desire, through seeking advice, through reading or study, to qualify themselves to bring up their blind child properly, or they may not.

The home where love and religion abide is, rather than the institution, the place for the pre-school child. We know that, all too often, the child's home is quite the reverse. Financial worries, ignorance, harassment caused by drudgery or other household cares, attention to other members of the family, irritability, resentfulness, impatience, lack of understanding, intemperance, indifference to religious precepts, immorality—these singly, or in combination, absolutely disqualify a parent from the proper bringing up of a blind child.

In such a home, it is advisable to turn over the little one to a Catholic organization, for there earnest, loving, patient sisters and lay people, especially trained for their task, will strive to attain all of the objectives listed.

The blind child born to parents who are intelligent and loving and able to rear him properly is, despite his handicap, indeed fortunate. The child entrusted to a Catholic school of the type mentioned is also fortunate in that skilled and loving educators will do for him what might better be done, under ideal circumstances, at his home. What about the vast number of these tots who come from parents unwilling or unable to meet their obligations to their child, to the community, and to their God?

Here, it seems to me, is where the parish priest must lend his efforts. He must make a survey of his flock to learn how many, if any, have blind children. Through personal visit to the home, or through social workers, he will determine in which category a home falls. Those in the "unwilling" or "unable" group he will try to inspire with a desire to meet their obligations honestly, self-sacrificingly and courageously. This can be done through parent meetings. At these, addresses can be made by volunteers who are well versed in the education of the pre-adolescent blind. Questions and discussion would follow. If adult education were ever necessary, assuredly it is in this field.

I think that most parents are good and kind at heart. If it were pointed out to them that what they are doing is wrong, that there is a better way, I believe they would gladly and gratefully seize the opportunity of qualifying themselves to bring up their child in a manner that would enable him eventually to claim a just place in society, on the basis of normalcy.

There will be some parents with whom the priest will not be successful. Rather than leave these children in sordidness, ungodliness, and in an atmosphere of antagonism, it would be far better to turn them over to a Catholic organization. But, as previously mentioned, there are only three; more are necessary. Here is a fine opportunity for all Catholics to realize the existence of a definite need. Catholic homes for the blind are not supported by taxation. What better gift to Our Lord could we give than one which will help fill the wants of these little blind children.

Institutionalizing the child should only be done after all else has failed. An institution is at best but a poor substitute for wholesome family life, which is, together with the church, the core of Catholic society. Kind, patient, loving, religious cannot entirely replace mother love. After the child has been away from home for a long period, he is returned to his family but he comes as a stranger. His sisters and his brothers hardly know him and may not accept him. His parents are not familiar with details of his character and personality, and therefore sometimes act with lack of understanding. Difficult orientation has to take place. Readjustments have to be made. All these possibilities will be non-existent if the child is reared at home.

In former years, we at Lavelle allowed our children home on visits only upon parental request. Some were regularly called for over the week end; others were totally neglected by parent or relatives. We soon realized that with these latter, identity with the family was being lost. We now urge and even insist upon the child's being received into the family circle over weekends and during vacation.

In this connection, I might say that we find it necessary to bring to the attention of parents their obligation to carry on, during such visits, where we have left off. If Johnny has learned to dress himself, parents should not do it for him. If he has acquired acceptance of his handicap, and therefore cheerfulness, they should not cry over him in pity. If he has learned to say his morning and evening prayers, they should see that he does not neglect them, and so on.

Throughout the foregoing, I have endeavored to point out how, through the cooperation of family, Catholic institution and church, we can, in this important pre-school phase of the educative process, develop a well adjusted personality, prepared to enter upon his next step in the march toward adolescence.

THE ELEMENTARY SCHOOL LEVEL

In keeping with the pattern followed in the previous level of the child's development I will first give a general list of the objectives which we hope to attain in our educative journey on the road leading to community life.

Most of the aims cited are continued; in fact, they may be regarded as sound and constant for any level. The difference is that sharper responses are expected than at a pre-school level, for we are now dealing with minds that are beginning to do independent thinking. There is also at this stage a rearrangement of emphasis, as we shall see as we progress.

For the blind child, the elementary school period is one of stressing a knowledge of the tools of learning. Briefly, these include the teaching of Braille, the use of the Braille ruler, and other calibrated tools, the arithmetic slate, the talking book, the calibrated thermometer, the typewriter, the embossed maps made on paper with dotted lines, large wooden maps easily dissected, and the like. The operation of the victrola and radio are also taught. Manual skills, here begun, include weaving, modelling, woodworking, leather and metal work, sewing, knitting, crocheting, lace making, flower making, gardening and music instruction, both vocal and instrumental. Concerning musical instruments, children seem to be fond of the piano, violin, banjo, accordion, wind instruments, and the percussion instruments, as the drum and the xylophone.

For subject matter, the State Syllabus for Elementary Schools is closely followed. Every possible mechanical aid is brought to bear in teaching the various subjects. Models are made or supplied. No opportunity is lost to enable the child to learn by getting the feel of things.

Of all the subjects in the State Syllabus, reading receives the greatest stress. The blind child must make the Brailled page his chief medium of introduction to learning and to his environment. The talking book, the radio, and oral instruction, are also invaluable, but not nearly so available or wide in their scope as are the many books on all subjects printed in Braille.

To get along well in society at large, one must have a good functioning mentality. We try to develop the mental aspect by encouraging questions, and answering them patiently and sincerely. We carefully utilize what the child already knows as a basis for new ideas. We encourage the use of all his senses in acquiring new information. All known methods to develop an ability to memorize are used.

It is needless to stress before teachers of the blind, the methods by which we cover the subjects of the syllabus. Suffice it to say that Catholic elementary school education is on a par with the best, as the results of our children in their Regents examinations will show. But is Catholic elementary education for the blind doing all it can do? Well, let us see what can be done. Let us see what is done at Lavelle.

The subjects of the State Syllabus are taught. But what of the very difficult task of teaching the blind the truths and the beauties of their faith? What of the likewise difficult task of developing a social sense, so necessary when one faces a community. Let us speak of each in turn.

In our schools religion is of major importance. Without faith, life has no meaning. Christ is our consolation, our guide, and our hope. Our Church commands us, on Sundays, and on Holy Days, to worship God specifically by attendance at mass. Do we not love to look at the altar in all its beauty, purity and simplicity and watch the celebrant, in beautiful vestments, go through the movements of the ceremony? We know what it means to look

at the lighted candles, and think about what they symbolize. The glow of the sanctuary lamp, the sight of the crucifix, the statues, the stations of the cross, the white host and the golden chalice lifted on high at the elevation remind us of our spiritual heritage. Since the little ones cannot see these things, we must find ways and means to enable them to acquire a love for Holy Mass and other ceremonies of our faith.

This can be done by a miniature altar with the vessels and articles used at Mass or Benediction placed upon it. A set of vestments can be handled while being described by every child. Each of the boys is dressed, in turn, by the others, in these vestments. Not in pantomine, but actually, they are instructed in following the movements of the priest. Stories, as the suffering and death of Our Saviour, will help bring the meaning of the Mass home. They unite the sacrifice of sight to His suffering and they become resigned and happy because they are more like Him.

In keeping with our principle of correlation of subject matter with their faith we help the children see the goodness and love of God in everything of nature. The song of the bird, the gentle breeze, the swift gale, the falling snow, the blooming flowers, the warm rays of the sun, all are used to bring to the children's minds God's handwork. This brings them closer to their creator.

Not only the learning, but the practice of moral virtues, is stressed. Stories are told that exemplify patience, resignation, loyalty, honesty, kindness, love, and all the rest.

The sisters arrange group meetings at which religious stories and broadcasts are listened to with enthusiasm. Many Brailled books of religious nature are read. *My Daily Companion* and *The Little Mass Book* are in the hands of the children at Mass (published by the Xavier Society for the Blind). The rosary is taught and said daily, as an aid to fulfillment of their good intentions and as a great weapon to offset disbelief and godlessness. Responses to the Mass are taught. Several boys are trained to serve at the altar. Attendance at daily Mass is not obligatory but encouraged. We feel that once religion is forced it is not loved and can do untold damage in later life.

To better acquaint our children with the community we occasionally permit them to attend devotions in the parish church. This makes them aware of the fact that religion is not a thing for school life, but is part of the Catholic life of the community to which they belong. When it is considered timely, the children are prepared for the receiving of the sacraments.

I have drawn a general picture of how, in a Catholic institution, blind are taught to love and understand their religion. Let me now draw a brief picture of another very important phase of education, not found in the State Syllabus—the development of a social sense in the blind.

Realizing that "All work and no play makes Jack a dull boy," we have given a great deal of thought to our recreational and social program. Happily we have spacious grounds. Our playground is equipped with all outdoor apparatus adaptable to the blind. The children can run, hop, skip, jump rope, skate, swing, or climb to their heart's content. Group games are especially encouraged. Does it not seem unbelievable when I tell you that they choose up sides and play ball? The modification of rules and procedures necessary to allow the blind to play the game was made by our boys themselves. Some years ago, before our equipment was what it is, a group, aided by a few sight conservation boys, laid out a regulation diamond, somewhat smaller in scale. They dug up the grass from base to base, clearing a path for base running. Obviously, sightless children cannot pitch to a target, nor can the

batter discern a pitched ball. Outfielder cannot see where the batter hits the ball. Here are the rules the boys made up: The batter holds the ball, tosses it up a few feet, and bats it just as a ball player does when he is "hitting out flies." Having hit the ball, he runs to first base. He estimates how far he has hit the ball, and judges whether it is wise to attempt to go on to second base or third, or home. He halts at the farthest base that he thinks the hit will allow him to make.

Meanwhile, the team in the field has been eagerly alert to hear where the ball will fall. The player nearest it will hear it and will scramble on hands and knees, pawing the ground until he has retrieved it. Having done so, he cries out "Ball"! If the batter is off a base when "Ball" is called, he is out. Otherwise he has made a hit. If the retrieving has been slow, it may be a home run. The girls were as enthusiastic over this game as were the boys, and were included on the teams. Space precludes my giving examples of other modifications of group games, but there are many.

In indoor recreation, social contacts are also encouraged. According to the age, degree of coordination and mentality a wide range of activity may be engaged in, jacks, sand-bag games, Brailled dominoes, erector sets, etc. It is true that we are endeavoring to inculcate an ability among our blind to mingle and play with others, sighted and non-sighted. It is also true that, through circumstance, the blind are thrown upon their own resources for recreation more often than are their more fortunate friends. For such moments, we provide activities that make for a proper and appropriate self-sufficiency, such as an erector set, or a mechanical puzzle, etc. It cannot be denied that at such times the victrola and the radio are a blessing. But we must carefully guard against the tendency of some to sit at the victrola or radio during all their leisure time. Aside from the fact that many programs are very poor mental pabulum for the young, such a practice will result in a personality deadened by introversion, by moroseness, and general indifference to others of the group. This defeats the effort to develop the social sense.

Among the older children, social dancing to music is indulged in. The blind have a good sense of rhythm, and there is so much post-school carry over in this activity that it is greatly encouraged.

This, then, is a panoramic view of elementary school education, in a Catholic institution for the blind—always, I repeat, with the thought in mind that I am not advocating institutionalization unless absolutely necessary, but seek merely to point out what can and ought to be done. Let us ask again: Are the secular schools succeeding in attaining all these objectives? Are the parochial schools? What do you think?

Let us first examine the secular schools. It would be presumptuous for us as Catholics to claim that we alone can teach a sightless child. Let us concede that, in following the State Syllabus, they do as fine a job as we. However, according to Catholic thinking, at the elementary school level the teaching of religion becomes a subject of major importance. Herein, the secular school falls down. The teachers are undoubtedly well trained for their job. An effort is honestly made to adjust the afflicted pupil to future life in the community, but God is not allowed to take His proper place in the process.

If parents are of the type that can intelligently guide the religious education of the child at home, such training will satisfactorily supplement the teaching at the secular school. The child lives a normal life at home, is taught all desirable subject matter in an approved manner at school, and receives from his parents a fine, religious upbringing. In this type of home, all is as it should be.

In many public schools, time "released" for religious education is arranged. For a blind child, this is both insufficient and definitely not the answer. The clergy to whom he is "released" for religious instruction are not trained to educate the blind. Moreover the time is insufficient.

In the private or state institutions some provision is made for religious teaching of Catholic children. In some cases priests are sent twice a week to give instruction. Provision is made for children to attend Mass and receive the sacraments, but attendance is optional. Do you call this sufficient religious education?

How about our parochial schools? It is unfair to expect of any group a task for which they have not been trained. I have referred to parochial school education in high terms of praise. This did not include work with the blind. The good teachers lack the technical training necessary for this difficult technical task. The religious education of the sightless undoubtedly is well carried out, but in other instruction they would fall far short of the success reached by teachers such as those that staff our three institutions.

How can we remedy this situation at secular schools and institutions? Since their great shortcoming is that they do not, because of legislation, give sufficient attention to religious teaching, we must either educate the parents to supply this phase of Catholic education, if they are not already doing so, or else transfer the children to a school that will give due attention to their spiritual needs. To what schools? To parochial schools? But parochial schools do not have teachers for the blind. True, but this condition must be changed. Here is where we can improve.

Blind children represent a very small part of the school population. Neighborhood schools for the blind would be costly and totally unnecessary. But a class for the blind, in each parochial school that finds enough children in its parish to justify the addition of a specialized teacher to the staff, is both practical and possible. If one parish lacks a sufficient number to form a class, adjacent parishes could be included. A resourceful teacher, teaching according to the principles of the group system, as is done in a one room country schoolhouse, could work wonders with a class of children, even though many grades were represented.

A program of social contacts is most necessary at the elementary school age. These must be encouraged, and I think that the Church should be the leader. Every neighborhood has a birthday party, graduating parties, May parties, boat rides, nature walks, hot dog roasts, etc. Every parish holds dances, plays, card parties, and so forth. If the blind child is to take his place in society, he must not be excluded from any of these. At times, it would be the obligation of his parents to take and call for him. It would be much better for him to go with someone of his own age.

In most parishes we have various societies and sodalities. I am sure that a parish priest would be glad of the opportunity to afford joy to the sightless by arranging, from these groups, guiding companions for every appropriate function. If we give our blind children opportunities of mingling socially with a group, they will develop a poise and an ability to "mix," that will render them not only acceptable, but desirable to the community in later life.

We are now ready for the last two levels of education for the Catholic blind, the secondary school level, and the level of higher education. Unlike the foregoing, my comment on both will be very brief. I cannot point proudly as before to what we at Lavelle or the good sisters at St. Joseph's and St. Mary's are doing. That is beyond our level. I can cite excellent work which is being done to train the blind vocationally and professionally at many state and

private institutions. Such education, however, omitting due attention to our obligations to God and Church, is not compatible with our Catholic philosophy of education.

In secular teaching some instructors, incredulous to the words of the scriptures and obsessed with the conviction that their own finite minds are infallible, indoctrinate with teaching that has at times resulted in the loss of faith of some Catholics whose foundations have not been too firm.

The sighted Catholic child has an opportunity to make a selection from a great number of Catholic high schools and colleges where instruction is excellent and where exposure to atheistic influence cannot occur. Can you name very many such institutions for the Catholic blind?

Since it has been shown how necessary faith is, particularly to the blind, is it not sad that when the Catholic blind graduate of the elementary school seeks the educational level that, vocationally or professionally, is called upon most to prepare him to enter society, he is faced with choices none of which is satisfactory?

He may enter a Catholic high school or college. Here his spiritual needs will be safeguarded, but he will not be taught by teachers especially trained. He may enter a secular high school or state institution with the dangers aforementioned. He may enter a Catholic or secular college. Personal inquiry seems to lead to the opinion that the blind find less reluctance to admission into a secular college than into a Catholic one. I have been unable to check my limited information on this with statistics. If it be so, I would like to bring to the attention of our Catholic boards of admission an article in a New York newspaper which told about four blind boys now attending Queens College. One, a graduate of Lavelle, was with us since his fifth grade. Dr. Henry Muller of the faculty states,

> Our classes are small, so our teachers can give attention to them when they need it. This is not a great deal. They have to work harder than sighted pupils but there is no lowering of scholastic standing for them. They receive no favoritism in marks. We are very happy to have them and they seem to enjoy Queens College very much.

In class, the blind students use Braille in taking notes. They type their homework and papers to be handed in. After classes, they work with sighted students who read to them and help them in their studies. For blind students in college the government allows a certain amount of money annually for a sighted reader. Most blind high school and college students are very practical and make an effort to train for a livelihood despite their handicap, and many succeed.

When we see a secular school thus able to boast of the success of its four blind students, is there any excuse for even one Catholic high school or college evidencing the least bit of unwillingness cheerfully to enroll our boys and girls?

In the *Bulletin* of the National Catholic Educational Association, February, 1948, there is an educational article that arrested my attention. It stated that in 1947 the United States Commissioner of Education, John W. Studebaker, issued a call to nine outstanding educators who were to look critically into secondary school education. One of them was Rev. Bernardine Myers, O.P. They were formed into a committee called the National Commission on Life Adjustment Education for Youth.

This Commission, after a number of meetings, met with several conclusions, The first was "that secondary education today is failing to provide for the life adjustment of a major number of pupils of secondary school age." I

would urge the formation of a Commission to look into the matter of Catholic education for the blind. I am sure that after very few meetings their first conclusion would be "that pre-school and elementary school Catholic education for the blind should be greatly improved and expanded, and that on the high school and college level, it is almost non-existent. And when we do find it, it too often falls short in providing for the life adjustment of most of the blind."

Now, then, speaking to the community, here is the blind child. He can read and write, can sing and dance; he can work and play; he can laugh and cry. In short, he is as normal as we, according to our lights, could render him. Will you accept him? He is fairly well adjusted but will, because of his terrible handicap, never be entirely so.

He will look to you for cooperation, but not pity. Your cooperation may be in the nature of help, but he must not be too aware of that, lest it destroy his confidence. We have tried to train these children of the night to become good, independent citizens and loyal members of their church. They are applying to take their rightful places under the sun in the community. Cooperate with them and God will love you for it. For did not Christ say, "In as much as you did it to one of these, my brethren, you did it to me"?

BUILDING CONFIDENCE IN THE BLIND CHILD

SISTER M. ROSE MAGDALENE, C.S.J.
ST. JOSEPH'S SCHOOL FOR THE BLIND, JERSEY CITY, N.J.

"What can I do?" "Who wants the blind?" "Who cares for them?" These are the questions which are sometimes voiced, in moments when their darkness is almost unbearable. This is the time when, we, as religious teachers, recall to mind the fact that these are the souls of those entrusted to our care by God Himself. Perhaps God's word comes more vividly than ever before to our minds—"Take this child, keep him close to me, lead him back to me." Confidence, then, mixed well with sympathy, seasoned with love, brings relief and courage to fainting hearts. The fact that somebody really cares spurs our little ones on to march daily to the tune of "Thy Will be done." All through childhood, from the tenderest age up, even from babyhood, they should be taught their greatest friend is God.

There are no characteristics more vital to the child who must face life without sight than "confidence and love." Little ones can be taught early in life to love the Invisible God, Whom even the seeing child cannot see, and can be taught a desire to love God and to do all to please Him. Not so long ago one of my little blind children, age five, when asked, "Who is God?" replied, "God is too good; He made everything, even me." "Why did God make you?" She replied, "So I could love Him, and Him can love me." With little questions and answers, the blind children learn to know and love God more each day in their own little way. Love and confidence can be instilled in the blind only by realizing that we, as followers of Christ, are just instruments in God's hands. As the violin must have a bow to bring forth sweet strains of music, so, too, we, as teachers of the blind, must be just the bow to bring forth sweet, happy tones from the hearts and souls of all the blind whom we may be blessed to care for. As the rosin soothes the tone on the tired violin strings, so, too, sympathy brings comfort to weary spirits. Like Christ Himself, our sympathy should be governed by a firm but kindly heart, remembering Christ's words, "What you have done to these, the least of my brethren, you have done to me." Sympathy is a mutual feeling of pleasure and pain. It is well in time of sympathy always to impress on the minds of our charges that the sun always shines brighter from behind the dark clouds of storm and confusion, remembering, too, that life without pain would not be rewarded with heaven for a crown.

As we take our daily walk, our little ones are taught their first steps in confidence. As we walk along, we talk about the nice ground God made for them to walk on, how good God was in giving them two feet to walk with, to run, jump and skip, why, even to walk back to God with, telling them their Angel Guardian guides and watches them as they walk along. After a few walks around the block, our little ones began to say, "Sister, let me go by myself, the guardian angel will help me," or, "We are big girls now, we can walk by ourselves." This is one of their first steps towards confidence in themselves. One day we made the acquaintance of a policeman. They became friendly and soon confidence crossing the street had been completed knowing their friend, the policeman, was there to serve them. After a trip to a farm where they met their country friends, the cow who supplies milk, butter, etc., the chicken that supplies their eggs, who never harms them but adds strength to their little bodies, the fear of the cow's "moo" had turned into

lo.e, for the cow is so good. The sound of the fire engine was always one of fear for our little ones until one day we made a visit to a fire engine, upon which they were permitted to ring the bells, play with the hose, touch the ladders and all the other gadgets that go to make up a fire engine. Now, in place of fear, they love to hear the fire engine's siren, and often say, "God bless the firemen." The running of the water for a bath was always one dreaded task, until our little ones were taught to turn the water on themselves and sing little songs with the radio which we played in an adjoining room. Before long, the little ones were saying, "Sister, when can we turn the water on again for our baths?" One day some seeing children were in the yard on their bicycles. After they left for home, one of our little ones said, "Sister, can I ever ride a bicycle?" I said, "Yes," and soon, much to my delight, with the assistance of a seeing child, my little ones learned to ride a bicycle. Now there are several of them riding bicycles and scooters. This confidence was all instilled through their playmates. Confidence in cooking, lighting the gas stove, measuring the ingredients for cakes and cookies, etc., have all been taught by the best of teachers—experience itself.

Confidence in God implants confidence in self. With Shakespeare, we quote, "We came into this world like brother and brother, and now, let's go hand in hand, not one before another." Confidence must be firm in every circumstance, even in the greatest dangers and afflictions. The blind must always be penetrated with the conviction that God will protect him and ordain everything for his good. Confidence should only be based upon God's goodness, power, and wisdom. God is Almighty; therefore, there is no necessity in which He cannot help us. He is infinitely good—therefore, ready to help in every need; He is infinitely wise—therefore, He will dispose and ordain everything that is best for all of us. We must impress on the minds of each and every one that they must do what is required on their part if they wish to obtain anything from God. The adage is true, "God helps those who help themselves." This is most necessary, remembering always, he who wishes to reap good harvest, must prepare his field and sow good seeds. In other words, they must be taught to see through the eyes of faith.

Confidence in God banishes all disquiet and takes care from the heart. It brings courage and consolation in trials, strength in temptations. It encourages the blind to practice virtue and good works. It teaches them to act always as Christians who believe that they are under God's fatherly love and protection and worthy of His divine assistance. If confidence is founded on a solid basis, we can always hope for every blessing from God. Confidence built on divine principles makes individuals conscious of their duties towards God, towards themselves, towards neighbor and country. We must remember America is still the wonderful land of opportunities and, pulling together, we will surmount all obstacles and go on to build a better living for the blind and in making a better world of tomorrow. With Dickens we quote, "Be not simply good, be good for something—no one is useless in this world who lightens the burden of another."

THE CATHOLIC GUILD FOR THE BLIND IN ACTION

MISS LOUISE A. HAMRAH, DIRECTOR OF SOCIAL SERVICE
BROOKLYN CATHOLIC GUILD FOR THE BLIND, BROOKLYN, N.Y.

The Catholic Guild for the Blind of the Diocese of Brooklyn was instituted in August, 1945, by our Most Reverend Bishop Thomas E. Molloy. Prior to the conception of the Guild there was no specialized agency for the blind under diocesan auspices. The objectives of the Guild are to promote and advance the spiritual, social, educational and recreational welfare of the blind persons in the Diocese of Brooklyn.

Rev. Alfred J. Weinlich was the first diocesan director. In the early days there were no headquarters, no staff, and no integration. Father Weinlich and his associates, both clergy and laity, united in a firm effort to raise funds for work organization and centralization. The procuring of funds, the establishing of centers as meeting places, and stimulating the interest of sighted helpers may be considered as the pioneer stage of the Guild.

In November, 1946, our Most Reverend Bishop appointed on a full time basis, entirely free of parish work, the Rev. Harold J. Martin as diocesan director of the guild. Father Martin continues to act in this capacity today, and this is another of the countless blessings bestowed upon the Catholic Guild by Almighty God. His Christlike devotion to the cause, his constant spirit of sacrifice, patience and charity, and his lively desire to bring joy to those in sadness are virtues ever present in him. The Rev. Edward G. Conroy was appointed in July, 1948, by Bishop Molloy as assistant to Father Martin in the vast undertakings of our organization.

In November, 1946, I resigned from the New York Association for the Blind and accepted the position offered by the Guild in the field of home teaching and social service. I have seen the Catholic Guild in action since the first day the office was opened. I have rejoiced in its progress. By action the Catholic Guild has become an instrument of peace, of love, of light, and of hope among the neglected, disheartened and confused blind persons.

Our clientele is composed of visually impaired persons severely handicapped by the inability to travel alone. The Guild, therefore, practices the policy, contrary to case work principles, to serve the client in his home whenever necessary rather than expect him to visit the office for the initial and follow-up interviews. Each blind person is considered as an individual and assistance is given him on this basis.

In the beginning our number of blind was very small. As we became known, however, priests, nuns, hospitals, agencies for the blind, welfare and community organizations referred cases to the Catholic Guild for special services. To date there are nine hundred blind persons on our register.

By home and office interviews with our clients the Guild has discovered many who had not received the sacraments for years; many whose knowledge of the faith is limited and distorted, and who embittered by blindness have turned their backs upon Christ; many who contend that the Church is not interested in them and so have ceased to practice their religion. The majority, however, have a lively faith and are anxious for the opportunities to practice it. The primary purpose of the Guild is to promote the spiritual welfare of the blind. A retreat for blind men is sponsored annually at the

Bishop Molloy Retreat House in Jamaica, Long Island. The response of the men to this event continues to increase each year.

An annual Communion Breakfast is arranged by the Guild for sightless men, women and children. The increasing attendance each year is indicative of the joy blind persons are receiving by uniting with Christ.

Centers have been established in the diocese by the Guild to foster Catholic Action among the blind people. Each center is composed of a moderator, blind members and Guild Auxiliary who join together at the monthly center meetings for religious and recreational activities. A center plan has been devised by the Guild to develop and maintain unity and uniformity of procedure, within and among the centers.

The religious exercises contained in the plan and accomplished at each center are: Benediction of the Blessed Sacrament, recitation of rosary or litany, an instruction and a forum conducted by the moderator. The recreational phase of the center meeting will be discussed later.

Arrangements for the reception of the sacraments at home or in church, provisions for Sunday Mass guides, religious instructions at home or in the office, and the distribution of Catholic Braille literature, such as prayer books, pamphlets and catechisms, are services of the Guild. The instruction of converts, the revalidation of marriages, and the return to the church of many have sprung forth from the spiritual seeds that have been sown.

Another phase of the program of the Guild is the establishment of the Department of Social Service. It aims at assisting the blind client to acquire the physical, social, and psychological habits necessary for normal family and community life. Adjustment to blindness is emphasized. This involves orientation to surroundings, and the development of self-help in matters of personal appearance such as dressing, shaving and make-up. Methods for distinguishing clothing, finding articles, handling money and dialing the telephone are taught through the sense of touch. Guiding instructions in street travel, passing through doorways and turnstiles, entering trains, trolleys and automobiles are given. Assistance is granted qualified blind persons interested in training for guide dogs. Provisions are made for talking book machines and radios. Other work aspects of the Department of Social Service include case work, vocational and educational guidance, and economic and domestic adjustment through the utilization of public and community resources. Money grants are issued to needy blind persons. In general employment service is done on a referral basis. Clients who are able to work are referred to the proper resources that specialize in training and in placing visually handicapped individuals.

Through the Guild, blind piano tuners are given jobs, blind musicians have been hired to entertain at social functions, and articles made by skilled blind craft workers are sold.

Aid is given a client in need of eye, health, and dental care. In accordance with the situation of the client the Guild either provides him with private medical care or arranges for the client to visit the proper hospital, dispensary, or clinic for medical service. Artificial eyes, dentures, and other prosthetic appliances are purchased for clients to improve their appearance and relieve them from pain and discomfort.

In the area of educational service, scholarships to St. John's University, St. Joseph's College for Women, St. Francis College, and Our Lady of Wisdom Academy are available to worthy blind students. At present two scholarship students are enjoying free education, one a blind lad at St. Francis College and a blind girl at Our Lady of Wisdom Academy.

Educational guidance and counsel are given parents with blind children of pre-school age and school age. Advisement and aid are given to the newly blinded students who feel that their educational careers have been severed with the loss of sight.

The Guild arranges for the admission of pupils into the Braille classes of the public school system, the Catholic schools for the blind, or the non-sectarian institutes for the blind. Certain factors control and determine the school to be selected for the pupil. The sex, the chronological age, the mental age, the visual acuity, the family, and the environment are circumstances to be considered before adequate school provisions are made.

Offered in our own educational program are instructions in Braille, typing, script, crafts and household arts. These lessons are taught at home or at the Guild office. In accordance with the principles of case work and the rehabilitation of the blind, clients are encouraged whenever possible to receive instruction and service at the Guild, rather than at home.

Among the special devices we issue for the blind are Braille slates, styli, Braille paper, self-threading needles, needle threaders, white canes, collapsible canes, script boards, signature guides, Braille playing cards, and Braille games such as dominoes, checkers, and bingo.

The Guild has also acted upon establishing a recreational program. Blind and sighted members of the centers join together each month to share in the entertainment, dancing and refreshments prepared by the committees. With the cooperation and support of the central office special annual events are given at the various centers. These include Christmas parties, Saint Patrick Day parties, novelty dances and bus rides.

A Ticket Service has been established by the Guild. Through the generosity of managers blind persons and their guides are issued complimentary tickets to moving pictures, plays, operas, radio programs, boat rides, baseball games and boxing bouts.

The Glee Club of the Catholic Guild is composed of blind men and women gifted in voice. The director of this group, himself blind, is a graduate of the New England Conservatory of Music. Their repertoire is largely learned by rote. Invitations are extended the Glee Club by church and civic units to perform at social functions.

A Brooklyn Hobby Club and a Queens Hobby Club have been organized. Sessions are held once a week. If you were to visit a Hobby Club meeting, you would see blind members sewing, knitting, or crocheting. Others would be occupied with making rugs or pot holders. Some would be busy with leathercraft or woodwork. You would also see a group playing cards, checkers, or dominoes. You would hear lively chatter which only subsides for the period devoted to spiritual reading.

Blind persons interested in learning social dancing are invited to attend the dance class, which meets weekly in the Guild recreational room. The instructor, visually handicapped, was a former professional dancer of the stage. Since the members cannot learn the dance steps by imitation or demonstration, individual instruction is given. Volunteers assist the instructor by acting as partners to the pupils thereby affording them an opportunity to practice the steps taught.

Consequently recreation is a part of rehabilitation. It is a means of helping a blind person to become part and parcel of his society rather than apart from it. Recreational activities are tools used to develop and promote adjust-

ment to blindness, self-help, emotional stability, environmental control, manual dexterity and social growth.

Volunteer service is a ramification of the Guild program. Volunteers have been recruited to assist at center meetings or to act as readers, guides, friendly visitors, shoppers, and newsstand helpers, etc.

The nucleus of the Guild Motor Corps has been formed to transport our clientele to the Guild activities heretofore mentioned. Motor service is arranged for those who have not mastered foot travel or have no means of travel. The Brooklyn and Queens Chapters of the American Red Cross Motor Corps have been most generous in cooperating with the Guild by providing blind persons with motor service. To relieve in part the pressing problem of securing transportation for the blind, the Guild plans to purchase its own station wagon in the very near future.

Tribute must be paid to the Auxiliary of the Guild. These praiseworthy men and women for the honor and glory of God serve and support the Guild in its work aspects and in its fund raising programs. The foundation of the Guild would not be as firm were it not for the constant labor of their hands and hearts.

Although the work of the Catholic Guild has made much progress since 1945, it is still in a state of development. It lacks a number of facilities necessary for the complete fulfillment of its objectives. Therefore it coordinates and utilizes public and private agencies, and community resources for spiritual, social, physical and psychological restoration and rehabilitation of clients. The Guild realizes fully the numerous tasks yet to be accomplished. Outstanding is the establishment of a residence for blind men. I have endeavored to depict for you a picture of the Catholic Guild for the Blind in action. Have you detected in the picture a blind man crying out, "Lord, that I may see." He cries out not for himself alone, but for thousands of souls wandering in darkness. His plea for vision could be granted if the members of the Mystical Body of Christ would establish and support throughout the world Catholic Guilds for the Blind.

APPENDIX

OFFICIAL PROGRAM

1949

The National Catholic Educational Association

TUESDAY
April 19
10:00 A. M.
Convention Hall
Auditorium

OPENING MASS

SOLEMN PONTIFICAL MASS (Coram Cardinali Cappa Magna Induto)
Presiding: His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia
Assistant Priest: Rt. Rev. Msgr. Cletus J. Benjamin, D.D. Chancellor, Archdiocese of Philadelphia
Deacons of Honor: Rt. Rev. Msgr. John F. Rowan, D.D.
Rt. Rev. Msgr. Francis J. Furey, D.D.
Celebrant: His Excellency, Most Rev. J. Carroll McCormick, D.D., Auxiliary Bishop of Philadelphia
Deacon of Mass: Rev. John J. Graham, D.D.
Sub-Deacon of Mass: Rev. John A. Cartin, LL.D.
Master of Ceremonies: Rt. Rev. Msgr. Joseph M. Corr
Assistant Masters: Rev. Joseph J. McGlinn, S.T.D.
Rev. Thomas J. Rilley
Daniel Gallagher
Sermon: His Excellency, Most Rev. Hugh L. Lamb, D.D., V.G., Auxiliary Bishop of Philadelphia
Music: St. Charles Borromeo Seminary Choir
Directed by Rev. James A. Boylan, D.D.
Minor Officers: Students of St. Charles Seminary

2:00 P. M.
Convention Hall
Auditorium

CIVIC RECEPTION OF THE DELEGATES

Presiding: His Excellency, Most Rev. Hugh L. Lamb, D.D., V.G., Auxiliary Bishop of Philadelphia
Chairman: Rev. Edward M. Reilly, J.C.D., Archdiocesan Superintendent of Schools, Philadelphia, Pa.
Welcome to the Delegates
Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, President General, NCEA
Hon. Bernard Samuel, Mayor of Philadelphia

Francis B. Haas, Ph.D., Superintendent of Public Instruction for the State of Pennsylvania
Louis P. Hoyer, Ph.D., Superintendent of Schools in the City of Philadelphia

Address: RELATIONSHIPS OF GOVERNMENT, RELIGION, and EDUCATION.
Rev. Robert I. Gannon, S.J., President Emeritus, Fordham Uni-

versity, presently Director, Jesuit Retreat House, Staten Island. N. Y.

Address: EDUCATION AND WORLD PEACE
Hon. Brien McMahon, U. S. Senator from Connecticut

Music: The Diocesan Catholic Girls' High Schools of Philadelphia Orchestra (Jeno Donath, Conductor):
Carmen Fantasy ..... Georges Bizet, arr.-Donath
The Merry Wives of Windsor Overture ..... Otto Nicolai
March of Peers from Iolanthe ..... Arthur Sullivan

CLOSING MEETING

FRIDAY
April 22
12:00 Noon
Convention Hall
Auditorium

ADDRESS OF THE PRESIDENT GENERAL
Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, Cincinnati, Ohio

Address: SUMMARY OF ENTIRE CONVENTION
Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.

ELECTION OF OFFICERS OF THE GENERAL ASSOCIATION

READING OF RESOLUTIONS

ADJOURNMENT

SPECIAL MEETINGS

COMMITTEE ON MEMBERSHIP, COLLEGE AND UNIVERSITY DEPARTMENT	TUESDAY April 19 3:00 P. M. Room 205
EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT*	4:30 P. M. Room 205
EXECUTIVE COMMITTEE, SECONDARY SCHOOL DEPARTMENT*	4:30 P. M. Room 305
EXECUTIVE COMMITTEE, SCHOOL SUPERINTENDENTS' DEPARTMENT*	4:30 P. M. Room 206
EXECUTIVE COMMITTEE, ELEMENTARY SCHOOL DEPARTMENT*	4:30 P. M. Room 304
GENERAL EXECUTIVE BOARD	8:00 P.M. Bellevue-Stratford Hotel
RECEPTION FOR ALUMNI AND FRIENDS OF THE CATHOLIC UNIVERSITY	WEDNESDAY April 20 5:00 to 6:00 P. M. Bellevue-Stratford Hotel
COMMITTEE ON AIMS OF EDUCATION, SCHOOL SUPERINTENDENTS' DEPARTMENT	8:00 P. M. Bellevue-Stratford Hotel
COMMITTEE ON SCHOLARSHIP REQUESTS	THURSDAY April 21 10:30 A.M. Room 205
COMMITTEE ON VOCATIONS	10:30 A.M. Room 206

* These meetings might be delayed slightly if the Civic Reception runs beyond 4:30 P. M.

11:00 A.M.
Bellevue-Stratford Hotel—North Garden
BUSINESS AND LUNCHEON MEETINGS, DELTA EPSILON SIGMA HONOR SOCIETY
Rev. Daniel M. Galliher, O.P., Providence, R. I., President

11:30 A. M.
Room 205
WASHINGTON COMMITTEE

7:00 P. M.
Ritz Carlton Hotel
DINNER MEETING, SCHOOL SUPERINTENDENTS' DEPARTMENT

FRIDAY
April 22
11:30 A.M.
Lecture Hall
EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT

2:00 P. M.
Town Hall
Broad and Race Sts.
CONCERT: DIOCESAN COMBINED GIRLS' HIGH SCHOOLS ORCHESTRA, GLEE CLUB AND VERSE SPEAKING CHOIR

WEDNESDAY
April 20
9:30 A. M.
Room 200

SEMINARY DEPARTMENT

Chairman: Very Rev. Daniel C. O'Meara, S.J., Rector, Notre Dame Seminary, New Orleans, La.
Summarizer: Very Rev. Lewis F. Bennett, C.M., Niagara University, N. Y.

OPENING MEETING
APPOINTMENT OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS
Paper: PREPARING THE FUTURE PRIEST FOR HIS WORK IN THE PARISH SCHOOL
Rt. Rev. Msgr. Carl J. Ryan, Ph.D., Superintendent of Schools, Cincinnati, Ohio
Paper: CATHOLIC ACTION AND THE MAJOR SEMINARY
Rt. Rev. Msgr. Edward G. Murray, D.D., St. John's Seminary, Brighton, Mass.

2:00 P. M.
Room 200
Paper: TEACHING THE SIGN LANGUAGE IN OUR SEMINARIES
Rev. Stephen Landherr, C.SS.R., S.T.L., St. Boniface Church, Philadelphia, Pa.
Paper: SEMINARY EDUCATION FOR LIFE IN THE TWENTIETH CENTURY
Rt. Rev. Msgr. Francis J. Furey, D.D., Ph.D., LL.D., St. Charles Borromeo Seminary, Philadelphia, Pa.

THURSDAY
April 21
9:30 A. M.
Room 200
Paper: THEORY AND PRACTICE IN SACERDOTAL PERFECTION
Rev. Leo Foley, S.M., Ph.D., Marist College, Washington, D. C.
Paper: THE CHALLENGE OF SEMINARY LIFE
Most Rev. Lawrence J. Shehan, D.D., Auxiliary Bishop of Baltimore, Baltimore, Md.

2:00 P. M.
St. Charles Borromeo Seminary
Paper: SEMINARY RULES AND THEIR OBSERVANCE
Very Rev. Francis J. Connell, C.SS.R., S.T.D., Holy Redeemer College, Washington, D. C.
Paper: TRAINING IN YOUTH PROGRAMS FOR SEMINARIANS
Rev. Joseph E. Schieder, Ph.D., Director, Youth Department, NCWC, Washington, D. C.

OPEN FORUM: DISCUSSION OF SEMINARY PROBLEMS
REPORTS OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS
ELECTION OF OFFICERS
ADJOURNMENT

FRIDAY
April 22
9:30 A. M.
Room 200

MINOR SEMINARY SECTION

WEDNESDAY
April 20
9:30 A.M.
Room 300

Chairman: Rt. Rev. Msgr. Richard B. McHugh, Cathedral College of the Immaculate Conception, Brooklyn, N. Y.
Summarizer: Rev. Dominic Limacher, O.F.M., St. Joseph Seminary, Westmont, Ill.

OPENING MEETING

Paper: THE ADMISSION AND PLACING OF VETERANS AND BELATED VOCATIONS
Rev. Christopher Collins, C.P., Holy Cross Preparatory Seminary, Dunkirk, N. Y.

Paper: FAMILY BACKGROUND IN A CANDIDATE FOR THE PRIESTHOOD
Rev. Joseph A. M. Quigley, J.C.D., St. Charles Seminary, Philadelphia, Pa.

Paper: AFFILIATION OF MINOR SEMINARIES WITH CATHOLIC UNIVERSITY
Roy J. Deferrari, Ph.D., Secretary General, Catholic University of America, Washington, D. C.

2:00 P. M.
Room 300

APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

Paper: SUPERVISION OF READING AND MOVIES IN THE MINOR SEMINARY
Rev. James Higgins, C.SS.R., Immaculate Conception Seminary, Oconomowoc, Wis.

THURSDAY
April 21
9:30 A. M.
Room 300

Paper: SEX EDUCATION FOR MINOR SEMINARIANS
Rev. Frank Gartland, C.S.C., Holy Cross Seminary, Notre Dame, Ind.

JOINT MEETING WITH THE SEMINARY DEPARTMENT
Note—For this joint meeting, please refer to the program of the Seminary Department.

2:00 P. M.
St. Charles Borromeo Seminary

DISCUSSION: THE EXTENT OF EXTRA-CURRICULAR ACTIVITIES IN THE MINOR SEMINARY
GROUP DISCUSSION
REPORT OF THE COMMITTEES ON NOMINATIONS AND RESOLUTIONS
ELECTION AND INSTALLATION OF OFFICERS
ADJOURNMENT

FRIDAY
April 22
9:30 A. M.
Room 300

COLLEGE AND UNIVERSITY DEPARTMENT

WEDNESDAY
April 20
9:30 A. M.
Lecture Hall

OPENING MEETING

Chairman: Sister Mary Aloysius, Ph.D., President of the Department, College of Saint Teresa, Winona, Minn.

Summarizer: Brother Bonaventure Thomas, F.S.C., Ph.D., Manhattan College, New York, N. Y.

Address: RELATIONSHIPS OF GOVERNMENT, RELIGION AND EDUCATION
Rev. Allan P. Farrell, S.J., University of Detroit, Detroit, Mich.

Address: EDUCATION AND THE ARMY
Maj. Gen. William K. Harrison, Chief, Troop Information and Education Division, Office of the Secretary of Defense, Washington, D. C.

2:00 P. M.
Lecture Hall

COMMITTEE REPORTS:
MEMBERSHIP COMMITTEE
FINANCE COMMITTEE
INSURANCE AND ANNUITIES COMMITTEE
WASHINGTON COMMITTEE
GRADUATE RECORD EXAMINATION IN THOMISTIC PHILOSOPHY

2:30 P. M.
Room 205

COMMITTEE ON GRADUATE STUDY

Chairman: Rev. Philip S. Moore, C.S.C., Ph.D., Notre Dame University, Notre Dame. Ind.

Summarizer: Rev. Edward Drummond, S.J., Marquette University, Milwaukee, Wis.

Panel Discussion: "What are our colleges doing to encourage outstanding students to go on to graduate work, and how can our graduate schools cooperate with them in securing such students for careers in scholarship?"

Participants: Rev. Vincent C. Dore, O.P., Providence College, Providence, R. I.
Brother Bonaventure Thomas, F.S.C., Manhattan College, New York, N. Y.
Very Rev. Vincent J. Flynn, St. Thomas College, St. Paul, Minn.

2:30 P. M.
Lecture Hall

PANEL DISCUSSION: STUDENT GOVERNMENT IN THE CATHOLIC COLLEGE

Chairman: Sister M. Camillus, R.S.M., Ph.D., Saint Francis Xavier College for Women, Chicago, Ill.

Summarizer: Rev. Edward J. Kammer, C.M., Ph.D., De Paul University, Chicago, Ill.

Faculty Members	Students
Metropolitan Area College	
Brother George Thomas, F.S.C., M.A., La Salle College, Philadelphia, Pa.	Ralph Dungan, St. Joseph's College, Philadelphia, Pa.
Women's Campus College	
Sister Hildegarde Marie, S.C., Ph.D., College of St. Elizabeth, Convent Station, N. J.	Miss Virginia Murphy. Rosemont College, Rosemont, Pa.
Men's Campus College	
Rev. Kevin Fox, O.F.M., Ph.D., St. Bonaventure College, Olean, N. Y.	Edward Galotti Boston College, Boston, Mass.

PANEL DISCUSSION: THE COMMUNITY COLLEGE — 2:30 P. M. Room 206

Chairman: Rev. Edward M. Dwyer, O.S.A., Ph.D., Villanova College, Villanova, Pa.

Summarizer: Arthur M. Murphy, Ph.D., St. Mary College, Xavier, Kan.

Participants: Rev. Joseph C. Cox, J.C.D., St. Thomas More High School, Philadelphia, Pa.

Thomas A. Finan, Educational Director, RCA, Camden. N. J.

Charles A. Ford, Ph.D., John C. Winston Co., Philadelphia, Pa.

Sister Jerome Keeler, O.S.B., Mount Saint Scholastica College, Atchison, Kan.

ADMINISTRATORS OF COLLEGES AND UNIVERSITIES AND SECONDARY SCHOOLS—A JOINT MEETING — 2:30 P. M. Room 1

Chairman: Rt. Rex. Msgr. Carl J. Ryan, Superintendent of Schools, Cincinnati, Ohio

Summarizer: Sister M. Anastasia Maria, I.H.M., Immaculata College, Immaculata, Pa.

GENERAL EDUCATION: Rev. William F. Cunningham, C.S.C., Ph.D., University of Notre Dame. Notre Dame, Ind.

STANDARDS OF ADMISSION: Brother E. Anthony, F.S.C., M.A., Principal, Central Catholic High School, Pittsburgh, Pa.

PREPARATION OF TEACHERS OF RELIGION: Sister M. Madeleva, C.S.C., Ph.D., President, St. Mary's College, Holy Cross, Ind.

Brother William Mang, C.S.C., Ph.D., Supervisor of Schools, Brothers of Holy Cross, Notre Dame, Ind.

THURSDAY April 21

No Meetings Scheduled — 9:30 A. M.

PANEL FOR REGISTRARS — 2:30 P. M. Room 205

Chairman: Miss Catherine R. Rich, Registrar, Catholic University, Washington, D. C.

Summarizer: Michael P. Boland, Registrar, St. Joseph's College, Philadelphia, Pa.

INTRODUCTORY REMARKS: Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General, NCEA, Washington, D. C.

THE RESPONSIBILITIES OF THE REGISTRAR: Rev. Hugh Smith, S.J., Registrar, University of Detroit, Detroit, Mich.

WHAT'S WRONG WITH REGISTRARS? Frank Bowles, Director, College Entrance Examination Board, New York, N. Y.

Discussion Leaders: Rev. Aidan Pfiester, O.S.B., Registrar, St. Vincent's College, Latrobe, Pa.

E. Vincent O'Brien, Registrar, Fordham University, New York, N. Y.

Sister Miriam Fidelis, Registrar, Marygrove College, Detroit, Mich.

Maurice Murphy, Registrar, Duquesne University, Pittsburgh, Pa.

2:30 P. M.
Lecture Hall

PANEL DISCUSSION: PUBLIC RELATIONS

Chairman: Charles A. Brecht, Director of Public Relations, St. John's University, Brooklyn, N. Y.

Summarizer: Very Rev. William J. Millor, S.J., University of Detroit, Detroit, Mich.

Participants: Edward P. VonderHaar, Assistant to President, Xavier University, Cincinnati, Ohio, and Secretary-Treasurer, American College Public Relations Association.

Edward B. Lyman, Assistant to President, Fordham University, New York, N. Y.

Edward Kennedy, Director of Public Relations, College of the Holy Cross, Worcester, Mass.

Arthur J. Schaefer, Director of Public Relations, De Paul University, Chicago, Ill.

2:30 P. M.
Room 206

WORKSHOP FOR DEANS

Chairman: Rev. Cyril F. Meyer, C.M., Dean, St. John's University, Brooklyn, N. Y.

Summarizer: Rev. A. William Crandell, S.J., Dean, Loyola University, New Oleans, La.

Participants: Rev. Francis P. Cavanaugh, C.S.C., College of Arts and Letters, University of Notre Dame, Notre Dame, Ind.

Brother E. Stanislaus, F.S.C., Ph.D., Dean, La Salle College, Philadelphia, Pa.

2:30 P. M.
Room 305

COMMITTEE ON INTER-AMERICAN AFFAIRS

Chairman: Sister M. Helen Patricia, I.H.M., Immaculata College, Immaculata, Pa.

Summarizer: Rev. Edward J. McCarthy, O.S.A., Villanova College, Villanova, Pa.

ANNOUNCEMENTS FROM THE CHAIRMAN

REPORT OF THE OFFICIAL DELEGATE OF THE NCEA TO THE CATHOLIC INTER-AMERICAN EDUCATIONAL CONGRESS AT LA PAZ, BOLIVIA, SEPTEMBER 26-OCTOBER 6, 1948: Rev. William F. Cunningham, C.S.C., Ph.D., University of Notre Dame, Notre Dame, Ind., and Chairman of the Department's Inter-American Affairs Committee

Questions and Discussion

WHAT CAN THE U. S. CATHOLIC COLLEGES AND UNIVERSITIES DO TO PROMOTE TRUE INTER-AMERICANISM? Miss Pachita Tennant, San Salvador, El Salvador, and Instructor in Spanish, Immaculata College, Immaculata, Pa.

Questions and Discussion

Senor Jaime Velez, Manizales, Colombia, and Instructor in Spanish, La Salle College, Philadelphia, Pa.

Questions and Discussion

OBLIGATIONS OF UNITED STATES CITIZENS TO LATIN AMERICA

Rev. Gustave Weigel, S.J., Professor of Ecclesiology, Woodstock College, Woodstock, Md.

Questions and Discussion

Business Meeting of the College and University Department Committee on Inter-American Affairs

SECTION ON TEACHER EDUCATION

2:30 P. M.
Home Economics Room, West Catholic Girls' High School
45th & Chestnut Sts.

Chairman: Sister M. Madeleva, C.S.C., St. Mary's College, Holy Cross, Ind.

Prayer: Rev. Clarence E. Elwell, Ph.D., Superintendent of Schools, Cleveland, Ohio

Summarizer: Sister Mary Peter, O.P., Rosary College, River Forest, Ill.

SYMPOSIUM

Moderator: Sister Helen Madeleine, S.N.D., Emmanuel College, Boston, Mass.

THE EDUCATION OF OUR YOUNG RELIGIOUS TEACHERS: Sister M. Madeleva, C.S.C., St. Mary's College, Holy Cross, Ind.

PROBLEMS AND ANSWERS: Mother M. Eucharista, C.S.J., St. Joseph's Provincial House, Saint Paul, Minn.

THE DIOCESAN TEACHERS COLLEGE PLAN IN CLEVELAND: Rev. Clarence E. Elwell, Superintendent of Schools, Cleveland, Ohio

THE URSULINE PLAN: Mother M. Dorothea, O.S.U., College of New Rochelle, N. Y.

THE EDUCATIONAL PROGRAM OF THE SCHOOL SISTERS OF SAINT FRANCIS: Sister M. Augustine, O.S.F., Alverno College, Milwaukee, Wis.

TEACHER TRAINING IN SEMINARY AND SCHOLASTICATE: Brother Emilian, F.S.C., Provincial, Christian Brothers, Baltimore Province, Ammendale, Md.

FRIDAY
April 22
9:00 A. M.
Lecture Hall

PANEL DISCUSSION: LEGISLATION AFFECTING RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION

Chairman: Sister Mary Aloysius, Ph.D., President of the Department, College of Saint Teresa, Winona, Minn.

Summarizer: Sister Catharine Marie, M.A., College of Mount Saint Vincent, New York, N. Y.

Moderator: Rev. William E. McManus, Department of Education, NCWC, Washington, D. C.

Participants: Francis J. Brown, Ph.D., American Council on Education, Washington, D. C.
Eugene Butler, Legal Department, NCWC, Washington, D. C.
Martin R. P. McGuire, Ph.D., Catholic University of America, Washington, D. C.

BUSINESS MEETING

REPORTS OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

ADJOURNMENT

SECONDARY SCHOOL DEPARTMENT

WEDNESDAY
April 20
9:30 A. M.
Ball Room

OPENING MEETING

Chairman: Rev. Joseph G. Cox, J.C.D., LL.D., Rector, St. Thomas More High School, Philadelphia, Pa., and President of Department

Summarizer: Brother Alexis Klee, S.C., President, St. Stanislaus High School, Bay St. Louis, Miss.

BUSINESS MEETING
APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS
Address: RELATIONSHIPS OF GOVERNMENT, RELIGION AND EDUCATION
Rev. William E. McManus, Department of Education, NCWC. Washington, D. C.
Discussion Leader: Rev. John F. Monroe, O.P., President, Aquinas College High School, Columbus, Ohio

2:30 P. M.
Ball Room

PANEL DISCUSSION: THE PROBLEM OF RELIGIOUS VOCATIONS
Chairman: Rev. John P. Cotter, C.M., Headmaster, St. John's Prep School, Brooklyn, N. Y.
Summarizer: Brother Gerald, S.C., Mobile, Ala.
Participants: Rev. John H. Wilson, C.S.C., Director of Vocations Holy Cross Seminary, Notre Dame, Ind.
Brother E. Anselm, F.S.C., Director of Vocations, Maryland Province of the Brothers of the Christian Schools, La Salle College, Philadelphia, Pa.
Sister Marian Elizabeth, S.C., St. Lawrence Academy, New York. N. Y.

2:30 P. M.
Room 304

PANEL DISCUSSION: RELATIONSHIPS OF THE SECONDARY SCHOOL WITH THE PRESS, RADIO, AND TELEVISION
Chairman: J. Walter Kennedy, Director of Public Relations, NCEA, New York, N. Y.
Summarizer: Rev. Thomas F. Reidy, O.S.F.S., Northeast Catholic High School for Boys, Philadelphia, Pa.
Participants: Franklin J. Dunham, Chief of Radio, U. S. Office of Education, Washington, D. C.
Mrs. Ruth Weir Miller, Regional President, Association for Education by Radio, Philadelphia, Pa.
Jack Steck, Program Director, Station WFIL-TV, Philadelphia, Pa.
Robert A. Smith, *New York Times*, New York, N. Y.
Walter E. F. Smith, *Wilmington Morning News, Wilmington, Del.*
Radio Broadcast by Philadelphia Diocesan High Schools over Station KYW, Philadelphia. Program under direction of
Rev. Charles G. McAleer
Miss Margaret M. Kearney

2:30 P. M.
Room 305

PANEL DISCUSSION: PROBLEMS IN SECONDARY EDUCATION
Chairman: Rev. Joseph A. Gorham, Ph.D., Department of Education. Catholic University of America, Washington, D. C.
Summarizer: Mother Mary Catherine, S.H.C.J., Holy Child Academy, Sharon Hill, Pa.
EXTRA-CURRICULAR ACTIVITIES AND FINANCING
Rev. Joseph G. Mulhern, S.J., Spring Hill College, Spring Hill, Ala.
Brother Bartholomew, C.F.X., Principal, Mt. St. Joseph's High School, Baltimore, Md.

Sister M. Francis Ines, S.S.J., Directress of Activities, Hallahan High School, Philadelphia, Pa.

THE HIGH SCHOOL AND THE GRADUATE:

Miss Margaret Mary Kearney, Directress of Speech, Diocesan Catholic Girls' High School, Philadelphia, Pa.

Brother Julius May, S.M., Principal, St. John's High School, Manayunk, Philadelphia, Pa.

Sister Carmen Rosa, I.H.M., Villa Maria Academy, Green Tree, Pa.

ADMINISTRATORS OF COLLEGES AND UNIVERSITIES AND SECONDARY SCHOOLS — A JOINT MEETING — 2:30 P. M. Room 1

Chairman: Rt. Rev. Msgr. Carl J. Ryan, Superintendent of Schools, Cincinnati, Ohio

Summarizer: Sister M. Anastasia Maria, I.H.M., Immaculata College, Immaculata, Pa.

GENERAL EDUCATION: Rev. William F. Cunningham, C.S.C., Ph. D., University of Notre Dame, Notre Dame, Ind.

STANDARDS OF ADMISSION: Brother E. Anthony, F.S.C., M.A., Principal, Central Catholic High School, Pittsburgh, Pa.

PREPARATION OF TEACHERS OF RELIGION: Sister M. Madeleva, C.S.C., Ph.D., President, St. Mary's College, Holy Cross, Ind.

Brother William Mang, C.S.C., Ph.D., Supervisor of Schools, Brothers of Holy Cross, Notre Dame, Ind.

PANEL DISCUSSION: RELIGION — THURSDAY April 21 9:30 A. M. Ball Room

Chairman: Rev. John P. Cotter, C.M., Headmaster, St. John's Prep School, Brooklyn, N. Y.

Summarizer: Sister Mary Joan, S.M., Academy of Mercy, Gwynedd Valley, Pa.

THE RELIGION COURSE—CONTENT AND PLACEMENT

Rev. Anthony J. Flynn, Rosemont College and College of Chestnut Hill, Philadelphia, Pa., and Editor of Sadlier Religion Series

Rev. Clarence J. Elwell, Superintendent of Schools, Cleveland, Ohio, and Editor of Mentzer, Bush Religion Series

Rev. Austin G. Schmidt, S.J., Loyola University, Chicago, Ill., and Editor of Loyola Press Religion Series

PANEL DISCUSSION: RELATIONSHIPS OF THE SECONDARY SCHOOLS WITH THE COMMUNITY AND WITH THE PUBLIC SCHOOLS. — 9:30 A. M. Room 304

Chairman: Rev. Laurence M. O'Neill, S.J., President, Jesuit High School, New Orleans, La.

Summarizer: Sister M. Xavier, O.P., Chicago, Ill.

Participants: Hon. Gerald F. Flood, Judge of the Common Pleas Court, Philadelphia, Pa.

Frank D. Whalen, Ph.D., Assistant Superintendent, New York Public Schools, New York, N. Y.

Rev. Leo J. McCormick, Superintendent of Schools, Baltimore, Md.

Rev. Henry J. Huesman, Principal, Central Catholic High School, Allentown, Pa.

Rev. Joseph L. McCoy, O.S.F.S., Director, Salesian House of Studies, Niagara University, N. Y.

9:30 A. M. Room 305

PANEL DISCUSSION: PROBLEMS OF SECONDARY EDUCATION

Chairman: Rev. Lorenzo K. Reed, S.J., Director of Studies, New York Province, New York, N. Y.

Summarizer: Rev. Thomas F. Lawless, O.S.F.S., Principal. Salesianum High School, Wilmington, Del.

GENERAL EDUCATION IN THE CATHOLIC SCHOOL

Rev. Michael J. McKeough, O.Praem. Department of Education, Catholic University of America, Washington, D. C.

Brother Henry Ringkamp, S.M., Principal, William Cullen McBride High School. St. Louis, Mo.

Sister M. Electa, O.S.F., Directress of Studies, Little Flower High School, Philadelphia. Pa.

Sister M. Teresa Clare, S.C., Supervisor, Pittsburgh, Pa.

9:30 A. M. Room 4

JOINT MEETING OF ELEMENTARY AND SECONDARY SCHOOLS (For Principals and Superintendents only)

TOPIC: ARTICULATION OF ELEMENTARY AND SECONDARY SCHOOL PROGRAMS

Chairman: Rev. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pa.

Summarizer: Brother Joseph Panzer, S.M., M.A., Principal, North Catholic High School, Pittsburgh, Pa.

FROM THE VIEWPOINT OF THE ELEMENTARY SCHOOLS: Rev. John F. Casey, Ph.D., Superintendent of Schools, Indianapolis, Ind.

FROM THE VIEWPOINT OF THE SECONDARY SCHOOLS: Rev. Timothy F. O'Leary, Ph.D., Assistant Superintendent of Schools, Boston, Mass.

2:30 P. M. No Meetings Scheduled

FRIDAY
April 22
9:00 A. M.
Ball Room

Chairman: Rev. Joseph G. Cox, J.C.D., LL.D., Rector, St. Thomas More High School, Philadelphia, Pa.

Summarizer: Brother Alexis Klee, S.C., St. Stanislaus High School, Bay St. Louis, Miss.

REPORTS FROM THE SECTIONAL MEETINGS

DISCUSSION

BUSINESS MEETING

ADDRESS BY THE PRESIDENT OF THE SECONDARY SCHOOL DEPARTMENT

ADJOURNMENT

SCHOOL SUPERINTENDENTS' DEPARTMENT

THURSDAY
April 21
2:30 P. M.
Room 4

Chairman: Rev. Felix Newton Pitt, Ph.D., Secretary, Catholic School Board, Louisville, Ky., and President of the Department

Summarizer: Rev. R. J. Maher, M.A., Superintendent of Schools, Diocese of Harrisburg, Columbia, Pa.

Paper: WHAT THE CATHOLIC SCHOOL CAN DO FOR HARD-OF-HEARING CHILDREN

Rev. Francis T. Williams, C.S.V., M.A., Director, Institute for

the Preparation of Teachers for the Deaf and the Hard-of-Hearing, Catholic University of America, Leo House, New York, N. Y.

Paper: SIGHT SAVING CLASSES

Mrs. Serena Foley Davis, Martin Day School, Philadelphia, Pa.

ELEMENTARY SCHOOL DEPARTMENT

WEDNESDAY
April 20
9:30 A. M.
Auditorium

OPENING GENERAL MEETING

Chairman: Rev. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pa., President of the Department

Summarizer: Rev. Henry C. Bezou, M.A., Superintendent of Schools, New Orleans, La.

Address: THE RELATIONSHIPS OF GOVERNMENT, RELIGION, AND EDUCATION

Very Rev. Robert J. Slavin, O.P., Ph.D., President, Providence College, Providence, R. I.

NO MEETINGS SCHEDULED — 2:30 P. M.

THURSDAY
April 21
9:30 A. M.
Front of
Auditorium

KINDERGARTEN, PRIMARY AND MIDDLE GRADE SECTIONS

PANEL DISCUSSION I: NEW APPROACH TO READING IN THE ELEMENTARY SCHOOLS

Chairman: Rev. Leo J. Streck, S.M., Superintendent of Schools, Covington, Ky.

Summarizer: Sister Mary Isabel, S.S.J., Community Supervisor, Diocese of Pittsburgh, Pa.

PROBLEMS IN READING READINESS: Sister Mary Louis, R.S.M., Pittsburgh, Pa.

BASIC SKILLS IN READING: Sister M. Marguerite, S.N.D., Cleveland, Ohio

REMEDIAL READING: Miss Rita Simons, Detroit, Mich.

10:30 A. M.
Front of
Auditorium

PANEL DISCUSSION II: THE THREE R's GO TO KINDERGARTEN

Chairman: Sister Marie Imelda, O.P., President, National Catholic Kindergarten Association, Oak Park, Ill.

Summarizer: Sister Mary Isabel, S.S.J., Community Supervisor, Diocese of Pittsburgh, Pa.

RELIGION IN KINDERGARTEN: Sister Mary, I.H.M., Marygrove College, Detroit, Mich.

READINESS IN THE KINDERGARTEN: Sister Mary de Lourdes, R.S.M., St. Joseph's College, West Hartford, Conn.

RESPONSIBILITY IN THE KINDERGARTEN: Sister Marie Imelda, O.P., President, National Catholic Kindergarten Association, Oak Park, Ill.

9:30 A. M.
Rear of
Auditorium

UPPER GRADE SECTION

PANEL DISCUSSION: RELIGION FOR PRACTICAL LIVING

Chairman: Rev. Jerome V. MacEachin, M.A., Superintendent of Schools, Lansing, Mich.

Summarizer: Very Rev. Gavan P. Monaghan, Ph.D., Superintendent of Schools, Oklahoma City, Okla.

THE EIGHTH GRADE AS A TERMINUS OF THE COURSE IN RELIGION: Rev. Cornelius T. Sherlock, M.A., Superintendent of Schools, Boston, Mass.

CONTENT MATTER OF RELIGION IN THE SEVENTH AND EIGHTH GRADES: Rev. John Maher, Superintendent of Schools, Scranton, Pa.

METHODS OF TEACHING RELIGION IN THE SEVENTH AND EIGHTH GRADES: Rev. John C. Ryan, Director, Confraternity of Christian Doctrine, Detroit, Mich.

MISSION EDUCATION IN THE UPPER GRADES: Rt. Rev. Mgsr. E. A. Freking, National Director, Catholic Students Mission Crusade, Cincinnati, Ohio

9:30 A. M.
Room 4

JOINT MEETING OF ELEMENTARY AND SECONDARY SCHOOLS For Principals and Superintendents only)

TOPIC: ARTICULATION OF ELEMENTARY AND SECONDARY SCHOOL PROGRAMS

Chairman: Rev. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pa.

Summarizer: Brother Joseph Panzer, S.M., M.A., Principal, North Catholic High School, Pittsburgh, Pa.

FROM THE VIEWPOINT OF THE ELEMENTARY SCHOOLS: Rev. John F. Casey, Ph.D., Superintendent of Schools, Indianapolis, Ind.

FROM THE VIEWPOINT OF THE SECONDARY SCHOOLS: Rev. Timothy F. O'Leary, Ph.D., Assistant Superintendent of Schools, Boston, Mass.

2:30 P. M.
Rear of Auditorium

PRIMARY SECTION

PANEL DISCUSSION: ARITHMETIC IN THE PRIMARY GRADES

Chairman: Rev. Charles J. Mahoney, Ph.D., Superintendent of Schools, Rochester, N. Y.

Summarizer: Rev. Leo J. McCormick, Ph.D., Superintendent of Schools, Baltimore, Md.

NUMBER READINESS: Sister Mary Mark, H.H.M., M.A., Cleveland, Ohio

MEANINGFUL TEACHING OF ARITHMETIC VS. MECHANICAL SHORTCUTS: Sister M. Adelbert, S.N.D., Ph.D., Toledo, Ohio

PRESENT TRENDS IN THE TEACHING OF PRIMARY NUMBER WORK: Sister Mary of the Angels, I.H.M., M.A., Philadelphia, Pa.

2:30 P. M.
Front of Auditorium

INTERMEDIATE SECTION

PANEL DISCUSSION: SCIENCE, SAFETY, AND HEALTH

Chairman: Rt. Rev. Msgr. Leo M. Byrnes, M.A., Superintendent of Schools, Mobile, Ala.

Summarizer: Rev. Francis J. Byrne, D.D., Superintendent of Schools, Richmond, Va.

SCIENCE: Sister M. Rosaire, I.H.M., M.A., Principal, Sacred Heart School, La Plata, Md.

SAFETY: Sister M. Rose Bernadette, S.S.J., M.A., Director, Primary Department, Pittsburgh, Pa.

THE INTEGRATION OF SCIENCE, SAFETY, AND HEALTH: Very Rev. Msgr. N. M. Shumaker, Ph.D., Superintendent of Schools, Toledo, Ohio

UPPER GRADE SECTION — 2:30 P. M. Ball Room
PANEL DISCUSSION: SCIENCE, SAFETY, AND HEALTH
Chairman: Very Rev. Msgr. John J. Voight, Ed.D., Superintendent of Schools, New York, N. Y.
Summarizer: Very Rev. Msgr. S. J. Holbel, M.A., Superintendent of Schools, Buffalo, N. Y.
SCIENCE: Sister M. Declan, R.S.M., M.A., Little Rock, Ark.
SAFETY AND HEALTH: Sister Marie Theresa, S.C., Ph.D., New York, N. Y.
THE INTEGRATION OF SCIENCE, SAFETY, AND HEALTH: Rev. Edmund J. Goebel, Ph.D., Superintendent of Schools, Milwaukee, Wis.

CLOSING GENERAL MEETING — FRIDAY April 22 9:00 A. M. Auditorium
PANEL DISCUSSION: THE HOME, SCHOOL, AND COMMUNITY COOPERATING IN EDUCATION
Chairman: Rev. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pa.
Summarizer: Rev. Patrick J. Roche, Assistant Superintendent of Schools, Los Angeles, Calif.
Departmental Summarizer: Sister Callista, O.P., Supervisor of Schools, Pittsburgh, Pa.
A PARENT SPEAKS TO TEACHERS: John J. Gallen, Villanova College, Villanova, Pa.
THE COMMUNITY SPEAKS TO TEACHERS: Miss Sara E. Loughlin, Parish School Counselor, Philadelphia, Pa.
THE CHURCH SPEAKS TO TEACHERS: Rt. Rev. Msgr. Thomas F. McNally, LL.D., Rector, Immaculate Conception Parish, Jenkintown, Pa.
A TEACHER EVALUATES HER TASK: Mother Stella Maris, R.S.M., Mount Saint Agnes College, Baltimore, Md.

CATHOLIC DEAF EDUCATION SECTION

WEDNESDAY April 20 9:30 A. M. Room 19

OPENING MEETING
Prayer: Rev. Eugene Gehl, St. John's School for the Deaf, St. Francis, Wis.
Chairman: Sister Rose Gertrude, St. Mary's School for the Deaf, Buffalo, N. Y.
Summarizer: Sister Theresa Vincent, De Paul Institute for the Deaf, Pittsburgh, Pa.
ADDRESS OF WELCOME BY THE CHAIRMAN
ROLL CALL AND MINUTES BY THE SUMMARIZER-SECRETARY
Address: THEME OF THE CONVENTION IN RELATIONSHIP TO THE DEAF
Very Rev. Msgr. Sylvester J. Holbel, St. Mary's School for the Deaf, Buffalo, N. Y.

Report: SPIRITUAL GROWTH OF THE DEAF DURING POST-SCHOOL YEARS
Rev. Thomas F. Cribbin, Associate Editor, *Ephpheta*, Brooklyn, N. Y.

Report: THE APOSTOLATE AMONG THE DEAF IN WESTERN NEW YORK
Rev. John B. Gallagher, C.SS.R., St. Mary's School for the Deaf, Buffalo, N. Y.

Report: TEACHER TRAINING AT CATHOLIC UNIVERSITY
Rev. Francis T. Williams, C.S.V., New York, N. Y.

APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

2:00 P. M.
Ryan Memorial Institute, 3509 Spring Garden Street

Paper: TESTS AND HELPS IN TEACHING RELIGION TO THE DEAF
Rev. Paul F. Klenke, St. Rita's School for the Deaf, Cincinnati, Ohio

Demonstrations:

A. RELIGION: WHY I MUST BE A GOOD CHILD: Sister St. Timothy, Ryan Memorial Institute, Philadelphia, Pa.

B. LANGUAGE: PRONOUNS COME TO LIFE: Sister M. Seraphica, Ryan Memorial Institute, Philadelphia, Pa.

C. LANGUAGE: I KNOW WHERE IT IS: Sister St. Esther, A.B., Ryan Memorial Institute, Philadelphia, Pa.

Demonstration: TEACHING OF RELIGION
Rev. Stephen Landherr, C.SS.R., St. Boniface Church, Philadelphia, Pa.

THURSDAY
April 21
9:30 A. M.
Room 19

Paper: READING FOR DEAF CHILDREN
Sister M. Renee, St. John's School for the Deaf, St. Francis, Wis.

Demonstration: READING
Sister of St. Joseph, St. Joseph's Institute for the Deaf, St. Louis, Mo.

Demonstration: DRILL ON LANGUAGE PATTERNS IN BEGINNERS' GEOGRAPHY
Sister Helen Louise, De Paul Institute for the Deaf, Pittsburgh, Pa.

2:00 P. M.
Room 19

Paper: READING
Sister of St. Joseph, Boston School for the Deaf, Randolph, Mass.

Demonstrations:

A. AURICULAR TRAINING AND READING: Sister M. Pauline, B.S., St. Mary's School for the Deaf, Buffalo, N. Y.

B. RELIGION: Sister Maura, Ed.M., St. Mary's School for the Deaf, Buffalo, N. Y.

FRIDAY
April 22
9:30 A. M.
Martin Day School
2:00 P. M.
Room 19

VISIT THE MARTIN DAY SCHOOL (22nd and Brown Streets, Philadelphia)
Mrs. Serena Foley Davis, Principal

COMMITTEE REPORTS

ADJOURNMENT

CATHOLIC BLIND EDUCATION SECTION

WEDNESDAY
April 20
9:30 A. M.
Room 22

OPENING SESSION

Chairman: Rev. John Klocke, S.J., New York, N. Y.

Summarizer: Sister M. Louis, C.S.J., Lansdale, Pa.

Paper: PRESENT TREND TO GRADE TWO IN BRAILLE
Sister M. Stephanie, C.S.J., St. Mary's Institute for the Blind, Lansdale, Pa.

2:00 P. M.
Room 22

Paper: THE COMMUNITY MEETS THE BLIND CHILD
Sister M. Richarda, O.P., Lavelle School for the Blind, New York, N. Y.

THURSDAY
April 21
9:30 A. M.
Room 22

Paper: BUILDING CONFIDENCE IN THE BLIND CHILD
Sister M. Rose Magdalene, C.S.J., St. Joseph's School for the Blind, Jersey City, N. J.

Paper: THE CATHOLIC GUILD FOR THE BLIND
Miss Louise A. Hamrah, Director of Social Service, Brooklyn Catholic Guild for the Blind, Brooklyn, N. Y.

INFORMAL DISCUSSION WILL FOLLOW EACH PAPER

ELECTION OF OFFICERS

ADJOURNMENT

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